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Das
Aitareya Brāhmaṇa.

Mit Auszügen aus dem Commentare von Sāyaṇācārya
und anderen Beilagen

herausgegeben

von

Theodor Aufrecht.



Bonn,
bei Adolph Marcus.

1879.

15 Rs.

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Ueber den Verfasser des Aitareyabrāhmaṇa theilt Sāyana in der Einleitung zu seinem Commentare folgende Ueberlieferung mit:

Prakṛitasya tu brāhmaṇasyaitareyakatve sampradāya-
vida etām ākhyāyikām ācakshate | kasyacit khalu maha-
rsher bahvyaḥ patnyo vidyante | tāsām madhye kasyāṣcid
Itareti nāmadheyam | tasyā Itarāyāḥ putro Mahidāsākhyah
kumāraḥ | etac cāranyakānde samāmnāyate | etad dha sma
vai tad vidvān Mahidāsa Aitareya iti | tadīyasya tu pitur
bhāryāntaraputreshv eva snehātisayo, na tu Mahidāse | tataḥ
kasyāṁcid yajñasabhāyām tam Mahidāsam avajñāyānyān
putrān svotsaṅge sthāpayām āsa | tadānīm khinnavadanam
Mahidāsam avagatyetarākhyā tanmātā svakīyakuladevatām
bhūmim anusasmāra | sā ca bhūmir devatā divyamūrtidharā
satī yajñasabhāyām samāgatya Mahidāsāya divyam sinhā-
sanam dattvā tatrainam upaveṣya sarveshv api kumāreshu
pāṇḍityādhiḥyam avagamayyaitadbrāhmaṇapratibhāsanarū-
pam varam dadau | tadanugrahāt tasya Mahidāsasya ma-
nasā: Agnir vai devānām avama ityādikaṁ strīṇute strīṇuta
ityantam catvāriṇṣadhyāyopetam brāhmaṇam prādur abhūt |
tata ūrdhvam: Atha mahāvratam ityādikaṁ ācāryā ācāryā
ityantam āraṇyakavratarūpam ca brāhmaṇam āvir abhūd
iti | tasyaitareyasya prādurbhūte catvāriṇṣadadhyāyopeta-
brāhmaṇe catuḥsamsthō jyotiṣṭomaḥ prathamam vidhīyate,

tato gavām ayanam, tata Ādityānām ayanam, tato 'ṅgira-
sām ayanam, tato dvādaśāhas, tato 'nyat sarvam prasaṅgi-
kam iti drashtavyam |

Entkleiden wir diese Angabe aller phantastischen Aus-
schmückung, so bleibt der Name Mahidāsa Aitareya stehen,
und diesen Mann dürfen wir immerhin als den Ordner oder
Herausgeber des uns vorliegenden Brāhmaṇa ansehen. Als
ein Philosoph begegnet er uns im Aitareyāranyaka 2, 1,
8, 2. 3, 7, 1. Chāndogyopanishad 3, 16, 7. Es ist ein ein-
zelner Name, der aus der Schule der anderweitig erwähnten
Aitareyin heraustritt.

Zu dem Kaushītakibrāhmaṇa steht das Aitareya in
einem verwandtschaftlichen Verhältniss. Die Adhyāya 7—30
des ersteren entsprechen den ersten dreissig des letzteren
dergestalt, dass derselbe Stoff durchaus in ähnlicher Art,
aber oft in abweichender Form und Anordnung behandelt
wird. Die Sagen, welche beiden gemeinsam sind, werden
meist in denselben Ausdrücken vorgetragen. Man fühlt,
dass beide Schriften aus einer Schule hervorgegangen sind,
nur dass die gemeinsame Lehre verschieden gefasst ist.
Ein bedeutsamer Zug im Kaushītaka ist der, dass rituelle
Streitfragen an die Namen Kaushītaki und Paiṅgya ge-
knüpft sind. Auch ist die Form der Darstellung im Kaushī-
taka viel knapper gemessen als im Aitareya, das sich in
einer gewissen Breite zu ergehen liebt.

Der Stoff der letzten zehn Adhyāya im Aitareya ist
im Kaushītaka in keiner Weise vertreten, es sei denn, dass
die Sage von Śunahṣepa in wenig veränderter Gestalt im
Kaushītakisūtra erscheint. Kapitel 7, 1 handelt von der
Vertheilung der Stücke des Opferthiers und ist vielleicht
aus Āśvalāyana 12, 9 hintübergenommen. Wenigstens ist
es ungewöhnlich, dass grössere Stücke des Brāhmaṇa im

Sūtra wörtlich wiederholt werden. Es folgen neun Kapitel über Sühne von widerwärtigen Zufällen beim Opfer (Āsv. 3, 10. 11). Kapitel 13—18 enthalten die Erzählung von Śunahṣepa, deren Einschaltung dadurch gerechtfertigt wird, dass sie vom Hotri dem gesalbten König vorzutragen sei. Kapitel 19—34 besprechen das untergeordnete Verhältniss des Kshatriya im Verhältniss zu der Priesterklasse, die dem ersteren zukommende Speise und die Vorbereitung für die Salbung. Kapitel 8, 1—4 haben die bei der Salbung anzuwendenden Stotra und Śastra zum Gegenstand, Kapitel 5—23 behandeln die Wiederholung des Salbungsactes, Kapitel 24—27 die Wahl des Purohita. Das Buch schliesst mit einem im Styl der Upanishad gehaltenen Abschnitt über den Kreislauf des Vergehens und Wiederauferstehens von Blitz, Regen, Mond, Sonne, Feuer. Alle diese Materien stehen mit dem Vorwurf des Buches, den Funktionen des Hotri beim Jyotiṣṭoma, entweder in keinem oder dem losesten Zusammenhang, und man kann sich kaum der Vermuthung enthalten, dass ursprünglich das Aitareya gerade so wie das Kaushītaka in dreissig Adhyāya zum Abschluss gekommen sei. Dem steht nicht entgegen, dass die Regel Pāṇinis V, 1, 62 nach welcher trainṣa, cātvarīṣa ein Brāhmaṇa mit je dreissig, vierzig Abschnitten bezeichnet, wahrscheinlich auf das Kaushītaka und Aitareya zu beziehen ist. Diese Angabe würde die relative Zeit des Grammatikers betreffen, ohne die oben ausgesprochene Ansicht zu widerlegen.

In den Gṛihyasūtra von Śāṅkhāyana 4, 10. 6, 1 und Āśvalāyana III, 4, 4 werden unter anderen Namen Kaushītaka — Mahākaushītaka, Aitareya — Mahaitareya als Lehrer angerufen. Auf dergleichen Benennungen ist in den Gṛihyasūtra kein besonderes Gewicht zu legen. Folgt man anderweitigen Analogien, so würde Mahākaushītaka,

Mahaitareya ein durch allerlei spätere Zusätze erweitertes Brähmaṇa bezeichnen.

Das Verhältniss zum Gopatha ist bereits in den Anmerkungen angedeutet. Vergleicht man die bezeichneten Stellen, so kann kein Zweifel obwalten, dass Entlehnungen der grössten Art vorliegen. Das würde bei einem elenden Machwerke, wie es das Gopatha ist¹, von wenig Belang sein, wenn nicht wahrscheinlich wäre, dass es bereits Yāska bekannt war.

Von viel grösserer Bedeutung ist, dass allem Anschein nach bereits die Taittirīyasamhitā das Aitareya benutzt hat. Die Uebereinstimmung von einer Reihe von Stellen, namentlich im sechsten Buche der Ts., beruht zwar minder auf dem Wortlaut als dem Inhalte, dennoch wird eine unbefangene Prüfung beider Brähmaṇa die hier ausgesprochene Ansicht bestätigen und weiter begründen helfen.

Fragen wir nach der Gottheit, die in unserem Brähmaṇa nicht bloss wie die verschiedenen Gestalten des vedischen Pantheons aus alterthümlicher Gewohnheit ohne Blut und Leben an uns vorschwebt, sondern in Wahrheit und Wirklichkeit gescheut und gefürchtet wird: so tritt uns als solche, ebenso wie im Kaushītaka und Śatapatha, jener Rudra entgegen, der in den späteren Śiva übergeht. Als der Herr der Geschöpfe seiner eigenen Tochter nachstellt, suchen die Götter vergebens nach einem Rächer dieser Unbill. Sie thuen ihre grauenvollsten Gestalten zusammen und aus dieser Verbindung entsteht der Gott, der den Namen Bhūtapati führt. Er verwundet Prajāpati und erhält zum Lohne die Herrschaft über die Thiere und heisst hinfür

1) Der Unwerth des Inhaltes wird nur von der schlechten Ausgabe, die es in der Bibliotheca Indica erfahren hat, überboten.

Paṣupati (3, 33). Um die gefürchtete Erwähnung seines Namens zu meiden, muss der Wortlaut eines vedischen Verses geändert werden (3, 34). In 6, 14 tritt er in schwarzen Gewändern auf und nimmt bei einem Opfer die Opferthiere für sich in Anspruch. Auch hier wird in ängstlicher Scheu sein Name mit Stillschweigen übergangen. So wurde denn unser Brāhmaṇa zu einer Zeit abgefasst, wo der alte Polytheismus in Verfall gerathen war, und ein neuer Glaube sich Bahn gebrochen hatte.

Die Person, welche ein Opfer darbrachte, war mit Leib und Seele in die Hände des Opferers gegeben, und dieser konnte durch eine Störung der herkömmlichen Gebräuche nach Belieben ihm Schaden zufügen. Solche Mittel sind in 2, 33. 3, 3. 7. Zauber, die zur Vernichtung von Feinden dienen, in 3, 22 und 8, 28 angegeben. Von diesen Auswüchsen des Aberglaubens hält das Kaushītaka sich frei.

Man wird von mir ein Urtheil über die Leistung meines Vorgängers erwarten. Der neunte Band der Indischen Studien überhebt mich der unangenehmen Verpflichtung das Fehlerhafte zu rügen und rechtfertigt die gegenwärtige Ausgabe. Die Uebersetzung von Haug verdient als der erste Versuch, ein ganzes Brāhmaṇa in ein Europäisches Gewand zu bringen, alle Anerkennung, und die Anmerkungen haben unsere Kenntniss des vedischen Rituals bedeutend gefördert. Der Hauptfehler von Haug war, dass er den Commentar nicht verstand, oder die Mühe scheute ihn zu verstehen. Der Text ist nachlässig behandelt. Um mich gegen Vorwürfe zu schützen, lasse ich einige Beweisstellen folgen. 1, 14 hat Haug: *esha vai somo rājā yo yajate*, und übersetzt: "he who brings the sacrifice is the king Soma." Alle Hss. lesen: *somarājā* und der Satz bedeutet: "derjenige welcher opfert, hat Soma zum Könige". — 1, 15 liest

VIII

Haug: tad yathaivādo manushyarājany āgate 'nyasmin
vārhaty ukshāṇaṃ vā vehataṃ kshadanta evāsmā. Die Hss.
lesen: tad yathaivādo manushyarāja āgate 'nyasmin vārhaty
ukshāṇaṃ vā vehataṃ vā kshadanta evam evāsmā. —
2, 14. Haug: te 'bhitāḥ praticaranta aitya, die Hss. te
'bhitāḥ paricaranta ait. — 2, 17. eshām eva devalokānām,
die Hss. eshām eva lokānām. — 2, 31. taṃ yathā gṛihāṇi
tam, die Hss. taṃ yathā gṛihān itam. — 3, 19. pāṣān iva,
die Hss. pāṣād iva. — 3, 23. yad u virājan daṣiṇīm abhi
sam padyetām, die Hss. yad u virājaṃ daṣiṇīm abhisama-
padyetām. — 4, 3. tad atichandasah, die Hss. tad yad ati-
chandasah. — 4, 15. te ete jyotishī. ubhayataḥ saṃ loke
te. "they are the two Jyotish (lights) on both sides facing
(one another) in the world". Das steht für: te ete jyotishī
ubhayataḥ saṃlokete "diese beiden Jyotis-Tage blicken
von beiden Enden einander an". 5, 3. āpyante chandāṃsi
tritiye 'hany eva tad eva, die Hss. āpyante chandāṃsi tri-
tiye 'hany etad eva. — 5, 18. mahāṣ cit tvam indra yata
etāni sūktāni, die Hss. mahāṣ cit tvam indra yata etān iti
sūktam u. s. w. Wen die Mühe nicht verdriesst beide Aus-
gaben zu vergleichen, wird Abweichungen mannigfacher Art
entdecken. Für den von mir gegebenen Text übernehme
ich die Verantwortung in jeder Beziehung.

AITAREYA BRAHMAṆA.

1 Agnir vai devānām avamo Viṣṇuḥ paramas, tada-
ntareṇa sarvā anyā devatā 2 āgnāvaishṇavam puroḷāṣam nir-
vapanti dikṣhaṇīyam ekādaśakapālam 3 sarvābhya evainam
tad devatābhyo 'nantarāyam nirvapanty 4 Agnir vai sarvā
devatā, Viṣṇuḥ sarvā devatā 5 ete vai yajñasyāntye tanvan
yad Agniḥ ca Viṣṇuḥ ca. tad yad āgnāvaishṇavam puro-
lāṣam nirvapanty, antata eva tad devān ṛidhnuvanti 6 tad
āhur: yad ekādaśakapālāḥ puroḷāṣo dvāv Agnāvishṇū, kai-
nayos tatra kṛiptiḥ kā vibhaktir ity 7 aṣṭākāpāla āgneyo,
'ṣṭākṣharā vai gāyatrī, gāyatram Agneḥ chandas; trikapālo
vaishṇavas, trir hīdam Viṣṇur vyakramata: sainayos ta-
tra kṛiptiḥ sū vibhaktir 8 ghṛite caruṃ nirvapeta yo 'prati-
shṭhito manyetā 9 syām vāva sa na pratitishṭhati yo na pra-
titishṭhati 10 tad yad ghṛitam tat striyai payo, ye taṇḍulās
te puṣas, tan mithunam: mithunenaivainam tat prajayā
paṣubhiḥ prajanayati prajātyai 11 prajāyate prajayā paṣu-
bhīr ya evaṃ vedā 12 rabdhayajño vā esha ārabdhadevato
yo darṣapūrṇamāsābhyām-yajata. āmāvāsyaena vā haviṣhe-
shṭvā paurṇamāsena vā tasminn eva haviṣhi tasmin barhi-
shi dikṣhetaisho ekā dikṣhā 13 saptadaśa sāmīdhenīr anu-
brūyāt 14 saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañca-
rtavo hemantaṣiṣirayoh samāsena. tāvān samvatsaraḥ, sam-
vatsaraḥ Prajāpatiḥ 15 prajāpatyāyatanābhīr evābhī rādhnōti
ya evaṃ veda || 1 || 1 ||

1 Yajño vai devebhya udakrāmat, tam ishtibhiḥ prai-
 sham aichan. yad ishtibhiḥ praisham aichaṁs, tad ishtinām
 ishtitvam. tam anuvavindann 2 anuvittayajño rādhnoti ya
 evaṁ vedā 3 hūtaḥ vai nāmaitā yad āhutaḥ, etābhir vai
 devān yajamāno hvayati, tad āhutinām āhutipvam 4 ūta-
 yaḥ khalu vai tā nāma yābhir devā yajamānasya havam
 āyanti. ye vai panthāno yāḥ srutayas tā vā ūtayas; ta
 u evaitat svargayānā yajamānasya bhavanti 5 tad āhur:
 yad anyo juhoty, atha yo 'nu cāha yajati ca kasmāt taṁ
 hotety ācakshata iti 6 yad vāva sa tatra yathābhājanam
 devatā amum āvahāmum āvahety āvāhayati, tad eva hotur
 hotritvam 7 hotā bhavati, hotety enam ācakshate ya evaṁ
 veda || 2 || 2 ||

1 Punar vā etam ṛitvijo garbham kurvanti yaṁ dīksha-
 yanty 2 adbhir abhishiñcanti 3 reto vā āpah, saretasam evai-
 nam tat kṛtvā dīkshayanti 4 navanītenābhyañjanty 5 ājyam
 vai devānām, surabhi ghṛitam manushyānām, āyutam pitṛi-
 nām, navanītam garbhānām. tad yan navanītenābhyañjanti,
 svenaivainam tad bhāgadheyena samardhayanty 6 āñjanty
 enam 7 tejo vā etad akshyor yad āñjanam, satejasam evai-
 nam tat kṛtvā dīkshayanty 8 ekaviṁṣatyā darbhapīñjūlaiḥ
 pāvayanti 9 śuddham evainam tat pūtam dīkshayanti 10 dī-
 kshitavimitam prapādayanti 11 yonir vā eshā dīkshitasya
 yad dīkshitavimitam, yonim evainam tat svām prapādayanti
 12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhru-
 vād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād
 dīkshitam nānyatra dīkshitavimitād ādityo 'bhyudiyād vā-
 bhyastamiyād vāpi vābhyāsrāvayeyur 15 vāsasā proruṇvanti
 16 ulbam vā etad dīkshitasya yad vāsa, ulbenaivainam tat
 proruṇvanti 17 kṛṣṇājinam uttaram bhavaty 18 uttaram vā
 ulbājarāyu, jarāyunaivainam tat proruṇvanti 19 mushtī ku-
 rute 20 mushtī vai kṛtvā garbho 'ntaḥ ṣete, mushtī kṛtvā

kumāro jāyate. tad yan mushtī kurute, yajñam caiva tat sarvāṣ ca devatā mushtyoḥ kurute 21 tad āhur: na pūrvadīkṣiṇaḥ samsavo 'sti, parigrihīto vā etasya yajñah, parigrihīta devatā, naitasyārtir asty aparadīkṣiṇa eva yathā tathety 22 unmueya kṛiṣṇājinam avabhṛitham abhyavaiti, tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasābhyavaiti, tasmāt sahaivobena kumāro jāyate || 3 || 3 ||

1 Tvam agne saprathā asi, soma yās te mayobhuva ity ājyabhāgayoḥ puronuvākye anubrūyād, yaḥ pūrvam anījānaḥ syāt tasmai 2 tvayā yajñam vi tanvata iti, yajñam evāsmā etad vitanoty 3 agniḥ pratnena manmanā, soma gīrbhish ṭvā vayam iti, yaḥ pūrvam ijānaḥ syāt tasmai 4 pratnam iti pūrvam karmābhivadatī 5 tat-tan nādrityam 6 agnir vṛitrāṇi jāṅghanat, tvam somāsi satpatir iti vārtraghnāv eva kuryād 7 vṛitraṁ vā esha hanti yaṁ yajña upanamati, tasmād vārtraghnāv eva kartavyāv 7 agnir mukham prathamō devatānām, agniḥ ca viṣṇo tapa uttamam maha ity āgnūvaishṇavasya havisho yājyānuvākye bhavata 9 āgnūvaishṇavyau rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadaty 10 Agniḥ ca ha vai Viṣṇuḥ ca devānām dikshāpālau, tau dikshāyā īṣāte. tad yad āgnūvaishṇavam havir bhavati yau dikshāyā īṣāte tau prītau dikshām prayachatām, yau dikshayitārau tau dikshayetām iti 11 trishtubhau bhavataḥ sendriyatvāya || 4 || 4 ||

1 Gāyatriyau svishṭakṛitaḥ samyājye kurvīta tejaskāmo brahmavarcasakāmas 2 tejo vai brahmavarcasam gāyatrī 3 tejasvī brahmavarcasī bhavati ya evaṁ vidvān gāyatriyau kuruta 4 ushṇihāv āyushkāmaḥ kurvītā 5 yur vā ushṇik 6 sarvam āyur eti ya evaṁ vidvān ushṇihau kurute 7 'nushṭubhau svargakāmaḥ kurvīta 8 dvayor vā anusṭubhoḥ catuṣshasṭīr

aksharāṇi, traya ima ūrdhvā ekaviṃśā lokā; ekaviṃśatyaika-
viṃśatyaivemañil lokān rohati, svarga eva loke catuḥśaṣṭi-
tamena pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anu-
shṭubhau kurute 10 bṛihatyau śrīkāmo yaśaskāmaḥ kurvīta
11 śrīr vai yaśaś chandasām bṛihatī 12 śrīyam eva yaśa ātman
dhatte ya evaṃ vidvā nṛihatyau kurute 13 pañktī yajñakā-
maḥ kurvīta 14 pāñkto vai yajña 15 upainam yajño namati
ya evaṃ vidvān pañktī kurute 16 trishṭubhau vīryakāmaḥ
kurvītau 17 jo vā indriyaṃ vīryaṃ trishṭub 18 ojasvīndriyavān
vīryavān bhavati ya evaṃ vidvāns trishṭubhau kurute 19 ja-
gatyau paśukāmaḥ kurvīta 20 jāgatā vai paśavaḥ 21 paśumān
bhavati ya evaṃ vidvān jagatyau kurute 22 virājāv annādyā-
kāmaḥ kurvīta 23 nnaṃ vai virāt 24 tasmād yasyaiveha bhūyi-
shṭham annam bhavati sa eva bhūyishṭham loke virājati,
tad virājo virāṭtvam 25 vi sveshu rājati, śreshṭhaḥ svānām
bhavati ya evaṃ veda || 5 || ॥

1 Atho pañcavīryam vā etac chando yad virād 2 yat
tripadā tenoshṇihāgāyatriyau, yad asyā ekādaśāksharāṇi
padāni tena trishṭub, yat trayastrīṇśadaksharā tenānushṭum.
na vā ekenākshareṇa chandānsi viyanti na dvābhyām. yad
virāt tat pañcamam 3 sarveshām chandasām vīryam avaru-
nddhe, sarveshām chandasām vīryam aṣṇute, sarveshām cha-
ndasām sāyujyam sarūpatām salokatām aṣṇute, 'nnādo 'nna-
patir bhavaty, aṣṇute prajayānnādyam ya evaṃ vidvān virā-
jau kurute 4 tasmād virājāv eva kartavye 5 preddho agna,
imo agna ity ete 6 ṛitam vāva dīkshā satyam dīkshā, ta-
smād dīkshītena satyam eva vaditavyam 7 atho khalv āhur:
ko 'rhati manushyaḥ sarvam satyam vaditum; satyasam-
hitā vai devā, anṛitasamhitā manushyā iti 8 vicakshaṇa-
vatīm vācam vadeḥ 9 cakshur vai vicakshaṇam, vi hy enena
paśyatīty 10 etad dha vai manushyeshu satyam nihitam yac
cakshus 11 tasmād ācakshaṇam āhur: adrāg iti. sa yady ada-

rṣam ity āhāthāsyā śrad dadhati. yady u vai svayam paśyati, na bahūnām canānyeshām śrad dadhāti 12 tasmād vicaksha-
navatīm eva vācam vadet, satyottarā haivāsya vāg uditā
bhavati bhavati || 6 || ॥

Iti prathamapañcīkāyām prathamō 'dhyāyāḥ.

Iti prathamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Svargam vā etena lokam upa prayanti yat prāyaṇīyas,
tat prāyaṇīyasya prāyaṇīyatvam 2 prāṇo vai prāyaṇīya,
udāna udayanīyaḥ, samāno hotā bhavati, samānau hi prā-
ṇodānau, prāṇānām kṛiptyai prāṇānām pratiprajñātyai 3 ya-
jño vai devebhiya udakrāmat, te devā na kim canāśaknuvan
kartum na prājānaḥ. te 'bruvann Aditiṃ: tvayemaṃ ya-
jñam prajānāmeti. sā tathety abravīt, sā vai vo varam vṛiṇā
iti. vṛiṇīshveti. saitam eva varam avṛiṇīta: matprāyaṇā
yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaḥ ca-
ruḥ prāyaṇīyo bhavaty āditya udayanīyo, varavṛito hy asyā
4 atho etaṃ varam avṛiṇīta: mayaiva prācīm diśam prajā-
nāthāgninā dakṣiṇām, Somena pratīcīm, Savitrodīcīm iti
5 Pathyām yajati 6 yat Pathyām yajati, tasmād asau pura
udetī, paścāstam eti; Pathyām hy esho 'nusamcaraty 7 Agniṃ
yajati 8 yad Agniṃ yajati, tasmād dakṣiṇato 'gra osha-
dhayaḥ pacyamānā āyanty, āgneyyo hy oshadhayaḥ 5 So-
mam yajati 10 yat Somaṃ yajati, tasmāt pratīeyo 'py āpo
bahvyaḥ syandante, saumyā hy āpaḥ 11 Savitāram yajati
12 yat Savitāram yajati, tasmād uttarataḥ paścād ayam bhū-
yishṭham pavamānaḥ pavate, savitṛiprasūto hy esha etat
pavata 13 uttamām Aditiṃ yajati 14 yad uttamām Aditiṃ
yajati, tasmād asāv imām vṛiṣṭyābhyunatty abhijighrati
15 pañca devatā yajati, pāṅkto yajñāḥ. sarvā diśaḥ kalpante,
kalpate yajño 'pi 16 tasyai janatāyai kalpate yatraivam
vidvān hotā bhavati || 7 || ॥

1 Yas tejo brahmavarcasam ichet prayājāhutibhiḥ prāṇ

sa iyāt, tejo vai brahmavarcasam prācī dik 2 tejasvī brahmavarcasī bhavati ya evaṃ vidvān prāñ eti 3 yo 'nnādyam ichet prayājāhutibhir dakṣiṇā sa iyād, annādo vā esho 'nnapatir yad Agnir 4 annādo 'nnapatir bhavaty, aṣṇute prajāyānnādyam ya evaṃ vidvān dakṣiṇaiti 5 yaḥ paśūn ichet prayājāhutibhiḥ pratyāñ sa iyāt, paśavo vā ete yad āpaḥ 6 paśumān bhavati ya evaṃ vidvān pratyāññ eti 7 yaḥ somapītham ichet prayājāhutibhir udañ sa iyād, uttarā ha vai somo rājā 8 pra somapītham āpnoti ya evaṃ vidvān udaññ eti 9 svargyaivordhvā dik, sarvāsu dikṣhu rādhnoti 10 samyāñco vā ime lokāḥ, samyāñco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda 11 Pathyām yajati. yat Pathyām yajati, vācam eva tad yajñamukhe sambharati 12 prāñāpāñāv Agnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 13 Pathyām eva yajati. yat Pathyām eva yajati, vācaiva tad yajñam panthām apinayati 14 cakshushī evāgnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 15 cakshushā vai devā yajñam prajāñāñ, cakshushā vā etat prajāñāyate yad aprajāñeyam; tasmād api mugdhaḥ caritvā yadaivānushṭhyā cakshushā prajāñāty aṭha prajāñāti 16 yad vai tad devā yajñam prajāñann asyām vāva tat prajāñann, asyām sambharann; asyai vai yajñas tāyate, 'syai kriyate, 'syai sambhriyate, iyaṃ hy Aditis. tad uttamām Aditiṃ yajati. yad uttamām Aditiṃ yajati, yajñasya prajāñātyai svargasya lokasyānukhyātyai || 8 || 2 ||

1 Devaviṣaḥ kalpayitavyā ity āhus, tāḥ kalpamānā anu manushyaviṣaḥ kalpanta iti; sarvā viṣaḥ kalpante, kalpate yajño 'pi 2 tasyai janatāyāi kalpate yatraivaṃ vidvān hotā bhavati 3 svasti naḥ pathyāsu dhanvasv ity anvāha 4 svasty apsu vṛijane svarvati | svasti naḥ putra-kṛitheshu yonishu svasti rāye maruto dadhātāneti 5 Maruto vai devānām viṣas, tā evaitad yajñamukhe

'cīkṣipat 6 sarvaiḥ chandobhir yajed ity āhuh. sarvair vai chandobhir iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamānaḥ sarvaiḥ chandobhir iṣṭvā svargam lokam jayati 7 svasti naḥ pathyāsu dhanvasu, svastir id dhi prapathe śreshṭheti pathyāyāḥ svastes trisṭubhāv. agne naya supathā rāye asmān, ā devānām api panthām aganmety Agnes trisṭubhau. tvam soma pra cikito maṁiṣhā, yā te dhāmāni divi yā pṛithivyām iti Somasya trisṭubhāv. ā viṣvadevaṁ satpatim, ya imā viṣvā jātānīti Savitur gāyatriyau. sutrāmānam pṛithivīm dyām anhasam, mahīm ū shu mātaram suvratānām ity Aditer jagatyāv 8 etāni vāva sarvāni chandānsi: gāyatram traishṭubham jāgatam, anv anyāny; etāni hi yajñe pratamām iva kriyanta 9 etair ha vā asya chandobhir yajataḥ sarvaiḥ chandobhir iṣṭam bhavati ya evaṁ veda || 9 || 3 ||

Tā vā etāḥ pravatyō netrīmatyaḥ pathimatyaḥ svastimatya etasya havisho yājyānuvākya. etābhir vā iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāna etābhir iṣṭvā svargam lokam jayati 2 tāsu padam asti: svasti rāye maruto dadhātāneti. Maruto ha vai devaviṣo 'ntarikshabhājanās. tebhyo ha yo 'nivedya svargam lokam etiṣvarā hainam ni vā roddhor vi vā mathitoḥ. sa yad āha: svasti rāye maruto dadhātāneti, tam Marudbhyo devavidbhyo yajamānam nivedayati; na ha vā enam Maruto devaviṣaḥ svargam lokam yantam nirundhate, na vimathnate 3 svasti hainam atyarjanti svargam lokam abhi ya evaṁ veda 4 virājāv etasya havishaḥ sviṣṭakṛitaḥ samyājye syātām ye trayastrīṁśadakshare 5 sed agnir agnīūr aty astv anyān, sed agnir yo vanushyato nīpātīty ete 6 virāḍbhyām vā iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāno virāḍbhyām iṣṭvā svargam

lokaṃ jayati 7 te trayastriṃśadakshare bhavatas. trayastri-
ṃśad vai devā: ashtau Vasava, ekādaśa Rudrā, dvādaśādityāḥ,
Prajāpatiṣca Vashaṭkāraṣca. tat prathame yajñamukhe devatā
aksharabhājaḥ karoty, akshareṇākshareṇaiva tad devatām
prīṇāti, devapātreṇaiva tad devatās tarpayati || 10 || 4 ||

1 Prayājavad ananuyājam kartavyam prāyaṇīyam ity
āhur, hīnam iva vā etad īkṣitam iva yat prāyaṇīyasyānu-
yājā iti 2 tat-tan nādrityam 3 prayājavad evānuyājavat ka-
rtavyam. prāṇā vai prayājāḥ prajānuyājā; yat prayājān
antariyāt prāṇāns tad yajamānasyāntariyād, yad anuyājān
antariyāt prajāṃ tad yajamānasyāntariyāt 4 tasmāt prayā-
javad evānuyājavat kartavyam 5 patnīr na saṃyājayet, saṃ-
sthitayajur na juhuyāt 6 tāvataiva yajño 'saṃsthitāḥ 7 prā-
yaṇīyasya nishkāsaṃ nidadhyāt, tam udayanīyenābhinirva-
ped, yajñasya saṃtatyai yajñasyāvyavachedāyā 8 tho khalu
yasyām eva sthālyām prāyaṇīyam nirvapet tasyām udaya-
nīyam nirvapet, tāvataiva yajñāḥ saṃtato 'vyavachinno bha-
vaty 9 amushmin vā etena loke rādhnuvanti nāsminn, ity
āhur, yat prāyaṇīyam iti. prāyaṇīyam iti nirvapanti prāya-
nīyam iti caranti, prayanty evāsmāl lokād yajamānā ity
10 avidyayaiva tad āhur. vyatishajed yājyānuvākyā 11 yāḥ
prāyaṇīyasya puronuvākyās tā udayanīyasya yājyāḥ ku-
ryād, yā udayanīyasya puronuvākyās tāḥ prāyaṇīyasya
yājyāḥ kuryāt. tad vyatishajaty ubhayor lokayor ṛiddhyā,
ubhayor lokayoḥ pratishṭhityā. ubhayor lokayor ṛidlmoty,
ubhayor lokayoḥ pratishṭhathi 12 pratishṭhathi ya evaṃ
vedā 13 dityaḥ caruḥ prāyaṇīyo bhavaty āditya udayanīyo
yajñasya dhṛityai, yajñasya barsanaddhyai, yajñasyāpra-
sraṇsāya 14 tad yathaivāda, iti ha smāha, tejanyā ubhayato
'ntayor aprasraṇsāya barsau nahyaty, evaṃ evaitad yajña-
syobhayato 'ntayor aprasraṇsāya barsau nahyati yad ādi-
tyaḥ caruḥ prāyaṇīyo bhavaty āditya udayanīyaḥ 15 pathya-

yaivetaḥ svastyā prayanti, pathyāṃ svastim abhy udyanti;
svasty evetaḥ prayanti, svasty udyanti svasty udyanti
|| 11 || 5 ||

Iti prathamapañcīkāyāṃ dvitīyo 'dhyāyaḥ.

Iti dvitīyādhyāye pañcamah khaṇḍaḥ.

1 Prācyāṃ vai diṣi devāḥ somam rājānam akrīṇaṁs,
tasmāt prācyāṃ diṣi kriyate 2 tam trayodaśān māsād akrī-
ṇaṁs, tasmāt trayodaśo māso nānuvidyate; na vai somavi-
krayy anuvidyate, pāpo hi somavikrayī 3 tasya kṛitasya
manushyān abhy upāvartamānasya diśo vīryānīndriyāṇi
vyudasīdaṁs, tāny ekayarcāvārurutsanta, tāni nāśaknuvaṁs.
tāni dvābhyāṃ tāni tisṛibhis tāni catasṛibhis tāni pañcabhis
tāni shadḍibhis tāni saptabhir naivāvārundhata, tāny aṣṭā-
bhir avārundhatāṣṭābhir āṣṇuvata. yad aṣṭābhir avāru-
ndhatāṣṭābhir āṣṇuvata, tad aṣṭānām aṣṭatvam 4 āṣṇute
yad-yat kāmāyate ya evaṃ veda 5 tasmād eteshu karmasv
aṣṭāv-aṣṭāv anūcyanta, indriyāṇām vīryāṇām avaruddhyai
|| 12 || 1 ||

1 Somāya kṛitāya prohyamāṇāyānubrūhīty āhādhvaryur
2 bhadṛād abhi śreyāḥ prehīty anvāhā 3 yaṃ vāva loko
bhadras. tasmād asāv eva lokaḥ śreyān, svargam eva tal
lokaṃ yajamānaṃ gamayati 4 bṛihaspatiḥ puraetā te
astv iti. brahma vai Bṛihaspatir, brāhmaivāsmā etat puro-
gavam akar, na vai brahmaṇvad rishyaty 5 athem ava
sya vara ā prīthivyā iti. devayajanaṃ vai varam prī-
thivyai, devayajana evainaṃ tad avasāyayaty. āre śatrūn
kṛiṇuhi sarvavīra iti. dvishantam evāsmā tat pāpmā-
nam bhrātrīvyam apabādhate 'dharam pādayati 6 soma
yās te mayobhuva iti tṛicaṃ saumyaṃ gāyatram anvāha
some rājani prohyamāṇe, svayaivainaṃ tad devatayā svena
chandasā samardhayati 7 sarve nandanti yaśasāgate-
nety anvāha 8 yaśo vai somo rājā, sarvo ha vā etena kṛi-

yamāṇena nandati yaṣ ca yajñe lapsyamāno bhavati yaṣ
 ca na 9 sabhāsāhena sakhyā sakhāya ity. esha vai
 brāhmaṇānām sabhāsāhaḥ sakhā yat somo rājā 10 kilbisha-
 sprīd ity. esha u eva kilbishasprīd 11 yo vai bhavati, yaḥ
 śreshṭhatām aṣnute sa kilbisham bhavati 12 tasmād āhur:
 mānuvoco mā pracārīḥ, kilbisham nu mā yātayann iti
 13 pitushaṇir ity. annam vai pitu, dakṣhiṇā vai pitu;
 tām enena sanoty, annasanim evainam tat karoty 14 aram
 hito bhavati vājināyetīndriyam vai vīryam vāji-
 nam 15 ājarasam hāsmāi vājinam nāpachidyate ya evam
 vedā 16 gan 'deva ity anvāhā 17 gato hi sa tarhi bhavaty
 18 ṛitubhir vardhatu kshayam ity. ṛitavo vai soma-
 sya rājño rājabhrātaro yathā manushyasya, tair evainam
 tat sahāgamayati 19 dadhātu naḥ savitā suprajām
 isham ity āśisham āśāste 20 sa naḥ kshapābhir aha-
 bhiḥ ca jinvatv ity. ahāni vā ahāni rātrayaḥ kshapā, aho-
 rātrair evāsmā etām āśisham āśāste. prajāvantam rayim
 asme sam invatv ity āśisham evāśāste 21 yā te dhā-
 māni havishā yajantīty anvāha 22 tā te viṣvā pari-
 bbhūr astu yajñam | 23 gayasphānaḥ prataranaḥ su-
 vīra iti, gavām naḥ sphāvayitā pratārayitaidhīty eva tad
 āhā 24 vīrahā pra carā soma duryān iti. ḡṛihā vai du-
 ryā. bibhyati vai somād rājña āyato yajamānasya ḡṛihāḥ.
 sa yad etām anvāha śāntyaivainam tac chamayati, so 'sya
 śānto na prajāṃ na paśūn hinasti 25 mā m dhiyaṃ śiksha-
 mānasya deveti vārūṇyā paridadhāti 26 varuṇadevatyo
 vā esha tāvad yāvad upanaddho, yāvat pariśritāni prapa-
 dyate; svayaivainam tad devatayā svena chandasā sama-
 rdhayati 27 śikshamānasya deveti. śikshate vā esha yo
 yajate 28 kratum dakṣam varuṇa sam śiṣādhīti, vī-
 ryam prajñānam Varuṇa sam śiṣādhīty eva tad āha 29 ya-
 yāti viṣvā dūrītā tarema sutarmānam adhi nāvam

ruhemeti. yajño vai sutarmā naur, kṛishṇājīnam vai sutarmā naur, vāg vai sutarmā naur; vācam eva tad āruhya tayā svargam lokam abhi samtarati 30 tā etā ashtāv anvāha rūpasamṛiddhā 31 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamānam ṛig abhivadati 32 tāsām triḥ prathamām anvāha trir uttamām 33 tā dvādaśa sampadyante: dvādaśa vai māsūḥ samvatsarah, samvatsarah Prajāpatiḥ 34 prajāpatyāyatanābhir evābhi rādhnoti ya evam veda 35 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 13 || 2 ||

1 Anyataro 'naḍvān yuktaḥ syād anyataro vimukto 'tha rājānam upāvahareyur 2 yad ubhāyor vimuktayor upāvahareyuh, pitṛidevatyaṁ rājānam kuryur 3 yad yuktayor, ayogakshemaḥ prajā vindet, tāḥ prajāḥ pariplaveran 4 yo 'naḍvān vimuktas tac chālāsadām prajānām rūpam, yo yuktaḥ tac cakriyānām. te ye yukte 'nye vimukte 'nya upāvaharanty, ubhāv eva te kshemayogau kalpayanti 5 devāsura vā eshu lokeshu samayatanta. ta etasyām prācyām diśy ayatanta, tāns tato 'surā ajayaṁs. te dakṣiṇasyām diśy ayatanta, tāns tato 'surā ajayaṁs. te pratīcyām diśy ayatanta, tāns tato 'surā ajayaṁs. ta udīcyām diśy ayatanta, tāns tato 'surā ajayaṁs. ta udīcyām prācyām diśy ayatanta, te tato na parājayanta. saishā dig aparājitā, tasmād etasyām diśi yateta vā yātayed veṣvaro hānṛiṇākartos 6 te devā abruvann: arājatayā vai no jayanti, rājānam karavāmāhā iti. tatheti. te somam rājānam akurvaṁs, te somena rājñā sarvā diśo 'jayann. esha vai somarājā yo yajate. prāci tishṭhaty ādadhati, tena prācīm diśam jayati. tam dakṣiṇā parivahanti, tena dakṣiṇām diśam jayati. tam pratyañcam āvartayanti, tena pratīcīm diśam jayati. tam udīcas tishṭhata upāvaharanti, tenodīcīm diśam jayati 7 somena rājñā sarvā diśo jayati ya evam veda || 14 || 3 ||

1 Havir ātithyaṃ nirupyate some rājany āgate 2 somo vai rājā yajamānasya grihān āgachati, tasmā etad dhavir ātithyaṃ nirupyate, tad ātithyasyātithyatvaṃ 3 navakapālo bhavati. nava vai prāṇāḥ, prāṇānām kṛiptyai prāṇānām pratiprajñātyai 4 Vaishṇavo bhavati. Viṣṇur vai yajñāḥ, svayaivainam tad devatayā svena chandasā samardhayati 5 sarvāṇi vāva chandānsi ca priṣṭhāni ca somaṃ rājānaṃ kṛitam anv āyanti, yāvantaḥ khalu vai rājānaṃ anuyanti tebhyaḥ sarvebhya ātithyaṃ kriyate 6 'gnim manthanti some rājany āgate. tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta, evam evāsmā etad kshadante yad agnim manthanty; agnir hi devānām paśuḥ || 15 || 4 ||

1 Agnaye mathyamānāyānubrūhīty āhādhvaryur 2 abhi tvā devā savitar iti sāvitrīm anvāha 3 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmāt sāvitrīm anv-āheti 4 Savitā vai prasavānām īṣe, savitṛiprasūtā evainam tan manthanti. tasmāt sāvitrīm anvāha 5 mahi dyauḥ pṛithivī ca na iti dyāvāpṛithivīyām anvāha 6 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmād dyāvāpṛithivīyām anvāheti. dyāvāpṛithivībhyām vā etaṃ jātaṃ devāḥ paryagṛihṇāns, tābhyām evādyāpi parigṛihītas. tasmād dyāvāpṛithivīyām anvāha 7 tvām agne pushkarād adhīti tṛicam āgneyaṃ gāyatram anvāhāgnau mathyamāne, svayaivainam tad devatayā svena chandasā samardhayaty 8 atharvā nir amanthateti rūpasamṛiddham. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 9 sa yadi na jāyeta yadi ciraṃ jāyeta, rākshoghnyo gāyatryo 'nūcyā 10 agne haṃsi ny atrinaṃ ity etā 11 rakshasām apahatyai 12 rakshānsi vā enaṃ tarḥy ālabhante, yarhi na jāyate yarhi ciraṃ jāyate 13 sa yady ekasyām evānūktāyām jāyeta yadi

dvayor, atho ta bruvantu jantava iti jātāya jātavatīm abhi-
 rūpām anubrūyād 14 yad yajñe 'bhirūpaṃ tat samṛiddham
 15 ā yaṃ haste na khādinam iti 16 hastābhyāṃ hy enam
 manthanti 17 ṣiṣuṃ jātam iti. ṣiṣur iva vā esha prathamajāto
 yad agnir 18 na bibhrati | viṣāṃ agniṃ svadhvaram
 iti 19 yad vai devānāṃ neti tad eshām o3m iti 20 pra
 devaṃ devavītaye bharatā vasuvittamam iti prahri-
 yamānāyābhirūpā 21 yad yajñe 'bhirūpaṃ tat samṛiddham
 22 ā sve yonau ni shīdatv ity 23 esha ha vā asya svo yonir
 yad agnir agner 24 ā jātam jātavedasīti 25 jāta itaro,
 jātavedā itaraḥ 26 priyaṃ ṣiṣītātithim ity. esha ha vā
 asya priyo 'tithir yad agnir agneḥ 27 syona ā gṛihapa-
 tim iti, śāntyām evainam tad dadhāty 28 agnināgniḥ sam
 idhyate kavir gṛihapatir yuvā | havyavād juhvā-
 sya ity abhirūpā 29 yad yajñe 'bhirūpaṃ tat samṛiddham
 30 tvam hy agne agninā vipro vipreṇa san sateti
 31 vipra itaro vipra itaraḥ, sann itaraḥ sann itaraḥ 32 sa-
 khā sakhyā samidhyasa ity. esha ha vā asya svaḥ
 sakhā yad agnir agnes 33 tam marjayanta sukratum
 puroyāvānam ājishu | sveshu kshayeshu vājinam
 iti 34 esha ha vā asya svaḥ kshayo yad agnir agner 35 ya-
 jñena yajñam ayajanta devā ity uttamayā paridadhāti
 36 yajñena vai tad devā yajñam ayajanta yad agnināgniṃ
 ayajanta, te svargaṃ lokam āyaṃs 37 tāni dharmāṇi pra-
 thamāny āsan | te ha nākam mahimānaḥ sacanta
 yatra pūrve sādhyāḥ santi devā iti 38 chandāṃsi vai
 Sādhyā devās, te 'gre 'gnināgniṃ ayajanta, te svargaṃ lo-
 kam āyann 39 Ādityāḥ caivehāsaṃ Aṅgirasas ca, te 'gre
 'gnināgniṃ ayajanta, te svargaṃ lokam āyan 40 saishā
 svargyāhutir yad agnyāhutir. yadi ha vā apy abrāhma-
 ṇokto yadi duruktokto yajate 'tha haishāhutir gachaty eva
 devān, na pāpmanā saṃsṛijyate 41 gachaty asyāhutir devān

nāsyāhutih pāpmanā saṁsriṇyate ya evaṁ veda 42 tā etās trayodaśānvāha rūpasamṛiddhā 43 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 44 tāsām triḥ prathamām anvāha trir uttamām, tāḥ saptadaśa sampadyante. saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañcartavas. tāvān saṁvatsarah, saṁvatsarah Prajāpatih 45 prajāpatyāyatanābhir evābhī rādhnoti ya evaṁ veda 46 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṁsāya || 16 || ॥

1 Samidhāgniṁ duvasyat, ā pyāyasva sam etu ta ity ājyabhāgayoḥ puronuvākye bhavata ātithyavatyaū rūpasamṛiddhe 2 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 3 saishāgneyy atithimatī, na saumyātithimaty asti. yat saumyātithimatī syāc, chaṣvat sā syād 4 etat tv evaishātithimatī yad āpīnavatī 5 yadā vā atithim parivevishaty āpīna iva vai sa tarhi bhavati 6 taylor jushāṇenaiva yajati 7 daṁ vishṇur vi cakrame, tad asya priyam abhi pātho aṣyām iti vaishṇavyau 8 tripadām anūcya catuspadayā yajati 9 sapta padāni bhavanti. śiro vā etad yajñasya yad ātithyam, sapta vai śirshan prāṇāḥ, śirshann eva tat prāṇān dadhāti 10 hotāram citraratham adhvarasya, pra-prāyam agnir bharatasya ṣṛiṇva iti svishṭakṛitaḥ samyājye bhavata ātithyavatyaū rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 11 trisṭubhau bhavataḥ sendriyatvāye 12 lāntam bhavati lāntena vā etena devā arādhnuvan yad ātithyam, tasmād ilāntam eva kartavyam 13 prayājān evātra yajanti nānuyājān 14 prāṇā vai prayājānuyājās, te ya ime śirshan prāṇās te prayājā, ye 'vāñcas te 'nuyājāḥ. sa yo 'trānuyājān yajed, yathemān prāṇān ālupya śirshan dhi-tset tādṛik tad 15 atiriktaṁ tat, sam u vā ime prāṇā vi-

dre ye ceme ye ceme 16 tad yad evātra prayājān yajanti
nānuyājāns, tatra sa kāma upāpto yo 'nuyājeshu yo 'nuyā-
jeshu || 17 || ॥ ॥

Iti prathamapañcikāyām tṛtīyo 'dhyāyaḥ.

Iti tṛtīyādhyāye shashtāḥ khaṇḍaḥ.

1 Yajño vai devebhya udakrāman: na vo 'ham annam
bhavishyāmīti. neti devā abruvann, annam eva no bhavi-
shyasīti. tam devā vimethire, sa haibhyo vihrīto na pra-
babbhūva. te hocur devā: na vai na ittham vihrīto 'lam
bhavishyati, hantemaṃ yajñam sambharāmeti. tatheti. tam
saṃjabhrus 2 tam sambhṛityocur Aṣvināv: imam bhishajya-
tam ity. Aṣvinau vai devānām bhishajāv, Aṣvināv adhvaryū.
tasmād adhvaryū gharmam sambharatas 3 tam sambhṛityā-
hatur: brahman pravargyeṇa pracarishyāmo hotar abhi-
shṭubhīti || 18 || ॥

1 Brahma jajñānam prathamam purastād iti
pratipadyate. brahma vai Bṛhaspatir, brahmaṇaivainam
tad bhishajyati 2 yam vai pitre rāshṭry ety agra iti.
vāg vai rāshṭrī, vācam evāsmins tad dadhāti 3 mahān mahī
astabhāyad vi jāta iti brāhmaṇaspatyā. brahma vai
Bṛhaspatir, brahmaṇaivainam tad bhishajyaty 4 abhi tyam
devam savitāram oṇyor iti sāvitrī. prāṇo vai Savitā,
prāṇam evasmins tad dadhāti 5 saṃ sīdasva mahān asīty
evainam samasādayann 6 añjanti yam prathayanto na
viprā ity alyamānāyābhirūpā. yad yajñe 'bhirūpaṃ tat
samriddham 7 patamgam aktam asurasya māyayā, yo
naḥ sanutyō abhidāsad agne, bhavā no agne su-
manā upetāv iti dve-dve abhirūpe. yad yajñe 'bhirūpaṃ
tat samriddham 8 kṛiṇushva pājaḥ prasitim na pṛi-
thvīm iti pañca rākshoghnyo, rakshasām apahatyai 9 pari-
tvā girvaṇo giro, 'dhi dvayor adadhā ukthyam va-
caḥ, śukraṃ te anyad yajataṃ te anyad, apaśyam

gopām anipadyamānam iti catasra ekapātinyas 10 tā ekaviṁṣatir bhavanty 11 ekaviṁṣo 'yam puruṣho: daṣa ha-
styā aṅgulo daṣa pādyā ātmaikaviṁṣas. tam imam ātmā-
nam ekaviṁṣam saṁskurute || 19 || 2 ||

1 Śrakve drapsasya dhamataḥ sam asvarann
iti nava pāvamānyo. nava vai prāṇāḥ, prāṇān evāsmins tad
dadhāty 2 ayaṁ venāḥ codayat priṣṇigarbhā ity 3 ayaṁ
vai veno. 'smād vā ūrdhvā anye prāṇā venanty avāñco
'nye, tasmād venāḥ. prāṇo vā ayaṁ san nābher iti, tasmān
nābhis, tan nābher nābhitvam. prāṇam evāsmins tad da-
dhāti 4 pavitraṁ te vitatam brahmaṇas pate, ta-
posh pavitraṁ vitatam divas pade, vi yat pavi-
traṁ dhishanā atanvateti pūtavantāḥ prāṇās. ta ime
'vāñco retasyo mūtryaḥ puriṣhya ity, etān evāsmins tad da-
dhāti || 20 || 3 ||

1 Gaṇānām tvā gaṇapatiṁ havāmaha iti brā-
hmaṇaspatyam. brahma vai Bṛhaspatir, brahmaṇaivainam
tad bhishajyati 2 prathaḥ ca yasya saprathaḥ ca nā-
meti gharmatanvaḥ. satanum evainam tat sarūpaṁ karoti
3 rathamtaram ā jabhārā vasishṭhaḥ || bharadvājo
bṛihad ā cakre agner iti. bṛihadrathamtaravantam
evainam tat karoty 4 apaśyam tvā manasā cakitānam
iti Prajāvān Prajāpatyaḥ. prajāṁ evāsmins tad dadhāti
5 kā rādhad dhotraśvinā vām iti nava vichandasas.
tad etad yajñasyāntastyam. vikshudram iva vā antastyam,
anīya iva ca sthaviya iva ca. tasmād etā vichandaso bha-
vanty 6 etābhir hāṣvinoḥ Kakṣhīvān priyaṁ dhāmopāgachat,
sa paramam lokam ajayad 7 upāśvinoḥ priyaṁ dhāma ga-
chati, jayati paramam lokam ya evaṁ vedā 8 bhāty
agnir ushasām anīkam iti sūktam 9 pīpivāñsam
aśvinā gharmam achety abhirūpaṁ. yad yajñe 'bhi-
rūpaṁ tat samṛiddham 10 tad u traishṭubham. vīryam vai

trishṭub, vīryam evāsmins tad dadhāti 11 grāvāṇeva tad id artham jarethe iti sūktam. akshī iva karṇāv iva nāsevety aṅgasamākhyāyam evāsmins tad indriyāṇi dadhāti 12 tad u trishṭubham. vīryam vai trishṭub, vīryam evāsmins tad dadhāti 13 le dyāvāprithivī pūrvacittaya iti sūktam 14 agniṃ gharmam suruḥcam yā manniṣṭaya ity abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samṛiddham 15 tad u jāgataṃ. jāgatā vai paśavaḥ, paśūn evāsmins tad dadhāti 16 yābhir amum āvataṃ yābhir amum āvataṃ ity. etāvato hātrāṣvinau kāmān dadṛiṣatus, tān evāsmins tad dadhāti, tair evainam tat samardhayaty 17 arūrucad ushasaḥ priṣṇir agriya iti rucitavati, rucam evāsmins tad dadhāti 18 dyubhir aktubhiḥ paripātam asmān ity uttamayā paridadhāty 19 arisṭebhir aṣvinā saubhagebhiḥ | tan no mitro varuṇo māmāhantām aditiḥ sindhuḥ prithivī uta dyaur ity etair evainam tat kāmāḥ samardhayati 20 ti nu pūrvam paṭalam || 21 || 4 ||

1 Athottaram 2 upa hvaye sudughāṃ dhenum etāṃ, hīṅkṛiṇvatī vasupatnī vasūnām, abhi tvā deva savitaḥ, sam ī vatsam na mātṛibhiḥ, sam vatsa iva mātṛibhir, yas te stanāḥ śaśayo yo mayobhūr, gaur amīmed anu vatsam mishantaṃ, namased upa sīdata, samjānānā upa sīdant abhijñv, ā daśabhir vivasvato, duhanti saptaikām, samiddho agnir aṣvinā, samiddho agnir vṛiṣhaṇāratiḥ divas, tad u prayakshatamam asya karmā, tmanvan nabho duhyate ghṛitam paya, uttiṣṭha brahmaṇas pate, 'dhukshat pipyushīm ishāṃ, upa drava payasā godhug osham, ā sute siñcata śriyam, ā nūnam aṣvinor ṛishiḥ, sam u tye mahatīr apa ity ekaviṃṣatir abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 3 ud

u shya devaḥ savitā hiraṇyayety anūttishṭhati, praitu brahmaṇas patir ity anupraiti, gandharva itthā padam asya rakshatīti kharam avekshate, nāke suparṇam upa yat patantam ity upaviṣati, tapto vām gharmo nakshati svahoto, bhā pibatam aṣvinyeti pūrvāhṇe yajaty 4 agne vīhīty anuvashatkaroti, svishṭakṛidbhājanam 5 yad usriyāsv āhutam ghṛitam payo, 'sya pibatam aṣvinyety aparāhṇe yajaty, agne vīhīty anuvashatkaroti, svishṭakṛidbhājanam 6 trayāṇām ha vai havishām svishṭakṛite na samavadyanti: somasya gharṁasya vājinasyeti. sa yad anuvashatkaroty, agner eva svishṭakṛito 'nantarityai 7 viṣvā āśā dakṣhiṇasād iti brahmā japati 8 svāhākṛitaḥ śucir deveshu gharṁaḥ, samudrād ūrmim ud iyarti veno, drapsaḥ samudram abhi yaj jigāti, sakhe sakhāyam abhy ā vavṛitsvo, rdhva ū shu ṇa ūtaya, ūrdhvo naḥ pāhy anhasas, tam ghem itthā namasvina ity abhirūpā. yad yajñe 'bhirūpaṁ tat samṛiddham 9 pāvakaṣoce tava hi kshayam parīti bhaksham ākāṅkshate 10 hutam havir madhu 'havir indratame 'gnāv aṣyāma te deva gharṁa | madhumataḥ pitumato vājavato 'ṅgira svato namas te astu mā mā hiṁsīr iti gharmasya bhakshayati 11 śyeno na yonim sadanam dhiyā kṛitam, ā yasmin sapta vāsavā iti samsādyamānāyānvāha 12 havir havishmo mahi sadma daivyaṁ iti yad ahar utsādayishyanto bhavanti 13 sūyavasād bhagavatī hi bhūyā ity uttamayā paridadhāti 14 tad etad devamithunaṁ yad gharṁaḥ. sa yo gharṁas tac chiṣṇam, yau śaphau tau śaphau, yopayamanī te śronikapāle, yat payas tad retas. tad idam agnau devayonyām prajanane retaḥ sicryate. 'gnir vai devayonih. so 'gner devayonyā āhutibhyaḥ sambhavaty 15 riṇmayo yajurmayah sāmamayo vedamayo brahmanamayo

'mṛitamayaḥ sambhūya devatā apyeti ya evaṃ veda yaś
caivam vidvān etena yajñakratunā yajate || 22 || ॥

1 Devāsura vā eshu lokeshu samayatanta. te vā asurā
imān eva lokān puro 'kurvata, yathaujīyāṁso baliyāṁsa
evaṃ. te vā ayasmayīm evemām akurvata rajatām anta-
rikshaṃ harinīm divaṃ, te tathemāṇl lokān puro 'kurvata.
te devā abruvan: puro vā ime 'surā imāṇl lokān akrata,
pura imāṇl lokān pratikaravāmahā iti. tatheti. te sada evā-
syāḥ pratyakurvataḥnīdhrām antarikshād dhavirdhāne di-
vas. te tathemāṇl lokān puraḥ pratyakurvata 2 te devā
abruvann: upasada upāyāmopasadā vai mahāpuraṃ jayantīti.
tatheti. te yām eva prathamām upasadam upāyaṁs tayai-
vainān asmāl lokād anudanta, yām dvitīyām tayāntarikshād,
yām tṛtīyām tayā divas. tāṁs tathaibhyo lokebhyo 'nudanta
3 te vā ebhyo lokebhyo nuttā asurā ṛitūn aśrayanta. te
devā abruvann: upasada evopāyāmeti. tatheti. ta imās ti-
sraḥ satir upasado dvir-dvir ekaikām upāyaṁs, tāḥ shat
samapadyanta. shad vā ṛitavas. tān vā ṛitubhyo 'nudanta
4 te vā ṛitubhyo nuttā asurā māsān aśrayanta. te devā
abruvann: upasada evopāyāmeti. tatheti. ta imāḥ shat satir
upasado dvir-dvir ekaikām upāyaṁs, tā dvādaśa samapa-
dyanta. dvādaśa vai māsās. tān vai māsebhyo 'nudanta
5 te vai māsebhyo nuttā asurā ardhamāsān aśrayanta. te
devā abruvann: upasada evopāyāmeti. tatheti. ta imā dvā-
daśa satir upasado dvir-dvir ekaikām upāyaṁs, tāḥ ca-
turviṁśatiḥ samapadyanta. caturviṁśatir vā ardhamāsās.
tān vā ardhamāsebhyo 'nudanta 6 te vā ardhamāse-
bhyo nuttā asurā ahorātre aśrayanta. te devā abruvann:
upasadāv evopāyāmeti. tatheti. te yām eva pūrvāḥṇa
upasadam upāyaṁs tayaivainān abno 'nudanta, yām apa-
rāḥṇe tayā rātres; tāṁs tathobhābhyām antarāyaṁs 7 tasmāt
supūrvāḥṇa eva pūrvayopasadā pracaritavyaṃ svaparāḥṇe

'parayā; tāvantam eva tad dvishate lokam pariṣinasṭi
 || 23 || 6 ||

1 Jitayo vai nāmaitā yad upasado, 'sapatnām vā etā-
 bhir devā vijitīm vyajayantā 2 sapatnām vijitīm vijayate ya
 evaṃ veda 3 yām devā eshu lokeshu yām ṛitushu yām mā-
 seshu yām ardhmāseshu yām ahorātrayor vijitīm vyaja-
 yanta, tām vijitīm vijayate ya evaṃ veda 4 te devā abi-
 bhayur: asmākaṃ vipremāṇam anv idam asurā ābhavi-
 shyanti. te vyutkramyāmantrayantāgnir Vasubhir udakrā-
 mad, Indro Rudrair, Varuṇa Ādityair, Bṛhaspatir Viṣvair
 devais 5 te tathā vyutkramyāmantrayanta. te 'bruvan:
 hanta yā eva na imāḥ priyatamās tanvas tā asya Varuṇa-
 sya rājño grihe saṃnidadhāmahai; tābhir eva naḥ sa na
 saṃgachātai yo na etad atikrāmād, ya ālulobhayishād iti.
 tatheti. te Varuṇasya rājño grihe tanūḥ saṃnyadadhata 6 te
 yad Varuṇasya rājño grihe tanūḥ saṃnyadadhata tat tātū-
 naptram abhavat, tat tātūnaptrasya tātūnaptratvaṃ 7 ta-
 smād āhur: na satātūnaptrīṇe drogdhavyam iti 8 tasmād v
 idam asurā nānvābhavanti || 24 || 7 ||

1 Śiro vā etad yajñasya yad ātithyaṃ, grīvā upasadaḥ.
 samānabarhishī bhavataḥ, samānaṃ hi śirogrīvam 2 ishūṃ
 vā etāṃ devāḥ samaskurvata yad upasadas. tasyā Agnir
 anīkam āsit, Somaḥ śalyo, Viṣṇus tejanam, Varuṇaḥ par-
 nāni. tām ājyadhanvāno vyasṛijaṃs, tayā puro bhindanta
 āyaṃs 3 tasmād etā ājyahaviṣho bhavanti 4 caturo 'gre sta-
 nān vratam upaity upasatsu, catuḥsaṃdhir hīshur: anīkam
 śalyas tejanam parnāni 5 trīṇ stanān vratam upaity upa-
 satsu, trishaṃdhir hīshur: anīkam śalyas tejanam. dvau
 stanau vratam upaity upasatsu, dvishaṃdhir hīshuḥ: śalyas
 ca hy eva tejanam caikam stanam vratam upaity upasatsv,
 ekā hy eveshur ity ākhyāyata, ekayā vīryam kriyate 6 paro
 varīyaṃso vā ime lokā arvāg anhiyānsaḥ, parastād arvācīr

upasada upaity eshām eva lokānām abhijityā 7 upasadyāya mīlhusa, imām me agne samidham imām upasadam vaner iti tistras-tisraḥ sāmidenyo rūpasamriddhā. etad vai yajñasya samriddham yad rūpasamriddham, yat karma kriyamānam ṛig abhivadati 8 jaghnivatīr yājyānuvākyāḥ kuryād 9 agnir vṛitrāṇi jaṅghanad, ya ugra iva śaryahā, tvam somāsi satpatir, gayasphāno amīvahe, dam viśṇur vi cakrame, trīṇi padā vi cakrama ity etā 10 viparyastābhir aparāḥṇe yajati 11 ghnanto vā etābhir devāḥ puro bhindanta āyan yad upasadaḥ 12 sachandasah kartavyā na vichandaso 13 yad vichandasah kuryād, grīvāsu tad gaṇdam dadhyād, īśvaro glāvo janitos 14 tasmāt sachandasa eva kartavyā na vichandadasas 15 tad u ha smāhopāvir Jānaśruteya, upasadam kila vai tad brāhmaṇe: yasmād apy aślīlasya śrotriyasya mukham vy eva jñāyate trīptam iva rebhātīvety. ājyahaviṣho hy upasado, grīvāsu mukham adhyāhitam; tasmād dha sma tad āha || 25 || 8 ||

1 Devavarma vā etad yat prayājāś cānuyājāś cāprayājam ananuyājam bhavatiśhvai saṁśityā apratiśarāya 2 sakṛid atikramyāśrāvayati, yajñasyābhikrāntyā anapakramāya 3 tad āhuh: krūram iva vā etat somasya rājño 'nte caranti yad asya ghṛitenānte caranti; ghṛitena hi vajreṇendro vṛitram ahaṁs 4 tad yad: aṁsur-aṁsush ṭe deva somāpyāyatām indrāyaikadhanavida ā tubhyam indraḥ pyāyatām ā tvam indrāya pyāyasvā pyāyayāsmān sakhīn | sanyā medhayā svasti te deva soma sutyām udṛicam aśīyēti rājānam āpyāyayanti, yad evāsyat krūram ivānte caranti tad evāsyaitenāpyāyayanty, atho enam vardhayanty eva 5 dyāvāprithivyor vā esha garbho yat somo rājā. tad yad: eshtā rāya eshtā vāmāni preṣhe bhagāya | ṛitam ṛitavādibhyo namo dive na-

maḥ pṛithivyā iti prastare nilnavate, dyāvāpṛithivībhyāṃ
eva tan namaskurvanty, atho ene vardhayanty eva vardha-
yanty eva || 26 || ° ||

Iti prathamapañcīkāyāṃ caturtho 'dhyāyāḥ.

Iti caturthādhyāye navamaḥ khaṇḍaḥ.

1 Somo vai rājā Gandharveshv āsīt, taṃ devāḥ ca ṛi-
shayaḥ cābhyadhyāyan: katham ayam asmān somo rājā
gached iti. sā vāg abravīt: strīkāmā vai Gandharvā, ma-
yaiva striyā bhūtayā paṇadhvam iti. neti devā abruvan,
katham vayam tvad ṛite syāmeti. sābravīt: krīṇītaiva, yarhi
vāva vo mayārtho bhavitā tarhy eva vo 'ham punar āgan-
tāsmīti. tatheti. tayā mahānagnyā bhūtayā somam rājānam
akrīṇāns 2 tām anukṛitim askannām vatsatarīm ājanti soma-
krayanīm, tayā somam rājānam krīṇanti 3 tām punar ni-
shkrīṇīyāt, punar hi sā tām āgachat 4 tasmād upāṅsu vācā
caritavyam. some rājani krīte Gandharveshu hi tarhi vāg
bhavati, sāgnāv eva praṇīyamāne punar āgachati || 27 || 1 ||

1 Agnaye praṇīyamānāyānubrūhīty āhādhvaryuḥ 2 pra
devam devyā dhiyā bharatā jātavedasam | havyā
no vakshad ānushag iti gāyatrīm brāhmaṇasyānubrūyād
3 gāyatro vai brāhmaṇas, tejo vai brahmavarcasam gāyatrī;
tejasaivainam tad brahmavarcasena samardhayati 4 mam
mahe vidathyāya śūsham iti trisṭubham rājanyasyānu-
brūyāt 5 trisṭubho vai rājanya, oja vā indriyam vīryam
trisṭub; ojasaivainam tad indriyeṇa vīryeṇa samardhayati
6 śaśvat kṛitva īdyāya pra jabhrūr iti 7 svānām evai-
nam tac chraishṭhyam gamayati 8 ṣṛiṇotu no damye-
bhir anikaiḥ ṣṛiṇotv agnir divyair ajasra ity
9 ājarasam hāsminn ajasro didāya ya evam vedā 10 yam
iha prathamam dhāyī dhātṛibhir iti jagatīm vaiśya-
syānubrūyāj 11 jāgato vai vaiśyo, jāgatāḥ paśavaḥ; paśu-
bhir evainam tat samardhayati 12 vaneṣhu citram vi-

bhvaṃ viṣe-viṣa ity abhirūpā. yad yajñe 'bhirūpaṃ tat
 samriddham 13 ayam u shya pra devayur ity 14 anu-
 shṭubhi vācam visrijate 15 vāg vā anusṭub, vācy eva tad
 vācam visrijate 16 'yam u shya iti yad āhāyam u syā-
 gamam yā purā Gandharveshv avāksam ity eva tad vāk
 prabrūte 17 'yam agnir urushyatīty 18 ayam vā Agnir
 urushyaty 19 amṛitād iva janmana ity, amṛitatvam
 evāsmiṃs tad dadhāti 20 sahasaṣ cit sahīyān devo jī-
 vātave kṛita iti 21 devo hy esha etaj jīvātave kṛito yad
 Agnir 22 ilāyās tvā pade vayaṃ nābhā prithivyā
 adhīty 23 etad vā ilāyās padam yad uttaravedīnābhīr
 24 jātavedo ni dhīmahīti, nidhāsyanto hy enam bha-
 vanty 25 agne havyāya voḥhava iti, havyaṃ hi va-
 kshyan bhavaty 26 agne viṣvebhīḥ svanīka devair
 ūrnāvantam prathamah sīda yonim iti 27 viṣvair evai-
 nam tad devaiḥ sahāsādayati 28 kulāyinaṃ ghṛitava-
 ntam savitra iti, kulāyam iva hy etad yajñe kriyate yat
 paitudāravāḥ paridhayo gulgulūrnāstukāḥ sugandhitejanā-
 nīti. yajñam naya yajamānāya sādhv iti, yajñam eva
 tad rījudhā pratishṭhāpayati 29 sīda hotaḥ sva u loke
 cikītvān ity; Agnir vai devānāṃ hotā, tasyaisha svo loko
 yad uttaravedīnābhīḥ 30 sādāyā yajñam sukṛitasya
 yonāv iti; yajamāno vai yajño, yajamānāyaivaitām āṣi-
 shām āśāste 31 devāvīr devān havishā yajāsy agne
 bṛihad yajamāne vayo dhā iti; prāṇo vai vayah, prā-
 ṇam eva tad yajamāne dadhāti 32 ni hotā hotṛishadane
 vidāna ity; Agnir vai devānāṃ hotā, tasyaitad dhotṛisha-
 danam yad uttaravedīnābhis 33 tvesho dīdivān āsadat
 sudaksha ity, āsanmo hi sa tarhi bhavaty 34 adabdha-
 vratapramatir vasishṭha ity, Agnir vai devānāṃ vasi-
 shṭhaḥ 35 sahasrambharah śucijihvo agnir ity, eshā
 ha vā asya sahasrambharatā yad enam ekam santam ba-

hurdhā viharanti 36 pra ha vai sāhasram posham āpnoti ya
 evaṃ veda 37 tvam dūtas tvam u naḥ paraspā ity
 uttamayā paridadhāti 38 tvam vasya ā vṛishabha pra-
 netā | agne tokasya nas tane tanūnām aprayuehan
 didyad bodhi gopā ity 39 Agnir vai devānām gopā;
 Agnim eva tat sarvato goptāram paridatta ātmane ca yaja-
 mānāya ca yatraivam vidvān etayā paridadhāty, atho sam-
 vatsarīnām evaitam svastim kurute 40 tā etā ashtāv anvāha
 rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpa-
 samṛiddham, yat karma kriyamānam ṛig abhivadati 41 tā-
 sām triḥ prathamām anvāha trir uttamām, tā dvādaśa sam-
 padyante: dvādaśa vai māsāḥ samvatsarah, samvatsarah
 Prajāpatiḥ. prajāpatyāyatanābhir evābhī rādhnōti ya evam
 veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva
 tad barsau nahyati sthemne balāyāvisraṇsāya || 28 || 2 ||

1 Havirdhānābhyām prohyamānābhyām anubrūhīty āhā-
 dhvaryur 2 yuje vām brahma pūrvyam namobhir ity
 anvāha. brahmaṇā vā ete devā ayuñjata yad dhavirdhāne,
 brahmaṇaivaine etad yuñkte; na vai brahmaṇvad rishyati
 3 pretam yajñasya sambhuveti tricam dyāvāprithi-
 vīyam anvāha 4 tad āhur: yad dhavirdhānābhyām prohya-
 mānābhyām anu vācāhātha kasmāt tricam dyāvāprithivīyam
 anvāheti. dyāvāprithivī vai devānām havirdhāne āstām, te
 u evādyāpi havirdhāne; te hīdam antareṇa sarvam havir
 yad idam kiṃca. tasmāt tricam dyāvāprithivīyam anvāha
 5 yame iva yatamāne yad aitam iti, yame iva hy
 ete yatamāne prabāhug itaḥ 6 pra vām bharan mānu-
 shā devayanta iti, devayanto hy ene mānushāḥ prabha-
 ranty 7 ā sīdatam svam u lokam vidāne svāsasthe
 bhavatam indave na iti, somo vai rājenduh, somāyai-
 vaine etad rājña āsade ciklipad 8 adhi dvayor adadhā
 ukthyam vaca iti 9 dvayor hy etat tritīyam chadir adhi-

nidhiyata 10 ukthyam vaca iti yad āha, yajñiyam vai karmokthyam vaco, yajñam evaitena samardhayati 11 yatasrucā mithunā yā saparyataḥ | asaṃyatto vrate te ksheti pushyatīti 12 yad evādaḥ pūrvam yattavat padam āha tad evaitena śāntyā śamayati 13 bhadrā śaktir yajamānāya sunvata ity āśisham āśāste 14 viṣvā rūpāṇi prati muñcate kavir iti viṣvarūpām anvāha 15 sa rarāṭyām īkshamāṇo 'nubrūyād 16 viṣvam iva hi rūpam rarāṭyāḥ śuklam iva ca kṛṣṇam iva ca 17 viṣvam rūpam avarunddha ātmane ca yajamānāya ca yatraivam vidvān etām rarāṭyām īkshamāṇo 'nvāha 18 pari tvā girvaṇo gira ity. uttamayā paridadhāti 19 sa yadaiva havirdhāne sampariṣrite manyetātha paridadbhyād 20 anagnambhāvukā ha hotuṣ ca yajamānasya ca bhāryā bhavanti yatraivam vidvān etayā havirdhānayoḥ sampariṣritayoḥ paridadhāti 21 yajushā vā etc pariṣriyete yad dhavirdhāne, yajushaivaine etat pariṣrayanti 22 tau yadaivādhvaryuṣ ca pratiprasthātā cobhayato methyau nihanyātām atha paridadbhyād 23 atra hi te sampariṣrite bhavatas 24 tā etā ashtāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati. tāsām triḥ prathamām anvāha trir uttamām, tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsarah, samvatsarah Prajāpatiḥ. prajāpatyāyatanābhir evābhi rādhnoti ya evam veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṅsāya || 29 || ३ ||

1 Agnīshomābhyām praṇīyamānābhyām anubrūhīty āhādhvaryuḥ 2 sāvīr hi deva prathamāya pitra iti sāvitrīm anvāha 3 tad āhur: yad Agnīshomābhyām praṇīyamānābhyām anu vācāhātha kasmāt sāvitrīm anvāheti. Savitā vai prasavānām īṣe, savitṛiprasūtā evainau tat praṇayanti.

tasmāt sāvitṛīm anvāha 4 praitu brahmaṇas patir iti
 brāhmaṇaspatyām anvāha 5 tad āhur: yad Agnīshomābhyām
 praṇīyamānābhyām anu vācāhātha kasmād brāhmaṇaspa-
 tyām anvāheti. brahma vai Bṛihaspatir, brahmaivābhyām etat
 purogavam akar, na vai brahmaṇvad rishyati 6 pra devy
 etu sūnṛiteti. sasūnṛitam eva tad yajñam karoti. tasmād
 brāhmaṇaspatyām anvāha 7 hotā devo amartya iti tri-
 cam āgneyam gāyatram anvāha some rājani praṇīyamāne
 8 somam vai rājānam praṇīyamānam antareṇaiva sadoha-
 virdhānāny asurā rakshānsy ajighānsaṁs, tam Agnir māya-
 yātyanayat 9 purastād eti māyayeti. māyayā hi sa
 tam atyanayat, tasmād v asyāgnim purastād dharanty
 10 upa tvāgne dive-diva, upa priyam panipnatam
 iti tisraṣ caikām cānvāhe 11 śvarau ha yā etau saṁyantau
 yajamānam hiṁsitor yaṣ cāsau pūrva uddhṛito bhavati, yam
 u cainam aparam praṇayanti. tad yat tisraṣ caikām cā-
 nvāha saṁjānānāv evainau tat saṁgamayati, pratishṭhāyām
 evainau tat pratishṭhāpayaty, ātmanaṣ ca yajamānasya cā-
 hiṁsāyā 12 agne jushasva prati harya tad vaca ity
 āhutyām hūyamānāyām anvāha 13 gnaya eva taj jusṭim
 āhutim gamayati 14 somo jigāti gātuvid iti tricam sau-
 myam gāyatram anvāha some rājani praṇīyamāne, svayai-
 vainam tad devatayā svena chandasā samardhayati 15 so-
 mah sadhastham āsadaḥ ity. āsatsyan hi sa tarhi bha-
 vati 16 tad atikramyaivānubrūyāt priṣṭhata ivāgnīdhrām
 kṛtvā 17 tam asya rājā varuṇas tam aśvineti vai-
 shṇavim anvāha 18 kratum sacanta mārutasya vedha-
 saḥ | dādadhāra daksham uttamam aharvidam vra-
 jam ca vishṇuḥ sakhivāñ aporṇuta iti 19 Vishṇur vai
 devānām dvārapaḥ, sa evāsmā etaḥ dvāram vivṛinoty
 20 antaḥ ca prāgā aditir bhavāsīti prapādyamāne
 'nvāha 21 syeno na yonim sadanam dhiyā kṛitam

ity āsanne 22 hiraṇyayam āsadam deva eshatīti
 23 hiraṇmayam iva ha vā esha etad devebhyaḥ chadāyati
 yat kṛiṣṇājinam 24 tasmād etām anvāhā²⁵stabhnād
 dyām asuro viṣvavedā iti vāruṇyā paridadbhāti 26 varu-
 ṇadevatyo vā esha tāvad yāvad upanaddho, yāvat pariṣri-
 tāni prapadyate; svayaivainam tad devatayā svena chan-
 dasā samardhayati 27 tam yady upa vā dhāveyur abhayam
 vecherann evā vandasva varuṇam bṛihantam ity etayā
 paridadhyād 28 yāvadbhyo hābhayam ichati yāvadbhyo hā-
 bhayam dhyāyati, tāvadbhyo hābhayam bhavati yatraivam
 vidvān etayā paridadhāti. tasmād evam vidvān etayaiva
 paridadhyāt 29 tā etāḥ saptadaśānvāha rūpasamṛiddhā. etad
 vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma
 kriyamānam ṛig abhivadati. tāsām triḥ prathamām anvāha
 trir uttamām, tā ekaviṃṣatiḥ sampadyanta. ekaviṃṣo vai
 Prajāpatir: dvādaśa māsāḥ pañcartavas traya ime lokā,
 asāv Āditya ekaviṃṣa uttamā pratishṭhā 30 tad daivam
 kshatram, sāv śrīs, tad ādhipatyam, tad bradhnasya viṣṭa-
 pam, tat Prajāpater āyatanam, tat svārājyam 31 ṛidhnoty
 etam evaitābhir ekaviṃṣatyaiḥ ekaviṃṣatyā || 30 || * ||

Iti prathamapañcīkītyām pañcamo 'dhyāyaḥ.

Iti pañcamādhyāye caturthaḥ khaṇḍaḥ.

1 Yajñena vai devā ūrdhvāḥ svargam lokam āyaṁ. te 'bibhayur: imam no dṛiṣṭvā manushyāḥ ca ṛishayaḥ cānu-
 prajñāsyantīti. tam vai yūpenaivāyopayaṁ, tam yad yū-
 penaivāyopayaṁ tad yūpasya yūpatvaṁ. tam avācīnāgram
 nimityordhvā udāyaṁ. tato vai manushyāḥ ca ṛishayaḥ ca
 devānāṁ yajñavāstv abhyāyan: yajñasya kimcid eshishyā-
 maḥ prajñātyā iti. te vai yūpam evāvindann avācīnāgram
 nimitam. te 'vidur: anena vai devā yajñam ayūyupam iti.
 tam utkhāyordhvaṁ nyaminvaṁ, tato vai te pra yajñam
 ajānan pra svargam lokam 2 tad yad yūpa ūrdhvo nimī-
 yate, yajñasya prajñātyai svargasya lokasyānukhyātyai
 3 vajro vā esha yad yūpaḥ, so 'shtāsrīḥ kartavyo. 'shtāsrīr
 vai vajras. tam-tam praharati dvishate bhrātrīvyāya va-
 dham, yo 'sya strītyas tasmai startavai 4 vajro vai yūpaḥ,
 sa esha dvishato vadha udyatas tishṭhati. tasmād dhāpy
 etarhi yo dveshṭi tasyāpriyam bhavaty amushyāyam yūpo
 'mushyāyam yūpa iti dṛiṣṭvā 5 khādiram yūpam kurvīta
 svargakāmaḥ. khādireṇa vai yūpena devāḥ svargam lokam
 ajayaṁ, tathaivaitad yajamānaḥ khādireṇa yūpena svargam
 lokam jayati 6 bailvam yūpam kurvītānnādyakāmaḥ pushtī-
 kāmāḥ. samāṁ-samāṁ vai bilvo gṛibhītas, tad annādyasya
 rūpam; ā mūlāc chākhābhīr annucitas, tat pushtēḥ 7 pu-
 shyati prajāṁ ca paśūṁs ca ya evam vidvān bailvam yū-
 pam kurute 8 yad eva bailvāḥ 3m | bilvam jyotir iti vā āca-
 kshate 9 jyotiḥ sveshu bhavati, sreshṭhaḥ svānāṁ bhavati
 ya evam veda 10 pālāṣam yūpam kurvīta tejaskāmo brah-
 mavarcasakāmas. tejo vai brahmavarcasam vanaspatīnām

palāṣas 11 tejasvī brahmavarcaśī bhavati ya evaṃ vidvān
pālāṣaṃ yūpaṃ kurute 12 yad eva pālāṣā3m | sarveshāṃ
vā esha vanaspatināṃ yonir yat palāṣas. tasmāt palāṣa-
syaiva palāṣenācakshate, 'mushya palāṣaṃ amushya palā-
ṣaṃ iti 13 sarveshāṃ hāsyā vanaspatināṃ kāma upāpto
bhavati ya evaṃ veda || 1 || :

1 Añjmo yūpaṃ, anubrūhīty āhādhvaryur 2 añjanti
tvāṃ adhware devayanta ity anvāhā3dhware hy enaṃ
devayanto 'ñjanti 4 vanaspate madhunā daivyenety.
etat vai madhu daivyaṃ yad ājyaṃ 5 yad ūrdhvas ti-
shṭhā draviṇeḥa dhattād yad vā kshayo mātur
asyā upastha iti. yadi ca tishṭhāsi yadi ca ṣayāsai dra-
viṇaṃ evāsmāsu dhattād ity eva tad āho6c chraya-
sya vanaspata ity ucehriyamānāyābhirūpā. yad yajñe
'bhirūpaṃ tat samṛiddhaṃ 7 varshman prithivyā adhīty.
etat vai varshma prithivyai yatra yūpaṃ unminvanti 8 su-
miti mīyamāno varco dhā yajñavāhasa ity āśisham
āśīste 9 samiddhasya śrayamāṇaḥ purastād iti 10 sa-
middhasya hy esha etat purastāc chrayate 11 brahma
vanvāno ajaraṃ suvīraṃ ity āśisham evāśāsta 12 āre
asmad amatim bādhamāna ity. aṣanāyā vai pāpmāmatis,
tām eva tad ārān nudate yajñāc ca yajamānāc co 13c chra-
yasva mahate saubhagāyety āśisham evāśāsta 14 ūr-
dhva ū shu ṇa ūtaye tishṭhā devo na savitēti 15 yad
vai devānāṃ neti tad eshāṃ o3m iti. tishṭha deva iva Sa-
vitēty eva tad āho 16rdhvo vājasya sanitēti. vājasanim
evainam tad dhanasāṃ sanoti 17 yad añjibhir vāgha-
dbhir vihvayāmaha iti. chandānsi vā añjāyo vāghatas,
tair etad devān yajamānā vihvayante: mama yajñam āga-
chata mama yajñam iti 18 yadi ha vā api bahava iva ya-
jante, 'tha hāsyā devā yajñam aiva gachanti yatraivaṃ vi-
dvān etām anvāho 19rdhvo naḥ pāhy añhaso ni ke-

tunā viṣvam sam atrinaṃ daheti 20 rakshāṁsi vai pāpmātrīṇo, rakshāṁsi pāpmānaṃ dahety eva tad āha 21 kṛidhī na ūrdhvāñ carathāya jīvasa iti yad āha, kṛidhī na ūrdhvāñ caranāya jīvasa ity eva tad āha 22 yadi ha vā api nīta iva yajamāno bhavati, pari haivainaṃ tat samvatsarāya dadāti 23 vidā deveshu no duva ity āśi-sham evāśāste 24 jāto jāyate sudinatve ahnām iti 25 jāto hy esha etaj jāyate 26 samarya ā vidathe var-dhamāna iti. vardhayanty evainaṃ tat 27 punanti dhīrā apaso manīsheti. punanty evainaṃ. tat 28 de-vayā vipra ud iyarti vācam iti. devebhya evainaṃ tan nivedayati 29 yuvā suvāsāḥ parivīta āgād ity uttamayā paridadhāti 30 prāṇo vai yuvā suvāsāḥ, so 'yaṃ śarīraiḥ parivṛitaḥ 31 sa u śreyān bhavati jāyamāna iti. śreyān-chreyān hy esha etad bhavati jāyamānas 32 taṃ dhīrāsāḥ kavaya un nayanti svādhyo manasā devayanta iti. ye vā anūcānās te kavayas, ta evainaṃ tad unnayanti 33 tā etāḥ saptānvāha rūpasamṛiddhā. etad vai yajñasya sam-ṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamām, tā ekādaśa sampadyanta. ekādaśāksharā vai trisṭup, trisṭub Indrasya vajra. indrāyatanābhīr evābhī rādhnōti ya evaṃ veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthene balāyāvisraṁsāya || 2 || 2 ||

1 Tishṭhed yūpā3ḥ | anuprahare3t ity āhus 2 tishṭhet paṣukāmasya 3 devebhyo vai paṣavo 'nnādyāyālbhāya nātishṭhanta. te 'pakramya prativāvadato 'tishṭhan: nāsmān ālapsyadhve nāsmān iti. tato vai devā etaṃ yūpaṃ vajram apaśyaṁs, tam ebhya udaśrayaṁs; tasmād bibhyata upāvar-tanta, tam evādyāpy upāvrittās. tato vai devebhyah paṣavo 'nnādyāyālbhāyatishṭhanta 4 tishṭhante 'smai paṣavo 'nnādyāyālbhāya ya evaṃ veda yasya caivaṃ vidusho yū-

pas tishṭhaty 5 anupraharet svargakāmasya 6 tam u ha smaitam pūrve 'nv eva praharanti 7 yajamāno vai yūpo yajamānaḥ prastaro, 'gnir vai devayoniḥ; so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyasaṁrāṇa ūrdhvaḥ svargaṁ lokam eshyatīty 8 atha ye tebhyo 'vara āsaṁs ta etaṁ svarum apasyan yūpaśakalam. taṁ tasmin kāle 'nupraharet. tatra sa kāma upāpto yo 'nupraharane, tatra sa kāma upāpto yaḥ sthāne 9 sarvābhyo vā esha devatābhya ātmānam ālabhate yo dikshate. 'gniḥ sarvā devatāḥ, Somaḥ sarvā devatāḥ. sa yad agnīshomīyam paśum ālabhate, sarvābhya eva tad devatābhyo yajamāna ātmānam nishkrīṇīte 10 tad āhur: dvirūpo 'gnīshomīyaḥ kartavyo, dvidevatyo hīti. tat-tan nādrītyam. pīva iva kartavyaḥ. pīvorūpā vai paśavaḥ, kṛṣita iva khalu vai yajamāno bhavati. tad yat pīvā paśur bhavati, yajamānam eva tat svena medhena samardhayati 11 tad āhur: nāgnīshomīyasya paśor aśnīyāt, purushasya vā esho 'śnāti yo 'gnīshomīyasya paśor aśnāti; yajamāno hy etenātmānam nishkrīṇīta iti 12 tat-tan nādrītyam. vārtraghnam vā etad dhavir yad agnīshomīyo. 'gnīshomābhyām vā Indro vṛitram ahaṁs, tāv enam abrūtām: āvābhyām vai vṛitram avadhīr, varam te vṛiṇāvahā iti. vṛiṇāthām iti. tāv etaṁ eva varam avṛiṇātām: śvaḥsutyāyām paśum. sa enayor esho 'cyuto, varavṛito hy enayos. tasmāt tasyāṣitavyam caiva lipsitavyam ca || 3 || 3 ||

1 Āprībhīr āprīṇāti 2 tejo vai brahmavarcasam āpriyas, tejasaivainam tad brahmavarcasena samardhayati 3 samidho yajati 4 prāṇā vai samidhaḥ, prāṇā hīdaṁ sarvaṁ samindhate yad idaṁ kimca; prāṇān eva tat prīṇāti, prāṇān yajamāne dadhāti 5 Tanūnapātā yajati. prāṇo vai Tanūnapāt, sa hi tanvaḥ pāti; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti 6 Narāsaṁsam yajati. prajā vai naro, vāk saṁsaḥ; prajāṁ caiva tad vācam ca prīṇāti, prajāṁ ca vā-

cam ca yajamāne dadhāti 7 lo yajaty. annam vā iḷo; 'nnam eva tat prīṇāty, annam yajamāne dadhāti 8 barhir yajati. paṣavo vai barhiḥ; paṣūn eva tat prīṇāti, paṣūn yajamāne dadhāti 9 duro yajati. vṛishtir vai duro; vṛiṣṭim eva tat prīṇāti, vṛiṣṭim annādyam yajamāne dadhāty 10 ushāsā-naktā yajaty. ahorātre vā ushāsānaktāhorātre eva tat prī-ṇāty, ahorātrayor yajamānam dadhāti 11 daivyā hotārā ya-jati. prāṇāpānau vai daivyā hotārā; prāṇāpānāv eva tat prīṇāti, prāṇāpānau yajamāne dadhāti 12 tisro devīr yajati. prāṇo vā apāno vyānas tisro devyas; tā eva tat prīṇāti, tā yajamāne dadhāti 13 Tvashtāram yajati. vāg vai Tvashtā, vāg ghīdam sarvaṃ tāshṭiva; vācam eva tat prīṇāti, vācam yajamāne dadhāti 14 vanaspatiṃ yajati. prāṇo vai vana-spatiḥ; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti 15 svāhākṛitir yajati. pratishṭhā vai svāhākṛitayaḥ, prati-shṭhāyām eva tad yajñam antataḥ pratishṭhāpayati 16 tā-bhir yatharishy āprīṇiyād. yad yatharishy āprīṇāti, yaja-mānam eva tad bandhutāyā notsṛijati || 4 || *

1 Paryagnaye kriyamāṇāyanubrūhīty āhādhvaryur 2 agnir hotā no adhvara iti trīcam āgneyam gāyatram anvāha paryagni kriyamāṇe, svayaivainam tad devatayā svena chandasā samardhayati 3 vājī san pari ṇiyata iti. vājinam iva hy enam santam pariṇayanti 4 pari trivi-shṭy adhvaram yāty agnī rathīr ivēty. esha hi rathīr ivādhvaram pariyāti 5 pari vājapatiḥ kavir ity. esha hi vājanam patir 6 ata upapreshya hotar havyā devebhya ity āhādhvaryur 7 ajaid agnir asanad vājam iti mai-trāvaruṇa upapraisham pratipadyate 8 tad āhur: yad adhva-ryur hotārām upapreshyaty, atha kasmān maitrāvaruṇa upapraisham pratipadyata iti 9 mano vai yajñasya maitrā-varuṇo, vāg yajñasya hotā. manasā vā ishitā vāg vadati. yām hy anyamanā vācam vadaty, asuryā vai sā vāg adeva-

jushṭā. tad yan maitrāvaruṇa upapraisham pratipadyate manasaiva tad vācam īrayati, tan manaseritayā vācā devebhyo havyam sampādayati || 5 || ॥

1 Dāivyāḥ ṣamitāra ārabhadhvam uta manushyā ity āha 2 ye caiva devānām ṣamitāro ye ca manushyānām tām eva tat saṁśāsty 3 upanayata medhyā dura āśāsānā medhapatibhyām medham iti 4 paṣur vai medho, yajamāno medhapatir; yajamānam eva tat svena medhena samardhayaty 5 atho khalv āhur: yasyai vāva kasyai ca devatāyai paṣur ālabhyate saiva medhapatir iti 6 sa yady ekadevatyaḥ paṣuḥ syān medhapataya iti brūyād, yadi dvidevatyo medhapatibhyām iti, yadi bahudevatyo medhapatibhya ity. etad eva sthitam 7 prāsmā agnim bharateti 8 paṣur vai nīyamānaḥ sa mṛityum prāpaṣyat, sa devān nānvakāmayataitum. tam devā abruvann: ehi, svargam vai tvā lokam gamayishyāma iti. sa tathety abravīt, tasya vai me yushmākam ekaḥ purastād aiv ity. tatheti. tasyāgniḥ purastād ait, so 'gnim anuprācyavata 9 tasmād āhur: āgneyo vāva sarvaḥ paṣur, Agnim hi so 'nuprācyavateti 10 tasmād v asyāgnim purastād dharanti 11 strīnīta barhir ity. oshadhyātmā vai paṣuḥ, paṣum eva tat sarvātmānam karoty 12 anv enam mātā manyatām anu pitānu bhrātā sagarbhyo 'nu sakhā sayūthya iti. janitair evainam tat samanumatam ālabhanta 13 udīcīnāṁ asya pado ni dhattāt, sūryam cakshur gamayatād, vātam prāṇam anvavasṛijatād, antariksham asum, diṣaḥ śrotram, prithivīm śarīram ity. eshv evainam tal lokeshv ādadhāty 14 ekadhāsyā tvacam āchayatāt, purā nābhyā apiṣaso vapām utkhidatād, antar evoshmānam vārayadhvād iti. paṣushv eva tat prāṇān dadhāti 15 śyenam asya vakshaḥ kṛiṇutāt, praṣasā bāhū, śalā doshaṇī, kaṣyapevānsāchidre

ṣronī, kavashorū, srekaparnāshṭhivantā. shadvi-
 ṇṣatir asya vaṅkrayas, tā anushṭhyocecyāvayatād,
 gātram-gatram asyānūnam kṛiṇutād ity aṅgāny
 evāsyā tad gātrāṇi prīṇāty 16 ūvadhyagoham pārthi-
 vam khanatād ity āhaushadham vā ūvadhyam, iyaṃ vā
 oshadhīnām pratishṭhā, tad enat svāyām eva pratishṭhāyām
 antataḥ pratishṭhāpayati || 6 || ॥

1 Asnā rakshaḥ saṃsṛijātād ity āha. tushair vai
 phalīkaraṇair devā haviryajñebhyo rakshāṅsi nirabhajann,
 asnā mahāyajñāt. sa yad asnā rakshaḥ saṃsṛijātād
 ity āha, rakshāṅsy eva tat svena bhāgadheyena yajñān
 niravadayate 2 tad āhur: na yajñe rakshasām kīrtayet, kāni
 rakshāṅsy, rīterakshā vai yajña iti 3 tad u vā āhuḥ: kīrta-
 yed eva 4 yo vai bhāginam bhāgān nudate, cayate vainam,
 sa yadi vainam na cayate 'tha putram atha pautram, ca-
 yate tv evainam iti 5 sa yadi kīrtayed, upāṅsu kīrtayet.
 tira iva vā etad vāco yad upāṅsu, tira iva itad yad rakshā-
 ṅsy 6 atha yad uccaiḥ kīrtayed, īṣvaro hāsyā vāco raksho-
 bhāsho janitor 7 yo 'yaṃ rākshasīm vācam vadati sa 8 yām
 vai dṛipto vadati yām unmattaḥ, sā vai rākshasī vān 9 nā-
 tmanā dṛipyati, nāsyā prajāyām dṛipta ājāyate ya evaṃ
 veda 10 vanishṭhum asya mā rāvisṭhorūkam ma-
 nyamānā, ned vas toke tanaye ravitā ravac cha-
 mitāra iti. ye caiva devānām ṣamitāro ye ca manushyā-
 nām, tebhya evainam tat paridadāty 11 adhrigo ṣamī-
 dhvam, suṣami ṣamīdhvam, ṣamīdhvam adhrigā 3u
 iti trir brūyād apāpeti cādhrigur vai devānām ṣamitāpāpo
 nigrabhītā, ṣamitribhyaḥ caivainam tan nigrabhītribhyaḥ ca
 samprayachati 12 ṣamitāro yad atra sukṛitam kṛiṇa-
 vathāsmāsu tad, yad dushkṛitam anyatra tad ity
 āhāgnir vai devānām hotāsīt, sa enaṃ vācā vyaśād; vācā
 vā enaṃ hotā viśāsti. tad yad ārvāg yat paraḥ kṛintanti

yad ulbanam yad vithuram kriyate, samitribhyas caivainat
tan nigrabhitribhyaḥ ca samanudisati, svasty eva hotonmu-
cyate sarvāyuh sarvāyutvāya 13 sarvam āyur eti ya evam
veda || 7 || 7 ||

1 Purusham vai devāḥ paṣum ālabhanta. tasmād āla-
bdhān medha udakrāmat, so 'śvam prāviṣat, tasmād aṣyo
medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa
kimpurusho 'bhavat 2 te 'śvam ālabhanta. so 'śvād āla-
bdhād udakrāmat, sa gām prāviṣat, tasmād gaur medhyo
'bhavad. athainam utkrāntamedham atyārjanta, sa gaura-
mrigo 'bhavat 3 te gām ālabhanta. sa gor ālabdhād uda-
krāmat, so 'vim prāviṣat, tasmād avir medhyo 'bhavad.
athainam utkrāntamedham atyārjanta, sa gavayo 'bhavat.
te 'vim ālabhanta. so 'ver ālabdhād udakrāmat, so 'jam
prāviṣat, tasmād ajo medhyo 'bhavad. athainam utkrānta-
medham atyārjanta, sa ushthro 'bhavat 4 so 'je jyoktamām
ivāramata, tasmād esha eteshām paṣūnām prayuktatamo
yad ajas 5 te 'jam ālabhanta. so 'jād ālabdhād udakrāmat,
sa imām prāviṣat, tasmād iyam medhyābhavad. athainam
utkrāntamedham atyārjanta, sa śarabho 'bhavat 6 ta eta
utkrāntamedhā amedhyāḥ paṣavas, tasmād eteshām nāṣnī-
yāt 7 tam asyām anvagachan, so 'nugato vribir abhavat.
tad yat paṣau puroḷāṣam anunirvapanti: samedhena naḥ
paṣuneshtam asat, kevalena naḥ paṣuneshtam asat iti 8 sa-
medhena hāsya paṣuneshtam bhavati, kevalena hāsya paṣu-
neshtam bhavati ya evam veda || 8 || 8 ||

1 Sa vā esha paṣur evālabhyate yat puroḷāṣas 2 tasya
yāni kimśārūṇi tāni romāṇi, ye tushāḥ sā tvag, ye phalī-
karanās tad asrig, yat piṣṭam kinkasās tan māṅsam, yat
kimcitkam sāram tad asthi 3 sarveshām vā esha paṣūnām
medhena yajate, yaḥ puroḷāṣena yajate 4 tasmād āhuḥ:
puroḷāṣasatram lokyam iti 5 yuvam etāni divi roca-

nāny agniṣ ca soma sakratū adhattam. | yuvam
sindhūñr abhiṣaster avadyād agnīshomāv amuñca-
tam gṛibhītān iti vapāyai yajati 6 sarvābhir vā esha de-
vatābhir ālabdho bhavati, yo dīkshito bhavati. tasmād
āhur: na dīkshitasyāṣṇīyād iti. sa yad agnīshomāv
amuñcatam gṛibhītān iti vapāyai yajati, sarvābhya eva
tad devatābhyo yajamānam pramuñcati. tasmād āhur: aṣi-
tavyam vapāyām hutāyām, yajamāno hi sa tarhi bhava-
tīty 7 ānyam divo mātariṣvā jabhāreti puroḷāśasya
yajaty 8 amathnād anyam pari ṣyeno adrer itā iva
ca hy esha, ita iva ca medhaḥ samābrito bhavati 9 svada-
sya havyā sam isho didīhīti puroḷāśasvishtakṛito ya-
jati 10 havir evāsmā etat svadayatīṣham ūrjam ātman dha-
tta 11 ilām upahvayate. paśavo vā ilā, paśūn eva tad upa-
hvayate, paśūn yajamāne dadhāti || 9 || ° ||

1 Manotāyai havisho 'vadiyamānasyānubrūhīty āhā-
dhvaryus 2 tvam hy agne prathamo manoteti sūktam
anvāha 3 tad āhur: yad anyadevatya uta paśur bhavaty,
atha kasmād āgneyīr eva Manotāyai havisho 'vadiyamāna-
syānvāheti 4 tisro vai devānām Manotās, tāsu hi teshām
manānsy otāni. vāg vai devānām Manotā, tasyām hi te-
shām manānsy otāni; gaur vai devānām Manotā, tasyām
hi teshām manānsy otāny; Agnir vai devānām Manotā, ta-
smin hi teshām manānsy otāny. Agniḥ sarvā Manotā,
Agnau Manotāḥ samgachante. tasmād āgneyīr eva Mano-
tāyai havisho 'vadiyamānasyānvāhā 5 gnīshomā havishah
prasthitasyeti havisho yajati 6 havisha iti rūpasamṛi-
ddhā, prasthitasyeti rūpasamṛiddhā 7 sarvābhir hāsyā
samṛiddhibhiḥ samṛiddham havyam devān apyeti ya evam
veda 8 vanaspatim yajati. prāṇo vai vanaspatir 9 jivam
hāsyā havyam devān apyeti yatraivam vidvān vanaspatim
yajati 10 svishtakṛitam yajati. pratishthā vai svishtakṛit,

pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayatillām
upahvayate. paśavo vā ilā, paśūn eva tad upahvayate, pa-
śūn yajamāne dadhāti dadhāti || 10 || 10 ||

Iti dvitīyapañcikāyām prathamō 'dhyāyah.

Iti shashṭhādhyāye daśamaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata. tāns tanvānān asurā
abhyāyan: yajñaveśasam eshām karishyāma iti; tām āprīte
paśau pura iva paryagner yūpam prati purastād upāyaṁs.
te devāḥ pratibudhyāgnimayīḥ puras tripuram paryāsyanta
yajñasya cātmanaḥ ca guptyai. tā eshām imā agnimayyah
puro dīpyamānā bhrājamānā atishṭhaṁs. tā asurā anapa-
dhrishyaivāpādravaṁs. te 'gninaiva purastād asurarakshānsy
apāghnatāgninā paścāt- 2 tathaivaitad yajamānā yat parya-
gni kurvanti, agnimayīr eva tat puras tripuram parya-
syante yajñasya cātmanaḥ ca guptyai. tasmāt paryagni
kurvanti, tasmāt paryagnaye 'nvāha 3 tam vā etam paśum
āprītaṁ santam paryagnikṛitam udañcam nayanti 4 tasyo-
lmukam purastād dharanti 5 yajamāno vā esha nidānena
yat paśur, anena jyotishā yajamānaḥ purojyotiḥ svargam
lokam eshyatīti tena jyotishā yajamānaḥ purojyotiḥ sva-
rgam lokam eti 6 tam yatra nihanishyanto bhavanti, tad
adhvaryur barhir adhistād upāsyati 7 yad evainam ada
āprītaṁ santam paryagnikṛitam bahirvedi nayanti, barhi-
shadam evainam tat kurvanti 8 tasyovadhyagoham khana-
nty 9 aushadham vā ūvadyam, iyam vā oshadhīnām pra-
tishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pra-
tishṭhāpayanti 10 tad āhur: yad esha havir eva yat paśur,
athāsya bahv apaiti lomāni tvag asṛik kuṣṭhikāḥ śaphā
vishāṇe, skandati piṣitaṁ: kenāsya tad āpūryata iti 11 yad
evaitat paśau puroḷāṣam anunirvapanti, tenaivāsya tad
āpūryate 12 paśubhyo vai medhā udakrāmaṁs, tau vrīhiḥ
caiva yavaḥ ca bhūtāv ajāyetām. tad yat paśau puroḷāṣam

anunirvapanti: samedhena naḥ paṣuneshtam asat, kevalena naḥ paṣuneshtam asat iti 13 samedhena hāsya paṣuneshtam bhavati, kevalena hāsya paṣuneshtam bhavati ya evaṃ veda || 11 || 1 ||

1 Tasya vapām utkhidyāharanti. tām adhvaryuḥ sruvenābhighārayann āha: stokebhyo 'nubrūhīti 2 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokā: nen ma ime 'nabhi-prītā devān gachān iti 3 jushasva saprathastamam ity anvāha 4 vaco devapsarastamam | havyā juhvāna āsanīty 5 Agner evaināns tad āsye juhōtī 6 maṃ no yajñam amṛiteshu dhehīti sūktam anvāhe 7 mā havyā jātavedo jushasveti havyajushtim āśāste 8 stokānām agne medaso ghṛitasyeti, medasaḥ ca hi ghṛitasya ca bhavanti 9 hotaḥ prāśāna prathamō nishadyety. Agnir vai devānām hotāgne prāśāna prathamō nishadyety eva tad āha 10 ghṛitavantāḥ pāvaka te stokā ṣcotanti medasa iti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 11 svadharman devavitaye śreshṭham no dhehi vāryam ity āśisham āśāste 12 tubhyam stokā ghṛitaṣcuto 'gne viprāya santyeti, ghṛitaṣcuto hi bhavanty 13 ṛishiḥ śreshṭhaḥ sam idhyase yajñasya prāvitā bhaveti yajñasamṛiddhim āśāste 14 tubhyam ṣcotanty adhrigo śacīva stokāso agne medaso ghṛitasyeti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 15 kaviṣasto brīhatā bhānunāgā havyā jushasva medhireti havyajushtim evāśāsta 16 ojiṣṭham te madhyato meda udbhṛitam pra te vayam dadāmahe | ṣcotanti te vaso stokā adhi tvaci praṭi tāt devaṣo vihīty 17 abhy evaināns tad vashaṭkaroti, yathā somasyāgne vihīti 18 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokās, tasmād iyaṃ stokaṣo vṛiṣṭir vibhaktopācarati || 12 || 2 ||

1 Tad āhuḥ: kā svāhākṛitīnām puronuvākyaḥ kaḥ
 praishah kā yājyēti 2 yā evaitā anvāhaitāḥ puronuvākya,
 yaḥ praishah sa praisho, yā yājyā sā yājyā 3 tad āhuḥ:
 kā devatāḥ svāhākṛitaya iti 4 Viṣve devā iti brūyāt 5 ta-
 smāt svāhākṛitam havir adantu devā iti yajantīti
 6 devā vai yajñena śramena tapasūhutibhiḥ svargam lokam
 ajayaṁs, teshāṁ vapāyām eva hutāyām svargo lokah prā-
 khyāyata, te vapām eva hutvānādrityetarāṇi karmāṇy ūr-
 dhvāḥ svargam lokam āyaṁs. tato vai manushyaḥ ca ṛi-
 shayaḥ ca devānām yajñavāstv abhyāyan: yajñasya kimcid
 eshishyāmaḥ prajñātyā iti. te 'bhitaḥ paricaranta ait pa-
 ṣum eva nirāntram śayānam, te vidur: iyaṁ vāva kila pa-
 ṣur yāvatī vapeti 7 sa etāvān eva paṣur yāvatī vapā 8 tha
 yad enaṁ tṛtīyasavane śrapayitvā juhvati: bhūyasībhir na
 āhutibhir ishtaṁ asat, kevalena naḥ paṣuneshtaṁ asat iti
 9 bhūyasībhir hāsyāhutibhir ishtaṁ bhavati, kevalena hāsyā
 paṣuneshtaṁ bhavati ya evaṁ veda || 13 || * ||

1 Sā vā eshāmṛitāhutir eva yad vapāhutir, amṛitāhutir
 agnyāhutir, amṛitāhutir ājyāhutir, amṛitāhutih somāhutir.
 etā vā aṣarīrā āhutayo. yā vai kāścāṣarīrā āhutayo, 'mṛita-
 tvam eva tābhir yajamāno jayati 2 sā vā eshā reta eva
 yad vapā. preva vai reto liyate preva vapā liyate, śuklam
 vai retah śuklā vapāṣarīram vai reto 'ṣarīrā vapā. yad vai
 lohitaṁ yan māṁsam, tac charīram. tasmād brūyād: yāvad
 alohitaṁ tāvat parivāsayeti 3 sā pañcāvattā bhavati. yady
 api caturavattī yajamānaḥ syād, atha pañcāvattaiva va-
 pā 4 jyasyopastṛināti, hiranyaṣalko, vapā, hiranyaṣalka, ājya-
 syoparishṭād abhighārayati 5 tad āhur: yad dhiranyam na
 vidyeta katham syād iti. dvir ājyasyopastīrya vapām ava-
 dāya dvir uparishṭād abhighārayaty 6 amṛitam vā ājyam,
 amṛitam hiranyam. tatra sa kāma upāpto ya ājye, tatra
 sa kāma upāpto yo hiranye. tat pañca sampadyante 7 pā-

ñkto 'yam purushaḥ pañcadhā vihito: lomāni tvañ māṁsam
asthi majjā. sa yāvān eva purushas tāvantam yajamānam
saṁskṛityāgnau devayonyāṁ juhoty. Agnir vai devayonīḥ.
so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyasaṁrā
ūrdhvaḥ svargam lokam eti || 14 || 4 ||

1 Devebhyaḥ prātaryāvabhyo hotar anubrūhīty āhā-
dhvaryur 2 ete vāva devāḥ prātaryāvāno yad Agnir Ushā
Aṣvinau. ta ete saptabhiḥ-saptabhiḥ chandobhir āgachanty
3 āsya devāḥ prātaryāvāno havam gachanti ya evam veda
4 Prajāpatau vai svayam hotari prātaranuvākam anu-
vakshyaty ubhaye devāsuraḥ yajñam upāvasann: asmabhyam
anuvakshyaty asmabhyam iti. sa vai devebhya evānvab-
ravit 5 tato vai devā abhavan, parāsura 6 bhavaty ātmanā,
parāsyā dvishan pāpmā bhrātrivyo bhavati, ya evam veda
7 prātar vai sa tam devebhyo 'nvabravit. yat prātar an-
vabravit, tat prātaranuvākasya prātaranuvākatvam 8 mahati
rātryā anūcyāḥ sarvasyai vācaḥ sarvasya brahmaṇaḥ pa-
rigrihītyai. yo vai bhavati yaḥ śreṣṭhatām aṣṇute, tasya
vācam proditām anupravadanti. tasmān mahati rātryā an-
ūcyāḥ 9 purā vācaḥ pravāditō anūcyo 10 yad vāci prodi-
tāyām anubrūyād, anyasyaivainam uditānuvādinam kuryāt
11 tasmān mahati rātryā anūcyāḥ 12 purā śakunivādād anu-
brūyān 13 Nirṛiter vā etan mukham yad vāyānsi yac cha-
kunayas. tad yat purā śakunivādād anubrūyān: māyajñi-
yām vācam proditām anupravadiṣmeti. tasmān mahati
rātryā anūcyo 14 'tho khalu yadāivādhvaryur upākuryād,
athānubrūyād 15 yadā vā adhvaryur upākaroti, vācaivopā-
karoti, vācā hotānvāha; vāg ghi brahma. tatra sa kāmā
upāpto yo vāci ca brahmaṇi ca || 15 || 5 ||

1 Prajāpatau vai svayam hotari prātaranuvākam anu-
vakshyati sarvā devatā āśaṁsanta: mām abhi pratipatsyati
mām abbhīti. sa Prajāpatir aikshata: yady ekām devatām

ādishtām abhi pratipatsyāmītarā me kena devatā upāptā bhavishyantīti. sa etām ṛicam apasyad: āpo revatīr ity. āpo vai sarvā devatā, revatyah sarvā devatāḥ. sa etayarcā prātaranuvākam pratyapadyata. tāḥ sarvā devatāḥ prāmodanta: mām abhi pratyapādi mām abhīti 2 sarvā hāsmīn devatāḥ prātaranuvākam anubruvati pramodante 3 sarvābhir hāsya devatābhiḥ prātaranuvākaḥ pratipanno bhavati ya evaṃ veda 4 te devā abibhayur: ādātāro vai na imam prātaryajñam asurā yathaujīyāṁso baliyāṁsa evam iti. tān abravīd Indro: mā bibhīta, trishamṛiddham ebhyo 'ham prātar vajram prahartāsmīty, etām vāva tad ṛicam abravīd. vajras tena yad aponaptriya, vajras tena yat trishṭub, vajras tena yad vāk. tam ebhyaḥ prāharat, tenainān ahaṁs. tato vai devā abhavan, parā asurā 5 bhavaty ātmanā, parāsyā divishan pāpmā bhrātrivyo bhavati, ya evaṃ veda 6 tad āhuḥ: sa vai hotā syād ya etasyām ṛici sarvāṇi chandāṁsi prajānayed ity. eshā vāva trir anūktā sarvāṇi chandāṁsi bhavaty, eshā chandasām prajātiḥ || 16 || ॥

1 Śatam anūcyam āyushkāmasya. śatāyur vai puruṣaḥ śatavīryaḥ śatendriya, āyushy evainam tad vīrya indriye dadhāti 2 trīni ca śatāni shasṭiḥ cānūcyāni yajñakāmasya. trīni ca vai śatāni shasṭiḥ ca samvatsarasyāhāni, tāvān samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, Prajāpatir yajña 3 upainam yajño namati yasyaivam vidvāṁs trīni ca śatāni shasṭim cānvāha 4 sapta ca śatāni viṁṣatiḥ cānūcyāni prajāpaśukāmasya. sapta ca vai śatāni viṁṣatiḥ ca samvatsarasyāhorātrās, tāvān samvatsaraḥ, samvatsaraḥ Prajāpatir yam prajāyamānam viṣvam rūpam idam anuprajāyate. Prajāpatim eva tat prajāyamānam prajāyā paśubhir anuprajāyate prajātyai 5 prajāyate prajāyā paśubhir ya evaṃ vedāḥṣṭau śatāny anūcyāny abrahmanoktasya, yo vā duroktoktaḥ samalagrīhīto yajetāṣṭākṣarā vai gā-

yatrī, gāyatrīyā vai devāḥ pāpmānam śamalam apāghnata. gāyatrīyāvāsyā tat pāpmānam śamalam apahanty 7 apa pāpmānam hate ya evaṃ veda 8 sahasram anūcyam svar-gakāmasya: sahasrāśvīne vā itaḥ svargo lokāḥ, svargasya lokasya samashtyai sampattyai saṃgatyā 9 aparimitam anū-cyam. aparimito vai Prajāpatiḥ. Prajāpater vā etad uktham yat prātaranuvākas, tasmin sarve kāmā avarudhyante. sa yad aparimitam anvāha, sarveshām kāmānām avaruddhyai 10 sarvān kāmān avarunddhe ya evaṃ veda 11 tasmād apa-rimitam evānūcyam 12 saptāgneyāni chandānsy anvāha. sapta vai devalokāḥ 13 sarveshu devalokeshu rādhnoti ya evaṃ veda 14 saptoshasyāni chandānsy anvāha. sapta vai grāmyāḥ paśavo 15 'va grāmyān paśūn runddhe ya evaṃ veda 16 saptāśvināni chandānsy anvāha. saptadhā vai vāg avadat, tāvad vai vāg avadat, sarvasyai vācaḥ sarvasya brahmaṇaḥ parigrīhītyai 17 tisro devatā anvāha. trayo vā ime trivṛito lokā, eśhām eva lokānām abhijityai || 17 || 7 ||

1 Tad āhur: katham anūcyāḥ prātaranuvāka iti 2 ya-thāchandasaṃ anūcyāḥ prātaranuvākaḥ. Prajāpater vā etāny aṅgāni yac chandānsy, eśha u eva Prajāpatir yo yajate. tad yajamānāya hitam 3 paccho 'nūcyāḥ prāta-ranuvākaḥ. chatuṣpādā vai paśavaḥ, paśūnām avaruddhyā 4 ardharcaṣa evānūcyo, yathaivainam etad anvāha; prati-shthāyā eva. dvipratishtho vai puruṣaḥ catuṣpādāḥ pa-śavo, yajamānam eva tad dvipratishtham catuṣpātsu pa-sushu pratishthāpayati. tasmād ardharcaṣa evānūcyas 5 tad āhur: yad vyūlbaḥ prātaranuvakaḥ, katham avyūlho bha-vatīti. yad evāsyā bṛibatī madhyān naitīti brūyāt tenety 6 āhutibhāgā vā anyā devatā anyāḥ stomabhāgāḥ chando-bhāgāḥ. tā yā agnāv ābutayo hūyante tābhir āhutibhāgāḥ prīṇāty, atha yat stuvanti ca śāṃsanti ca tena stomabhāgāḥ chandobhāgā 7 ubhayyo hāsyaitā devatāḥ prītā abhiṣṭā

bhavanti ya evaṃ veda 8 trayastrīṃśad vai devāḥ somapās, trayastrīṃśad asomapā. aṣṭau Vasava ekādaśa Rudrā dvādaśādityāḥ Prajāpatiḥ ca Vashatkāraḥ caite devā somapā, ekādaśa prayājā ekādaśānuyājā ekādaśopayājā etc 'sompāḥ paśubhājanāḥ. somena somapān prīṇāti, paśunāsompān 9 ubhayyo hāsyaitā devatāḥ prītā abhīṣṭā bhavanti ya evaṃ vedā 10 bhūd ushā ruṣatpaśur ity uttamayā paridadbhāti 11 tad āhur: yat trīn kratūn anvāhāgneyam ushāsyam āśvinam, katham aśyaikayarcā paridadbhataḥ sarve trayāḥ kratavaḥ parihitā bhavantīty 12 abhūd ushā ruṣatpaśur ity Ushaso rūpam, āgnir adhāyy ṛitviya ity Agner, ayojī vām vṛishanvasū ratho dasrāv amartyo mādhvī mama śrutam havam ity Aśvinor. evaṃ a hāśyaikayarcā paridadbhataḥ sarve trayāḥ kratavaḥ parihitā bhavanti bhavanti || 18 || * ||

Iti dvitīyapañcīkāyaṃ dvitīyo 'dhyāyaḥ.

Iti saptamādhyāye 'ṣṭamah khaṇḍaḥ.

1 Rīshayo vai Sarasvatyām satram āsata. te Kavasham Ailūsham somād anayan: dāsyāḥ putraḥ kitavo 'brāhmaṇaḥ katham no madhye 'dikshishṭeti. tam bahir dhanvodavahann: atrainam pipāsā hantu, Sarasvatyā udakam mā pād iti. sa bahir dhanvodūḥḥ pipāsayā vitta etad aponāptriyam apasyat: pra devatrā brahmaṇe gātur etv iti, tenāpām priyam dhāmopāgachāt. tam āpo 'nūdāyaṃs, tam Sarasvatī samantam paryadhāvat 2 tasmād dhāpy etarhi Parisārakam ity ācakshate, yad enaṃ Sarasvatī samantam parisasāra 3 te vā rīshayo 'bruvan: vidur vā imaṃ devā, upemaṃ hvayāmahā iti. tatheti. tam upāhvayanta, tam upahūyaitad aponāptriyam akurvata: pra devatrā brahmaṇe gātur etv iti, tenāpām priyam dhāmopāgachann upa devānām 4 upāpām priyam dhāma gachaty upa devānām, jayati paramam lokam ya evaṃ veda yaḥ caivam

vidvān etad aponaptriyaṃ kurute 5 tat saṃtatam anubrū-
yāt 6 saṃtatavarshī ha prajābhyah parjanyo bhavati yatrai-
vam vidvān etat saṃtatam anvāha 7 yad avagrāham anu-
brūyāj, jīmūtavarsihī ha prajābhyah parjanyaḥ syāt. tasmāt
tat saṃtatam evānūcyam 8 tasya triḥ prathamām saṃtatam
anvāha, tenaiva tat sarvaṃ saṃtatam anūktam bhavati
|| 19 || 1 ||

1 Tā etā navānāntarāyam anvāha 2 hinotā no adhva-
raṃ devayajyeti daśamīm 3 āvarvṛitatīr adha nu
dvidhārā ity avṛittāsv ekadhanāsu 4 prati yad āpo
adriṣram āyatīr iti pratidriṣyamānāsv 5 ā dhenavaḥ
payasā tūrṇyarthā ity upāyatīshv 6 sam anyā yanty
upa yanty anyā iti samāyatīshv 7 āpo vā aspardhanta:
vayam pūrvam yajñam vakshyāmo vayam iti yāś cemāḥ pū-
rvedyur vasatīvaryo gṛihyante yāś ca prātar ekadhanās. tā
Bhṛigur apaśyad: āpo vai spardhanta iti. tā etayarcā sama-
jñapayat: sam anyā yanty upa yanty anyā iti. tāḥ
samajānata 8 samjānānā hāsyāpo yajñam vahanti yā evam
vedā9po na devīr upa yanti hotriyam iti hotricamase
samavanīyamānāsv anvāha vasatīvarīshv ekadhanāsu cā-
10 ver apo 'dhvaryā3u iti hotādhvaryum prichaty 11 āpo
vai yajño, 'vido yajnā3m ity eva tad āho12tem anannamur
ity adhvaryuḥ pratyāho13temāḥ paśyety eva tad āha
14tāsv adhvaryo Indrāya somaṃ sotā madhuman-
tam | vṛishṭivanīm tīvrāntam bahuramadhyam
vasumate rudravata ādityavata ribhumate vibhu-
mate vājavate bṛhaspativate viṣvadevyāvate |
yasyendraḥ pītvā vṛitrāṇi jāñghanat pra sa jan-
yāni tārisho3m iti pratyuttishṭhātī 15 pratyuttheyā vā
āpah, prati vai śreyāṅsam āyantam uttishṭhanti, tasmāt pra-
tyuttheyā 16 anuparyāvṛityā 17 anu vai śreyāṅsam paryā-
vartante, tasmād anuparyāvṛityā. anubruvataivānuprapatta-

vyam 18 īṣvaro ha yady apy anyo yajetātha hotāraṃ yaśo
'rtos, tasmād anubruvataivānuprapattavyam 19 ambayo ya-
nty adhvabhir ity etām anubruvann anuprapadyeta
20 jāmāyo adhvarīyatām | prīṇcatīr madhunā paya
iti 21 yo 'madhavyo yaśo 'rtor bubhūshed 22 amūr yā upa
sūrye yābhir vā sūryaḥ saheti tejaskāmo brahmava-
rcasakāmo 23 'po devīr upa hvaye yatra gāvāḥ pi-
banti na iti paṣukāmas 24 tā etāḥ sarvā evānubruvann anu-
prapadyetaiteshām kāmānām avaruddhyā 25 etān kāmān
avarunddhe ya evaṃ vedaiḥ 26 mā agman revatīr jīva-
dhanyā iti sādyamānāsv anvāha vasatīvarīṣhv ekadhanāsu
cā 27 gmann āpa uṣatīr barhir edam iti sannāsu. sa
etayā paridadhāti || 20 || 2 ||

1 Śiro vā etad yajñasya yat prātaranuvākāḥ, prāṇā-
pānā upānṣvantaryāmau, vajra eva vān. nāhutayor upā-
nṣvantaryāmayor hotā vācam visṛijeta 2 yad ahutayor upā-
nṣvantaryāmayor hotā vācam visṛijeta, vācā vajreṇa yaja-
mānasya prāṇān vīyād. ya enam tatra brūyād: vācā va-
jreṇa yajamānasya prāṇān vyagāt, prāṇa enam hāsyatīti,
śaṣvat tathā syāt. tasmān nāhutayor upānṣvantaryāmayor
hotā vācam visṛijeta 3 prāṇam yacha svāhā tvā su-
hava sūryāyety upānṣum anumantrayeta, tam abhiprā-
net: prāṇa prāṇam me yachety. apānam yacha
svāhā tvā suhava sūryāyety antaryāmam anumantra-
yeta, tam abhyapāned: apānāpānam me yacheti. vyā-
nāya tvety upānṣusavanam grāvāṇam abhimīṣya vācam
visṛijeta 4 ātmā vā upānṣusavana, ātmany eva tad dhotā
prāṇān pratidhāya vācam visṛijate sarvāyuh sarvāyutvāya
5 sarvam āyur eti ya evaṃ vedā || 21 || 3 ||

1 Tad āhuḥ: sarpeṣt | na sarpeṣt iti | sarped iti haika
āhur, ubhayeshām vā esha devamanushyāṇām bhaksho yad
bahishpavamānas, tasmād enam abhisamgachanta iti va-

dantas 2 tat-tan nāḍṛityam 3 yat sarped, ṛicam eva tat
 sāmno 'nuvartmānam kuryād. ya enam tatra brūyād: anu-
 vartmā nvā ayam hotā sāmagasyābhūd, udgātari yašo
 'dhād, acyoshtāyatanāc, cyoshyata āyatanād iti, śasvat ta-
 thā syāt 4 tasmāt tatraivāsīno 'numantrayeta 5 yo devā-
 nām iha somapītho yajñe barhishi vedyā3m | ta-
 syāpi bhakshayāmasīty 6 evam u hāsyātmā somapī-
 thād anantarito bhavaty 7 atho brūyān: mukham asi
 mukham bhūyāsam iti 8 mukham vā etad yajñasya
 yad bahishpavamāno 9 mukham sveshu bhavati, śre-
 shthah svānām bhavati ya evam vedā10 surī vai Dī-
 rghajihvī devānām prātaḥsavanam avāleṭ, tad vyamādyat.
 te devāḥ prājijñāsanta, te Mitrāvaruṇāv abruvan: yuvam
 idam nishkurutam iti. tau tathety abrūtām, tau vai vo va-
 ram vṛiṇāvabhā iti. vṛiṇāthām iti. tāv etam eva varam
 avṛiṇātām: prātaḥsavane payasyām. sainayor eshācyutā,
 varavṛitā hy enayos. tad yad asyai vimattam iva tad
 asyai samṛiddham, vimattam iva hi tau tayā nirakurutām
 || 22 || 4 ||

1 Devānām vai savanāni nādhriyanta. ta etān puroḷā-
 ṣān apaśyaṁs, tān anusavanam niravapan savanānām dhṛi-
 tyai, tato vai tāni teshām adhriyanta 2 tad yad anusava-
 nam puroḷāṣā nirupyante, savanānām eva dhṛityai; tathā
 hi tāni teshām adhriyanta 3 puro vā etān devā akrata yat
 puroḷāṣās, tat puroḷāṣānām puroḷāsatvam 4 tad āhur: anu-
 savanam puroḷāṣān nirvaped, ashtākāpālam prātaḥsavana,
 ekādaśakāpālam mādhyamdine savane, dvādaśakāpālam
 tṛtīyaśavane; tathā hi savanānām rūpam tathā chandasām
 iti 5 tat-tan nāḍṛityam. aindrā vā ete sarve nirupyante yad
 anusavanam puroḷāṣās, tasmāt tān ekādaśakāpālān eva nir-
 vapet 6 tad āhur: yato ghṛitenānaktam syāt tataḥ puroḷā-
 ṣasya prāśnīyāt somapīthasya guptyai, ghṛitena hi vajre-

ṇendro Vṛitram abhann iti 7 tat-tan nāḍṛityaṃ. havir vā etad yad utpūtam, somapītho vā esha yad utpūtam. tasmāt tasya yata eva kutaḥ ca prāśnīyāt. sarvato vā etāḥ svadhā yajamānam upaksharanti yad etāni havīṃshy: ājyam dhānāḥ karambhāḥ parivāpaḥ puroḷāsaḥ payasyeti 8 sarvata evainam svadhā upaksharanti ya evaṃ veda || 23 || ॥

1 Yo vai yajñam havishpañkṭim veda, havishpañkṭinā yajñena rādhnoti. dhānāḥ karambhāḥ parivāpaḥ puroḷāsaḥ payasyety esha vai yajño havishpañktir, havishpañkṭinā yajñena rādhnoti ya evaṃ veda 2 yo vai yajñam aksharapañkṭim vedāksharapañkṭinā yajñena rādhnoti. su mat pad vag da ity esha vai yajño 'ksharapañktir, aksharapañkṭinā yajñena rādhnoti ya evaṃ veda 3 yo vai yajñam narāṣaṇsapañkṭim veda, narāṣaṇsapañkṭinā yajñena rādhnoti. dvinārāṣaṇsam prātaḥsavanam dvinārāṣaṇsam mādhyamdinam savanam sakrinnārāṣaṇsam tritīyasavanam, esha vai yajño narāṣaṇsapañktir. narāṣaṇsapañkṭinā yajñena rādhnoti ya evaṃ veda 4 yo vai yajñam savanapañkṭim veda, savanapañkṭinā yajñena rādhnoti. paṣur upavasatḥe trīṇi savanāni paṣur anūbandhya ity esha vai yajñāḥ savanapañkṭiḥ, savanapañkṭinā yajñena rādhnoti ya evaṃ veda 5 harivāñ Indro dhānā attu, pūshanvān karambham, sarasvatīvān bhāratīvān, parivāpa, Indrasyāpūpa iti havishpañkṭyā yajaty 6 ṛiksāme vā Indrasya harī 7 paṣavaḥ Pūshānnam karambhāḥ 8 sarasvatīvān bhāratīvan iti, vāg eva Sarasvatī prāṇo Bharataḥ 9 parivāpa Indrasyāpūpa ity, annam eva parivāpa, indriyam apūpa 10 etāsām eva tad devatānām yajamānam sāyujyam sarūpatām salokātām gamayati. gachati śreyasaḥ sāyujyam, gachati śreṣṭhatām ya evaṃ veda 11 havir Agne vīhīty anusa-savanam puroḷāsaḥvishtakṛito yajaty 12 Avatsāro vā etenāgneḥ priyam dhāmopāgachāt, sa paramam lokam ajayad

13 upāgneḥ priyaṁ dhāma gachati, jayati paramaṁ lokam
ya evaṁ veda yaḥ caivaṁ vidvān etayā havishpañktyā
yajate yajatīti ca yajatīti ca || 24 || ८ ||

Iti dvitīyapañcīkayāṁ tṛitīyo 'dhyāyaḥ.

Ity aṣṭamādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Devā vai somasya rājño 'grapeye na samapādayann.
aham prathamah pibeyam aham prathamah pibeyam ity
evākāmayanta. te sampādayanto 'bruvan: hantājim ayāma,
sa yo na ujjeshyati sa prathamah somasya pāsyatīti. ta-
theti. ta ājim ayus, teshām ājim yatām abhisṛiṣṭhānām
Vāyur mukham prathamah pratyapadyatātthendro 'tha Mi-
trāvaruṇāv athāṣvinau 2 so 'ved Indro Vāyum ud vai jaya-
tīti, tam anuparāpatat: saha nāv, athojjayāveti. sa nety
abraviḍ, aham evojjeshyāmīti. tṛitīyam me, 'thojjayāveti.
neti haivābraviḍ, aham evojjeshyāmīti. turīyam me, 'thojja-
yāveti. tatheti. tam turīye 'tyārjata, tat turīyabhāg Indro
'bhavat tribhāg Vāyus 3 tau sahaivendravāyū udajayatām
saha Mitrāvaruṇau sabāṣvinau, ta eshām ete yathojjitam,
bhakṣhā: Indravāyvoḥ prathamō 'tha Mitrāvaruṇayor athā-
ṣvinoḥ 4 sa esha indratūrīyo graho gṛihyate yad aindravā-
yavas 5 tad etad ṛiṣhiḥ paśyann abhyanūvāca: niyutvāñ
indrasārathir iti 6 tasmād dhāpy etarhi bharatāḥ satva-
nām vittim prayanti, turīye haiva saṁgrahītāro vadante
'munaivānūkāṣeṇa, yad ada Indrah sārathir iva bhūtvoda-
jayat || 25 || 1 ||

1 Te vā ete prāṇā eva yad dvidevatyā 2 vāk ca prā-
ṇaḥ caindravāyavas, cakṣuḥ ca manaḥ ca maitrāvaruṇah,
śrotram cātma cāṣvinas 3 tasya haitasyaindravāyavasyāpy
eke 'nusṭubhau puronuvākye kurvanti gāyatryau yājye
4 vāk ca vā esha prāṇaḥ ca graho yad aindravāyavas, tad
api chandobhyām yathāyatham klapsyete iti 5 tat-tan nā-
drīyam. vyṛiddham vā etad yajñe kriyate yatra puronu-

vākya jyaṃyāsī yājyaṃyāi. yatra vai yājya jyaṃyāsī, tat sam-
riddham, atho yatra same. yasyo tat kāmāya tathā ku-
ryāt prāṇasya ca vācaṣ cātraiva tad upāptam 6 vāyavyā
pūrvā puronuvākyaindravāyavy uttaraivam yājyayoh. sā
yā vāyavyā tayā prāṇam kalpayati, Vāyur hi prāṇo. 'tha
yaindravāyavi tasyai yad aindram padam tena vācam ka-
lpayati, vāg ghy aindry. upo tam kāmam āpnoti yaḥ
prāṇe ca vāci ca, na yajñe vishamam karoti || 26 || 2 ||

1 Prāṇā vai dvidevatyā, ekapātrā grīhyante tasmāt
prāṇā ekanāmāno, dvipātrā hūyante tasmāt prāṇā dvan-
dvam 2 yenaivādhvaryur yajushā prayachati, tena hotā
pratigrīhṇāty 3 esha vasuḥ purūvasur iha vasuḥ pu-
rūvasur mayi vasuḥ purūvasur vākpā vācam me
pāhīty aindravāyavam bhakshayaty 4 upahūtā vāk saha
prāṇenopa mām vāk saha prāṇena hvayatām; upa-
hūtā ṛishayo daivyāsas tanūpāvānas tanvas ta-
poajā, upa mām ṛishayo daivyāso hvayantām tanū-
pāvānas tanvas tapojā iti 5 prāṇā vā ṛishayo daivyāsas
tanūpāvānas tanvas tapojās, tām eva tad upahvayata
6 esha vasur vidadvasur iha vasur vidadvasur
mayi vasur vidadvasuḥ cakshushpāṣ cakshur me
pāhīti maitrāvaruṇam bhakshayaty. upahūtam cakshuḥ
saha manasopa mām cakshuḥ saha manasā hvaya-
tām; upahūtā ṛishayo daivyāsas tanūpāvānas ta-
nvas tapojā, upa mām ṛishayo daivyāso hvaya-
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-
hvayata 7 esha vasuḥ samyadvasur iha vaśuḥ sam-
yadvasur mayi vasuḥ samyadvasuḥ śrotrapāḥ śro-
tram me pāhīty āśvinam bhakshayaty. upahūtam śro-
tram sahātmanopa mām śrotram sahātmanā hva-
yatām; upahūtā ṛishayo daivyāsas tanūpāvānas

tanvas tapojā, upa mām ṛishayo daivyāso hvaya-
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-
hvayate 8 purastāt pratyāñcam aindravāyavam bhakshayati,
tasmāt purastāt prāṇāpānan. purastāt pratyāñcam maitrā-
varuṇam bhakshayati, tasmāt purastāt cakshuḥ. sarvataḥ
parihāram āṣvinam bhakshayati, tasmān manushyāḥ ca
paśavaḥ ca sarvato vācam vadanti śṛiṇvanti || 27 || 3 ||

1 Prāṇā vai dvidevatyā, anavānam dvidevatyān yajet prā-
ṇānam samtatyai prāṇānam avyavachedāya 2 prāṇā vai dvi-
devatyā, na dvidevatyānam anuvashaṭkuryād 3 yad dvideva-
tyānam anuvashaṭkuryād asaṁsthitān prāṇān samsthāpayet,
saṁsthā vā eshā yad anuvashaṭkaro. ya enam tatra brūyād:
asaṁsthitān prāṇān samatishṭhipat prāṇa enam hāsyatīti, ṣa-
ṣvat tathā syāt. tasmān na dvidevatyānam anuvashaṭkuryāt
4 tad āhur: dvir āgūrya maitrāvaruṇo dviḥ preshyati, sa-
kṛid āgūrya hotā dvir vashaṭkaroti: kā hotur āgūr itī
5 prāṇā vai dvidevatyā, āgūr vajras. tad yad hotāntareṇā-
guretāgurā vajreṇa yajamānasya prāṇān vīyād. ya enam
tatra brūyād: āgurā vajreṇa yajamānasya prāṇān vyagāt
prāṇa enam hāsyatīti, ṣaṣvat tathā syāt. tasmāt tatra ho-
tāntareṇa nāguretāḥtho mano vai yajñasya maitrāvaruṇo,
vāg yajñasya hotā. manasā vā ishita vāg vadati; yām hy
anyamanā vācam vadaty, asuryā vai sā vāg adevajushṭā.
tad yad evātra maitrāvaruṇo dvir āgurate, saiva hotur
āgūḥ || 28 || 4 ||

1 Prāṇā vā ṛituyājās. tad yad ṛituyājaiḥ caranti, prā-
ṇān eva tad yajamāne dadhati 2 śaḥ ṛituneti yajanti, prā-
ṇam eva tad yajamāne dadhati 3 catvāra ṛitubhir iti yaja-
nty, apānam eva tad yajamāne dadhati 4 dvir ṛitunety upa-
rishiṭād, vyānam eva tad yajamāne dadhati 5 sa vā ayam
prāṇas tredhā vibhitaḥ: prāṇo 'pāno vyāna iti. tad yad ṛi-

tuna ṛitubhir ṛituneti yajanti, prāṇānāṃ saṃtatyai prāṇānāṃ avyavachedāya 6 prāṇā vā ṛituyājā. nartuyājānāṃ anuvashaṭkuryād, asaṃsthitā vā ṛitava, ekaika eva 7 yad ṛituyājānāṃ anuvashaṭkuryād asaṃsthitān ṛitūn saṃsthāpayet, saṃsthā vā eśhā yad anuvashaṭkāro. ya enaṃ tatra brūyād: asaṃsthitān ṛitūn samatishṭhipad duṣṣhamam bhaviṣhyatīti, ṣaṣvat tathā syāt. tasmān nartuyājānāṃ anuvashaṭkuryāt || 29 || ॥

1 Prāṇā vai dvidevatyāḥ, paṣava ilā. dvidevatyān bhakṣhayitvelām upahvayate. paṣavo vā ilā, paṣūn eva tad upahvayate, paṣūn yajamāne dadhāti 2 tad āhur: avāntareḷām pūrvām prāśnīyā3t | hotṛicamasam bhakṣhaye3t iti | 3 avāntareḷām eva pūrvām prāśnīyād, atha hotṛicamasam bhakṣhayed 4 yad vāva dvidevatyān pūrvān bhakṣhayati, tenāsyā somapīṭhaḥ pūrvo bhakṣhito bhavati. tasmād avāntareḷām eva pūrvām prāśnīyād, atha hotṛicamasam bhakṣhayet. tad ubhayato 'nnādyam pariḡrīhṇāti somapīṭhābhyām, annādyasya pariḡrīhītyai 5 prāṇā vai dvidevatyā, ātmā hotṛicamaso. dvidevatyānāṃ saṃsṛavān hotṛicamase samavanayaty, ātmany eva tad dhotā prāṇān samavanayate sarvāyuh sarvāyutvāya 6 sarvam āyur eti ya evaṃ veda || 30 || ॥

1 Devā vai yad eva yajñe 'kurvaṅs tad asurā akurvaṅs, te samāvadvirya evāsan na vyāvartanta. tato vai devā etaṃ tūshṇīṃṣaṅsam apaṣyaṅs, tam eśhām asurā nānvavāyaṅs. tūshṇīṃṣāro vā eśha yat tūshṇīṃṣaṅso 2 devā vai yaṃ-yaṃ eva vajram asurebhya udayachaṅs, taṃ-tam eśhām asurāḥ pratyabudhiyanta. tato vai devā etaṃ tūshṇīṃṣaṅsam vajram apaṣyaṅs, tam ebhya udayachaṅs, tam eśhām asurā na pratyabudhiyanta. tam ebhyaḥ prāharaṅs, tenainān apratibuddhenāghnaṅs. tato vai devā abhavan, parāsurā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātrivyo bhavati, ya evaṃ veda 4 te vai devā viji-

tino manyamānā yajñam atanvata, tam eshām asurā abhyā-
 yan: yajñaveśasam eshām karishyāma iti. tām samantam
 evodārān pariyattān udapasyāns, te 'bruvan: samsthāpayā-
 memam yajñam, yajñam no 'surā mā vadhishur iti. tatheti.
 tam tūshnīmṣaṁse samsthāpayan: bhūr Agnir jyotir jyoti-
 r Agnir ity ājyapraṭge samsthāpayann: Indro jyotir
 bhuvo jyotir Indra iti nishkevalyamarutvatīye samsthā-
 payan: Sūryo jyotir jyotiḥ svaḥ Sūrya iti vaiśva-
 devāgnimārute samsthāpayāns. tam evam tūshnīmṣaṁse
 samsthāpayāns, tam evam tūshnīmṣaṁse samsthāpya tenā-
 rishtenodricam āśnuvata 5 sa tadā vāva yajñāḥ samti-
 shthate, yadā hotā tūshnīmṣaṁsam ṣaṁsati 6 sa ya enam
 ṣaste tūshnīmṣaṁsa upa vā vaded anu vā vyāharet, tam
 brūyād: esha evaitām ārtim ārishyati. prātar vāva vayam
 adyemam ṣaste tūshnīmṣaṁse samsthāpayāmas. tam yathā
 grīhān itam karmanānusamīyād, evam evainam idam anu-
 samima iti. sa ha vāva tām ārtim richati, ya evam vidvān
 samṣaste tūshnīmṣaṁsa upa vā vadaty anu vā vyāharati.
 tasmād evam vidvān samṣaste tūshnīmṣaṁse nopavaden,
 nānuvyāharet || 31 || 7 ||

1 Cakshūnshi vā etāni savanānām yat tūshnīmṣaṁso.
 bhūr Agnir jyotir jyotir Agnir iti prātasavanasya ca-
 kshushī, Indro jyotir bhuvo jyotir Indra iti mādhyam-
 dinasya savanasya cakshushī, Sūryo jyotir jyotiḥ svaḥ
 Sūrya iti trītyasavanasya cakshushī 2 cakshushmadbhiḥ
 savanaiḥ rādhnōti, cakshushmadbhiḥ savanaiḥ svargam lo-
 kam eti ya evam veda 3 cakshur vā etad yajñasya yat
 tūshnīmṣaṁsa. ekā satī vyāhritir dvedhocyate, tasmād ekam
 sac cakshur dvedhā 4 mūlam vā etad yajñasya yat tū-
 shnīmṣaṁso. yam kāmāyētānāyatanavān syād iti, nānya
 yajñe tūshnīmṣaṁsam ṣaṁsed, unmūlam eva tad yajñam
 parābhavantam anu parābhavati 5 tad u vā āhuḥ: ṣaṁsed

evāpi vai tad ṛitviḥ 'hitam, yad dhotā tūshṇīmśaṁsam na
śaṁsaty. ṛitviji hi sarvo yajñah pratishṭhito yajñe yaja-
mānas, tasmāc chaṁstavyah śaṁstavyah || 32 || s ||

Iti dvittiyapañcikāyaṁ caturtho 'dhyāyah.

Iti navamādhyāye 'shṭamaḥ khaṇḍah.

1 Brahma vā āhavaḥ, kshatram nivid, viṭ sūktam.
āhvayate 'tha nividam dadhāti, brahmany eva tat kshatram
anuniyunakti. nividam śastvā sūktam śaṁsati. kshatram
vai nivid viṭ sūktam, kshatra eva tad viṣam anuniyunakti
2 yam kāmayeta: kshatreṇainam vyardhayānīti, madhya
etasyai nividah sūktam śaṁset. kshatram vai nivid viṭ
sūktam, kshatreṇaivainam tad vyardhayati 3 yam kāmayeta:
viṣainam vyardhayānīti, madhya etasya sūktasya nividam
śaṁset. kshatram vai nivid viṭ sūktam, viṣaivainam tad
vyardhayati 4 yam u kāmayeta: sarvam evāsyā yathāpū-
rvam ṛiju kṛiptam syād ity, āhvayetātha nividam dadhyād
atha sūktam śaṁset. so sarvasya kṛiptiḥ 5 Prajāpatir vā
idam eka evāgra āsa. so 'kāmayeta: prajāyeya bhūyān
syām iti. sa tapo 'tapyata, sa vācam ayachat, sa samva-
tsarasya parastād vyāharad dvādaśakṛitvo. dvādaśapadā
vā eshā nivid, etām vāva tām nividam vyāharat, tām sa-
rvāṇi bhūtāny anvasṛijyanta 6 tad etad ṛishiḥ paśyann
abhyānūvāca: sa pūrvayā nividā kavyatāyor imāḥ
prajā ajanayan manūnām iti 7 tad yad etām purastāt
sūktasya nividam dadhāti, prajātyai 8 prajāyate prajāyā
paṣubhir ya evam veda || 33 || 1 ||

1 Agnir deveddha iti śaṁsaty. asau vā Agnir deve-
ddha, etam hi devā indhata. etam eva tad etasmiṇ loka
āyātayaty 2 Agnir manviddha iti śaṁsaty. ayam vā
Agnir manviddha, imam hi manushyā indhate. 'gnim eva
tad asmiṇ loka āyātayaty 3 Agniḥ sushamid iti śaṁsati.
Vāyur vā Agniḥ sushamid, Vāyur hi svayam ātmānam

saminddhe svayam idam sarvam yad idam kimca. Vāyum eva tad antarikshaloka āyātayati 4 hotā devavṛita iti śaṁsaty. asau vai hotā devavṛita, esha hi sarvato devair vṛita, etam eva tad etasmiṇ loka āyātayati 5 hotā manu- vṛita iti śaṁsaty. ayam vā Agnir hotā manuvṛito, 'yam hi sarvato manushyair vṛito. 'gnim eva tad asmiṇ loka āyātayati 6 praṇir yajñānām iti śaṁsati. Vāyur vai pra- ṇir yajñānām. yadā hi prāṇity, atha yajño 'thāgnihotraṁ. Vāyum eva tad antarikshaloka āyātayati 7 rathir adhva- rāṇām iti śaṁsaty. asau vai rathir adhvarāṇām, esha hi yathaitac carati rathir ivaitam eva tad etasmiṇ loka āyā- tayaty 8 atūrto hoteti śaṁsaty. ayam vā Agnir atūrto hotemaṁ ha na kaṣ cana tiryāṇcam taraty. Agnim eva tad asmiṇ loka āyātayati 9 tūrnir havyavāḥ iti śaṁsati. Vāyur vai tūrnir havyavād, Vāyur hidaṁ sarvam sadyas tarati yad idam kimca, Vāyur devebhyo havyam vahati. Vāyum eva tad antarikshaloka āyātayaty 10 ā devo de- vān vakshad iti śaṁsaty. asau vai devo devān āvahaty, etam eva tad etasmiṇ loka āyātayati 11 yakshad Agnir devo devān iti śaṁsaty. ayam vā Agnir devo devān ya- jaty, Agnim eva tad asmiṇ loka āyātayati 12 so 'dhvarā karati jātavedā iti śaṁsati. Vāyur vai jātavedā, Vāyur hidaṁ sarvam karoti yad idam kimca. Vāyum eva tad antarikshaloka āyātayati || 34 || 2 ||

1 Pra vo devāyāgnaya ity anushtubhaḥ 2 prathame pade viharati, tasmāt sṛy ūrū viharati 3 samasyaty uttare pade, tasmāt pumān ūrū samasyati. tan mithunam, mithu- nam eva tad ukthamukhe karoti prajātyai 4 prajāyate pra- jayā paṣubhir ya evaṁ veda 5 pra vo devāyāgnaya ity evānushtubhaḥ. prathame pade viharati, vajram eva tat parovariyānsam karoti. samasyaty evottare pade. ārambha- nato vai vajrasyānimātho daṇḍasyātho paraśor. vajram

eva tat praharati dvishate bhrāṭṛivṛyāya vadhaṃ, yo 'sya strītyas tasmai startavai || 35 || 3 ||

1 Devāsura vā eshu lokeshu samayatanta. te vai devāḥ sada evāyatanam akurvata, tān sadaso 'jayaṁs. ta āgnīdhraṃ samprāpadyanta, te tato na parājayanta. tasmād āgnīdhra upavasanti na sadasy, āgnīdhre hy adhārayanta. yad āgnīdhre 'dhārayanta tad āgnīdhraśyāgnīdhratvaṃ 2 teśāṃ vai devānāṃ asurāḥ sadasyān agnīn nīrvāpayāṃ cakrus. te devā āgnīdhrād eva sadasyān agnīn viharanta, tair asurarakṣhāṁsy apāghnata. tathaivaitad yajamānā āgnīdhrād eva sadasyān agnīn viharanty, asurarakṣhāṁsy eva tad apaghnate 3 te vai prātar ājyair evājayanta āyan. yad ājyair evājayanta āyaṁs tad ājyānāṃ ājyatvaṃ 4 tāśāṃ vai hotrāṇāṃ āyatīnāṃ ājayantīnāṃ achāvākīyāhiyata. tasyāṃ Indrāgnī adhyāstām. Indrāgnī vai devānāṃ ojishṭhau balishṭhau sahiṣṭhau sattamau pārayishṇutamau. tasmād aindrāgnam achāvākāḥ prātaḥsavane śaṁsatindrāgnī hi tasyāṃ adhyāstām 5 tasmād u purastād anye hotrakāḥ sadaḥ prasarpanti paścāchāvākāḥ, paṣceva hi hīno 'nusaṃjigamishati 6 tasmād yo brāhmaṇo bahuvṛico vīryavān syāt so 'syāchākīyāṃ kuryāt, tenaiva sālīnā bhavati || 36 || 4 ||

1 Devaratho vā esha yad yajñas, tasyaitāv antarau raśmī yad ājyapraṭige. tad yad ājyena pavamānam anuśaṁsati praṭigenājyam, devarathasyaiva tad antarau raśmī viharaty alobhāya 2 tām anukṛitim manushyarathasyaivāntarau raśmī viharanty alobhāya 3 nāśya devaratho lubhyati na manushyaratho ya evaṃ veda 4 tad āhur: yathā vāva stotram evaṃ śāstram. pāvamānīshu sāmagāḥ stuvata, āgneyaṃ hotājyaṃ śaṁsati: katham asya pāvamāno 'nuśastā bhavantīti 5 yo vā Agniḥ sa Pavamānas 6 tad apy etad ṛishinoktam: agnir ṛishibḥ pavamāna ity 7 evaṃ u hāsyāgneyibhir eva pratipadyamānasya pāvamāno 'nuśa-

stā bhavanti 8 tad āhur: yathā vāva stotram evaṃ śastram. gāyatrīṣhu sāmagaḥ stuvata, ānushṭubham hotājyaṃ śaṁsati: katham asya gāyatriyo 'nuṣastā bhavantīti 9 sampadeti brūyāt 10 saptaitā anusṭubhas, tās triḥ prathamayā trir uttamayaikādaśa bhavanti. virād yājyā dvādaśī. na vā ekenākshareṇa chandāṁsi viyanti na dvābhyāṃ. tāḥ shoḷaṣa gāyatriyo bhavanty 11 evaṃ u hāsyānushṭubhir eva pratipadyamānasya gāyatriyo 'nuṣastā bhavanty 12 agna indraś ca dāśuṣho duroṇa ity āgnendryā yajati 13 na vā etāv Indrāgnī santau vyajayetām, āgnendrau vā etau santau vyajayetām. tad yad āgnendryā yajati, vijityā eva 14 sāviraṭ trayastriṁśadakṣharā bhavati. trayastriṁśad vai devā: aṣṭau Vasava, ekādaśa Rudrā, dvādaśādītyāḥ, Prajāpatiṣ ca Vashatṭkāraṣ ca. tat prathama ukthamukhe devatā akṣharabhājaḥ karoty, akṣharam-akṣharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tṛipyanti 15 tad āhur: yathā vāva śastram evaṃ yājyāgneyaṃ hotājyaṃ śaṁsaty, atha kasmād āgnendryā yajatīti 16 yā vā āgnendryaindrāgnī vai sāviraṭ sendrāgnam etad uktham graheṇa ca tūṣṇīmṣaṁsena cel7ndrāgnī ā gataṃ sutam gīrbhir nabho vareṇyam | asya pātam dhiyeshitety aindrāgnam adhvaryur graham gṛhṇāti, bhūr Agnir jyotir jyotir Agnir Indro jyotir bhuvo jyotir Indraḥ Sūryo jyotir jyotiḥ svaḥ Sūrya iti hotā tūṣṇīmṣaṁsam śaṁsati: tad yathaiva śastram evaṃ yājyā || 37 || 5 ||

1 Hotrijapam japati, retas tat siñcaty 2 upāṁṣu japaty, upāṁṣv iva vai retasaḥ siktiḥ 3 purāḥāvāj japati. yad vai kimcordhvam āhāvāc, chastrasyaiva tat 4 parāñcam catuṣpady āśīnam abhyāhvayate, tasmāt parāñco bhūtvā catuṣpādo retas siñcanti 5 samyañ dvipād bhavati, tasmāt samyañco bhūtvā dvipādo retas siñcanti 6 pitā Mātariṣvety āha. prāṇo vai pitā prāṇo Mātariṣvā prāṇo

reto, retas tat siñcaty 7 achidrā padā dbā iti. reto vā achidram, ato hy achidraḥ sambhavaty 8 achidrokthā kavayaḥ śaṁsann iti. ye vā anūcānās te kavayas, ta idam achidram retāḥ prajanayann ity eva tad āha 9somo viśvavin nīthāni neshad bṛihaspatir ukthāmadāni śaṁsishad iti. brahmā vai Bṛihaspatiḥ. kshatram Somāḥ, stutaśastrāṇi nīthāni cokthamadāni ca. daivena caivaitad brahmanā prasūto daivena ca kshatreṇokthāni śaṁsaty 10 etau ha vā asya sarvasya prasavasyeṣāte yad idam kimca 11 tad yad etābhyām aprasūtaḥ karoty, akṛitaṁ tad. akṛitaṁ akar iti vai nindanti 12 kṛitaṁ asya kṛitaṁ bhavati, nāsyākṛitaṁ kṛitaṁ bhavati ya evaṁ veda 13 vāg āyur viśvāyur viśvam āyur ity āha. prāṇo vā āyuh, prāṇo reto, vāg yonir; yoniṁ tad upasaṁdhāya retāḥ siñcati 14 ka idam śaṁsishyati sa idam śaṁsishyatīty āha. Prajāpatir vai kaḥ, Prajāpatiḥ prajanayishyatīty eva tad āha || 38 || ॥

1 Āhūya tūshnīmśaṁsam śaṁsati, retas tat siktam vikaroti. siktir vā agre 'tha vikṛitir 2 upāṁśu tūshnīmśaṁsam śaṁsaty, upāṁśv iva vai retasaḥ siktis 3 tira iva tūshnīmśaṁsam śaṁsati, tira iva vai retāṁsi vikriyante 4 shatpadam tūshnīmśaṁsam śaṁsati. shadvidho vai puruṣaḥ shalāṅga, ātmānam eva tat shadvidham shalāṅgam vikaroti 5 tūshnīmśaṁsam śastvā purorucam śaṁsati, retas tad vikṛitaṁ prajanayati. vikṛitir vā agre 'tha jātir 6 uccaiḥ purorucam śaṁsaty, uccair evainam tat prajanayati 7 dvādaśapadām purorucam śaṁsati. dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, so 'sya sarvasya prajanayitā. sa yo 'sya sarvasya prajanayitā, sa evainam tat prajāyā paśubhiḥ prajanayati prajātyai 8 prajāyate prajāyā paśubhir ya evaṁ veda 9 jātavedasyām purorucam śaṁsati jātavedonyāṅgām 10 tad āhur: yat tṛitīyasavanam eva jātavedasa āyatauam,

atha kasmāt prātaḥsavane jātavedasyām purorucam śaṁsa-
tīti 11 prāṇo vai jātavedāḥ, sa hi jātānām veda. yāvatām
vai sa jātānām veda te bhavanti, yeshām u na veda kim
u te syur. yo vā ājya ātmasaṁskṛtiṁ veda, tat suviditam
|| 39 || 7 ||

1 Pra vo devāyāgnaya iti śaṁsati. prāṇo vai pra,
prāṇam hīmāni sarvāni bhūtāny anuprayanti. prāṇam eva
tat sambhāvayati, prāṇam saṁskurute 2 dīdivāṁsam apū-
rvyam iti śaṁsati. mano vai dīdāya, manaso hi na kiṁ
cana pūrvam asti. mana eva tat sambhāvayati, manah
saṁskurute 3 sa naḥ śarmāni vītaya iti śaṁsati. vāg
vai śarma, tasmād vācānuvadantam āha: śarmavad āsmā
ayāṁsīti. vācam eva tat sambhāvayati, vācam saṁskuruta
4 uta no brahmann avisha iti śaṁsati. śrotram vai bra-
hma, śrotreṇa hi brahma śṛṇoti, śrotre brahma pratishṭhi-
tam. śrotram eva tat sambhāvayati, śrotram saṁskurute
5 sa yantā vipra eshām iti śaṁsati. apāno vai yantā-
pānena hy ayam yataḥ prāṇo na parāṇi bhavaty. apānam
eva tat sambhāvayaty, apānam saṁskuruta 6 ṛitāvā ya-
sya rodasī iti śaṁsati. cakshur vā ṛitam. tasmād yataro
vivadamānayoḥ āhāham anuṣṭhyā cakshuḥśūdarṣam iti, ta-
sya śṛad dadhati. cakshur eva tat sambhāvayati, cakshuḥ
saṁskurute 7 nū no rāsva sahasravat tokavat pu-
shṭhimad vasv ity uttamayā paridadhāty. ātmā vai sama-
staḥ sahasravāṁs tokavān pushṭimān. ātmānam eva tat sa-
mastam sambhāvayaty, ātmānam samastam saṁskurute
8 yājyayā yajati. prattir vai yājyā, puṇyaiva lakshmīḥ.
puṇyām eva tal lakshmīm sambhāvayati, puṇyām lakshmīm
saṁskurute 9 sa evam vidvāṁs chandomayo devatāmayo
brahmamayo 'mṛitamayaḥ sambhūya devatā apyeti ya
evam veda 10 yo vai tad veda yathā chandomayo de-
vatāmayo brahmamayo 'mṛitamayaḥ sambhūya devatā

apyeti, tat suviditam 11 ity adhyātmam, athādhidaivatam
 || 40 || * ||

1 Shatpadam tūshnīṃṣaṁsaṁ ṣaṁsati. shad vā ṛitava.
 ṛitūn eva tat kalpayaty, ṛitūn apyeti 2 dvādaṣapadām puro-
 rucam ṣaṁsati. dvādaṣa vai māsā. māsān eva tat kalpa-
 yati, māsān apyeti 3 pra vo devāyāgnaya iti ṣaṁsaty.
 antariksham vai prāntariksham hīmāni sarvāṇi bhūtāny
 anuprayanty. antariksham eva tat kalpayaty, antariksham
 apyeti 4 dīdivāṁsam apūrvyam iti ṣaṁsaty. asau vai
 dīdāya yo 'sau tapaty, etasmād dhi na kiṃ cana pūrvam
 asty. etam eva tat kalpayaty, etam apyeti 5 sa naḥ ṣa-
 rmāṇi vītaya iti ṣaṁsaty. Agnir vai ṣarmāny annādyāni
 yachaty. Agnim eva tat kalpayaty, Agnim apyety 6 uta
 no brahmān avisha iti ṣaṁsati. candramā vai brahma.
 candramasam eva tat kalpayati, candramasam apyeti 7 sa
 yantā vipra eshām iti ṣaṁsati. Vāyur vai yantā, Vāyunā
 hīdam yatam antariksham na samṛichati. Vāyum eva tat
 kalpayati, Vāyum apyety 8 ṛitāvā yasya rodasī iti ṣa-
 ṁsati. dyāvāprithivī vai rodasī. dyāvāprithivī eva tat ka-
 lpayati, dyāvāprithivī apyeti 9 nū no rāsva sahasravat
 tokavat pushtimad vasv ity uttamayā paridadhāti. sam-
 vatsaro vai samastah sahasravāṁs tokavān pushtimān. sam-
 vatsaram eva tat samastam kalpayati, samvatsaram sama-
 stam apyeti 10 yājyayā yajati. vṛiṣṭīr vai yājyā vidyud
 eva, vidyud dhīdam vṛiṣṭīm annādyam samprayachati.
 vidyutam eva tat kalpayati, vidyutam apyeti 11 sa evam
 vidvān etanmayo devatāmāyo bhavati bhavati || 41 || * ||

Iti dvittīyapañcīkūyam pañcamo 'dhyāyaḥ.

Iti daṣamādhyāye navamaḥ khaṇḍaḥ.

1 Grahoktham vā etad yat praṭigam. nava prātar grahā
 grīhyante, navabhir bahishpavamāne stuvate. stute stome
 daśamam grīhṇāti, hīṃkāra itarāsām daśamaḥ. so sā sam-
 mā 2 vāyavyam śaṁsati, tena vāyavya ukthavān 3 aindra-
 vāyavam śaṁsati, tena aindravāyava ukthavān 4 maitrāvaru-
 ṇam śaṁsati, tena maitrāvaruṇa ukthavān 5 āṣvinam śaṁsati,
 tenāṣvina ukthavān 6 aindram śaṁsati, tena śukrāmanthinā
 ukthavantau 7 vaiṣvadevam śaṁsati, tenāgrayaṇa ukthavān
 8 sārasyatam śaṁsati 9 na sārasyato graho 'sti 10 vāk tu
 Sarasvatī. ye tu keca vācā grahā grīhyante, te 'sya sarve
 śastokthā 11 ukthino bhavanti ya evaṃ veda || 1 || 1 ||

1 Annādyam vā etenāvarunddhe yat praṭigam. anyānyā
 devatā praṭige śasyate, 'nyad-anyad uktham praṭige kriyate
 2 'nyad-anyad asyānnādyam graheshu dhriyate ya evaṃ
 vedaiḥ tad dha vai yajamānasyādhyātmatamam ivoktham
 yat praṭigam. tasmād enainaitad upekshyatamam ivety
 āhur, etena hy enam hotā saṁskarotīti 4 vāyavyam śaṁsati.
 tasmād āhur: Vāyuḥ prāṇaḥ prāṇo reto, retaḥ puruṣasya
 prathamam sambhavataḥ sambhavatīti. yad vāyavyam śa-
 ṁsati, prāṇam evāsyā tat saṁskaroty 5 aindravāyavam śa-
 ṁsati. yatra vāva prāṇas tad apāno. yad aindravāyavam
 śaṁsati, prāṇāpānāv evāsyā tat saṁskaroti 6 maitrāvaruṇam
 śaṁsati. tasmād āhuḥ: cakṣuḥ puruṣasya prathamam sam-
 bhavataḥ sambhavatīti. yan maitrāvaruṇam śaṁsati, ca-
 kṣhur evāsyā tat saṁskaroty 7 āṣvinam śaṁsati. tasmāt
 kumāram jātam samvadanta: upa vai śuśrūṣhate, ni vai
 dhyāyatīti. yad āṣvinam śaṁsati, śrotram evāsyā tat saṁ-
 skaroty 8 aindram śaṁsati. tasmāt kumāram jātam samva-

dante: pratidhārayati vai grīvā atho śira iti. yad aindram
 śaṁsati, vīryam evāśya tat saṁskaroti 9 vaiṣvadevaṁ śa-
 ṁsati. tasmāt kumāro jātaḥ paśceva pracarati, vaiṣvade-
 vāni hy aṅgāni. yad vaiṣvadevaṁ śaṁsaty, aṅgāny evāśya
 tat saṁskaroti 10 sārāsvataṁ śaṁsati. tasmāt kumāraṁ jā-
 taṁ jaghanyā vāg āviśati, vāg ghi Sarasvatī. yat sārāsva-
 taṁ śaṁsati, vācam evāśya tat saṁskaroty 11 esha vai jāto
 jāyate sarvābhya etābhyo devatābhyaḥ sarvebhya ukthē-
 bhyaḥ sarvebhyaḥ chandobhyaḥ sarvebhyaḥ pratigebhyaḥ
 sarvebhyaḥ savanebhyo ya evaṁ veda yasya caivaṁ vidu-
 sha etac chaṁsanti || 2 || 2 ||

1 Prāṇānāṁ vā etad ukthaṁ yat praṭgam. sapta deva-
 tāḥ śaṁsati. sapta vai śīrshan prāṇāḥ, śīrshan eva tat prā-
 ṇān dadhāti 2 kiṁ sa yajamānasya pāpabhadram ādriye-
 teti ha smāha yo 'sya hotā syād ity. atraivainaṁ yathā
 kāmayeta tathā kuryād 3 yaṁ kāmayeta: prāṇenainaṁ
 vyardhayānīti, vāyavyam asya lubdhaṁ śaṁsed. ṛicam vā
 padaṁ vātīyāt, tenaiva tal lubdham. prāṇenaivainaṁ tad
 vyardhayati 4 yaṁ kāmayeta: prāṇāpānābhyām enaṁ vya-
 rdhayānīty, aindravāyavam asya lubdhaṁ śaṁsed. ṛicam vā
 padaṁ vātīyāt, tenaiva tal lubdham. prāṇāpānābhyām evai-
 naṁ tad vyardhayati 5 yaṁ kāmayeta: cakshushainaṁ
 vyardhayānīti, maitrāvaruṇam asya lubdhaṁ śaṁsed. ṛicam
 vā padaṁ vātīyāt, tenaiva tal lubdham. cakshushaivainaṁ
 tad vyardhayati 6 yaṁ kāmayeta: śrotreṇainaṁ vyardha-
 yānīty, āśvinam asya lubdhaṁ śaṁsed. ṛicam vā padaṁ
 vātīyāt, tenaiva tal lubdham. śrotreṇaivainaṁ tad vyardha-
 yati 7 yaṁ kāmayeta: vīryeṇainaṁ vyardhayānīty, aindram
 asya lubdhaṁ śaṁsed. ṛicam vā padaṁ vātīyāt, tenaiva tal
 lubdham. vīryeṇaivainaṁ tad vyardhayati 8 yaṁ kāmaye-
 tāṅgair enaṁ vyardhayānīti, vaiṣvadevaṁ asya lubdhaṁ
 śaṁsed. ṛicam vā padaṁ vātīyāt, tenaiva tal lubdham.

aṅgair evainam tad vyardhayati 9 yam kāmayeta: vācainam vyardhayānīti, sārasvatam asya lubdham śaṁset. ṛicam vā padam vātīyāt, tenaiva taḥ lubdham. vācāivainam tad vyardhayati 10 yam u kāmayeta: sarvair enam aṅgaiḥ sarveṇātmanā samardhayānīty, etad evāśya yathāpūrvam ṛiju kliptam śaṁset. sarvair evainam tad aṅgaiḥ sarveṇātmanā samardhayati 11 sarvair aṅgaiḥ sarveṇātmanā samṛidhyate ya evam veda || 3 || 3 ||

1 Tad āhur: yathā vāva stotram evam śāstram. āgneyīshu sāmagaḥ stuvate, vāyavyayā hotā pratipadyate: katham asya āgneyyo 'nusastā bhavantīty 2 Agner vā etāḥ sarvās tanvo yad etā devatāḥ 3 sa yad Agniḥ pravān iva dahati, tad asya vāyavyam rūpam. tad asya tenānuśānsaty 4 atha yad dvaidham iva kṛtvā dahati, dvau vā Indra-vāyū, tad asyaindravāyavam rūpam. tad asya tenānuśānsaty 5 atha yad uc ca hṛishyati ni ca hṛishyati, tad asya maitrāvaruṇam rūpam. tad asya tenānuśānsati 6 sa yad Agnir ghorasamsparsas tad asya vāruṇam rūpam, tam yad ghorasamsparsam santam mitrakṛityevopāsate tad asya maitram rūpam. tad asya tenānuśānsaty 7 atha yad enam dvābhyām bāhubhyām dvābhyām araṇibhyām manthanti, dvau vā Aśvinau, tad asyāśvinam rūpam. tad asya tenānuśānsaty 8 atha yad uccairghoṣaḥ stanayan bababākurvann iva dahati yasmād bhūtāni vijante, tad asyaindram rūpam. tad asya tenānuśānsaty 9 atha yad enam ekam santam bahudhā viharanti, tad asya vaiṣvadevam rūpam. tad asya tenānuśānsaty 10 atha yat sphūrjayan vācam iva vadan dahati, tad asya sārasvatam rūpam. tad asya tenānuśānsaty 11 evam u hāśya vāyavyayaiva pratipadyamānasya trice-na-tricenaivaitābhir devatābhiḥ stotriyo 'nuśasto bhavati 12 viṣvebhiḥ somyam madhv agna indreṇa vāyunā | pibā mitrasya dhāmabhir iti vaiṣvade-

vam uktham śastvā vaiśvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 4 || 4 ||

1 Devapātram vā etad yad vashaṭkāro. vashaṭkaroti, devapātreṇaiva tad devatās tarpayaty 2 anuvashaṭkaroti. tad yathādo 'śvān vā gā vā punarabhyākāram tarpayanty, evam evaitad devatāḥ punarabhyākāram tarpayanti yad anuvashaṭkaroti 3 mām evāgnīm upāsata ity āhur dhishṇyān, atha kasmāt pūrvasminn eva juhvati pūrvasmin vashaṭkurvantīti 4 yad eva somasyāgne vihīty anuvashaṭkaroti, tena dhishṇyān prīṇāty 5 asaṁsthitān somān bhakshayanīty āhur yeshām nānuvashaṭkaroti, ko nu somasya svishṭakṛīdbhāga iti 6 yad vāva somasyāgne vihīty anuvashaṭkaroti, tenaiva saṁsthitān somān bhakshayanti; sa u eva somasya svishṭakṛīdbhāgo. vashaṭkaroti || 5 || 5 ||

1 Vajro vā esha yad vashaṭkāro. yam dvishyāt tam dhyāyed vashaṭkarishyañs, tasminn eva tam vajram āsthāpayati 2 śaḥḥ iti vashaṭkaroti. śaḥḥ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn pratishṭhāpayaty. ṛitūn vai pratishṭhata idam sarvam anupratishṭhāti yad idam kimca 3 pratishṭhāti ya evam veda 4 tad u ha smāha Hiranya-dan Baida: etāni vā etena śaṭ pratishṭhāpayati. dyaur antarikshe pratishṭhitāntariksham pṛithivyām pṛithivy apsv āpaḥ satye satyam brahmaṇi brahma tapasīty. etā eva tat pratishṭhāḥ pratishṭhantīr idam sarvam anupratishṭhāti yad idam kimca. pratishṭhāti ya evam veda 5 vaushaḥḥ iti vashaṭkaroty. asau vāva vāv, ṛitavaḥ śaḥḥ. etam eva tad ṛitushv ādadhāty, ṛitushu pratishṭhāpayati. yādṛig iva vai devebhyah karoti, tādṛig ivāsmāi devāḥ kurvanti || 6 || 6 ||

1 Trayo vai vashaṭkāra: vajro dhāmachad riktah 2 sa yam evocair bali vashaṭkaroti sa vajras 3 tam-tam praharati dvishate bhrātṛivya vadhām, yo 'sya śṛītyas tasmāi startavai. tasmāt sa bhrātṛivyaavatā vashaṭkrītyo 4 'tha yah

samaḥ samtato nirbānareḥ sa dhāmachat 5 tam-tam prajāś
 ca paśavaḥ cānūpatishṭhante. tasmāt sa prajākāmēna paśu-
 kāmēna vashaṭkṛityo 6 'tha yenaiva śaḥ avarādbnoti sa ri-
 kto 7 rinakty ātmānam rinakti yajamānam, pāpiyān vashaṭ-
 kartā bhavati pāpiyān yasmai vashaṭkaroti. tasmāt ta-
 syāśāṃ neyāt 8 kim sa yajamānasya pāpabhadram ādriye-
 teti ha smāha yo 'sya hotā syād ity. atraivainam yathā
 kāmayeta tathā kuryād 9 yaṃ kāmayeta: yathaivānījāno
 'bhūt tathaivejānaḥ syād iti, yathaivāsyā ricam brūyāt ta-
 thaivāsyā vashaṭkuryāt. sadṛiṣam evainam tat karoti 10 yaṃ
 kāmayeta: pāpiyān syād ity, uccaistarām asya ricam
 uktvā śanaistarām vashaṭkuryāt. pāpiyānsam evainam tat
 karoti 11 yaṃ kāmayeta: śreyān syād iti, śanaistarām asya
 ricam uktvoccaistarām vashaṭkuryāc. chriya evainam tac
 chriyām ādadhāti 12 samtatam ricā vashaṭkṛityam, samta-
 tyai 13 samdhīyate prajāyā paṣubhir ya evaṃ veda || 7 || १ ||

1 Yasyai devatāyai havir grīhītam syāt, tām dhyāyed
 vashaṭkarishyan. sākshād eva tad devatām prīṇāti, pratyā-
 kshād devatām yajati 2 vajro vai vashaṭkāraḥ, sa esha pra-
 hṛito 'śānto dīdāya. tasya haitasya na sarva iva śāntim
 veda na pratishṭhām. tasmād dhāpy etarhi bhūyān iva
 mṛityus. tasya haishaiva śāntir eshā pratishṭhā vāg ity
 eva. tasmād vashaṭkṛitya-vashaṭkṛitya vāg ity anuman-
 trayeta, sa enaṃ śānto na hinasti 3 vashaṭkāra mā māṃ
 pramṛiksho māham tvām pramṛiksham, bṛihatā
 mana upahvaye vyānena śarīram, pratishṭhāsi
 pratishṭhām gacha pratishṭhām mā gamayeti va-
 shaṭkāram anumantrayeta 4 tad u ha smāha: dīrgham etat
 sad aprabhu, ojaḥ saha oja 5 ity eva vashaṭkāram anu-
 mantrayetau 6 jaś ca ha vai sahaś ca vashaṭkārasya priya-
 tame tanvau 7 priyeṇaivainam tad dhāmnā samardhayati
 8 priyeṇa dhāmnā samridhyate ya evaṃ veda 9 vāk ca vai

prāṇāpānau ca vashaṭkāras, ta ete vashaṭkṛite-vashaṭkṛite
vyutkrāmanti. tān anumantayeta: vāg ojaḥ saha ojo
mayi prāṇāpānāv ity, ātmany eva tad dhotā vācam ca
prāṇāpānau ca pratishṭhāpayati sarvāyuh sarvāyutvāya
10 sarvam āyur eti ya evaṃ veda || 8 || * ||

1 Yajño vai devebhya udakrāmat, tam praishaiḥ prai-
sham aichan. yat praishaiḥ praisham aichāns, tat praishā-
nām praishatvaṃ 2 tam purorugbhiḥ prārocayan. yat puro-
rugbhiḥ prārocayaṃs, tat purorucām puroruktvaṃ 3 tam ve-
dyām anvavindan. yad vedyām anvavindaṃs, tad veder ve-
ditvaṃ 4 tam vittam grahair vyagriḥnata. yad vittam gra-
hair vyagriḥnata, tad grabhānām grahatvaṃ 5 tam vittvā
nividbhir nyavedayan. yad vittvā nividbhir nyavedayaṃs,
tan nividām nivittvaṃ 6 mahad vāva nashtaishy abhy
alpam vechati, yataro vāva tayor jyāya ivābhichati sa
eva tayor sādhiya ichati 7 ya u eva praishān varshīyaso-
varshīyaso veda sa u eva tām sādhiyo veda, nashtaishyam
hy etad yat praishās 8 tasmāt prahvas tishṭhan preshyati
|| 9 || * ||

1 Garbhā vā eta ukthānām yan nidas. tad yat pu-
rastād ukthānām prātaḥsavane dhīyante, tasmāt parāṇco
garbhā dhīyante parāṇcaḥ sambhavanti 2 yan madhyato
madhyamdine dhīyante, tasmān madhye garbhā dhṛitā
3 yad antatas tṛtīyasavane dhīyante, tasmād amuto 'rvāṇco
garbhāḥ prajāyante prajātyai 4 prajāyate prajāyā paṣubhir
ya evaṃ veda 5 peṣā vā eta ukthānām yan nidas. tad
yat purastād ukthānām prātaḥsavane dhīyante, yathaiva
pravayanataḥ peṣaḥ kuryāt tādṛik tad. yan madhyato ma-
dhyamdine dhīyante, yathaiva madhyataḥ peṣaḥ kuryāt
tādṛik tad. yad antatas tṛtīyasavane dhīyante, yathaivā-
vaprajjanataḥ peṣaḥ kuryāt tādṛik tat 6 sarvato yajñasya
peṣasā śobhate ya evaṃ veda || 10 || 10 ||

I Sauryā vā etā devatā yan nivas. tad yat purastād ukthānām prāṇsavane dhīyante madhyato madhyamāndine 'ntatas tritīyasavana, Ādityasyaiva tad vratam anuparyā-vartante 2 paccho vai devā yajñam samabharaṇs, tasmāt paccho nividaḥ śasyante 3 yad vai tad devā yajñam sama-bharaṇs, tasmād aśvaḥ samabhavat. tasmād āhur: aśvaḥ nividam śaustre dadyād iti, tad u khalu varam eva da-dati 4 na nividaḥ padam atīyād 5 yan nividaḥ padam atī-yād, yajñasya tac chidram kuryād, yajñasya vai chidram sravad yajamāno 'nu pāpīyān bhavati. tasmān na nividaḥ padam atīyān 6 na nividaḥ pade viparihared. yan nividaḥ pade vipariharen, mohayed yajñam, mugdho yajamānaḥ syāt. tasmān na nividaḥ pade vipariharen 7 na nividaḥ pade samasyed. yan nividaḥ pade samasyed, yajñasya tad āyuh samharet, pramāyuko yajamānaḥ syāt. tasmān na nividaḥ pade samasyet 8 predam brahma predam ksha-tram ity ete eva samasyed, brahmakshatrayoḥ samśrityai. tasmād brahma ca kshatram ca samśrite 9 na trīcam na caturricam ati manyeta nividdhānam, ekaikam vai nividaḥ padam rīcam sūktam prati. tasmān na trīcam na caturri-cam ati manyeta nividdhānam, nividā hy eva stotram ati-śastam bhavaty 10 ekām pariśishya tritīyasavane nividam dadhyād 11 yad dve pariśishya dadhyāt, prajananam tad upahanyād, garbhais tat prajā vyardhayet. tasmād ekām eva pariśishya tritīyasavane nividam dadhyān 12 na sūktena nividam atipadyeta 13 yena sūktena nividam atipadyeta, na tat punar upanivarteta, vāstuham eva tad 14 anyat ta-ddaivatam tacchandasaḥ sūktam āhṛitya tasmin nividam dadhyān 15 mā pra gāma patho vayam iti purastāt sūktasya śaṁsati 16 patho vā esha praiti yo yajñe muhyati. mā yajñād indra somina iti, yajñād eva tan na pra-cyavate 17 mānta sthur no arātaya ity, arātīyata eva

tad apahanti 18 yo yajñasya prasādhanas tantur deveshv ātataḥ | tam āhutam naṣīmahīti 19 prajā vai tantuḥ, prajāṃ evāsmā etat samtanoti 20 mano n v ā hu-
vāmahe nārāṣaṇsena someneti 21 manasā vai yajñas tāyate, manasā kriyate 22 saiva tatra prāyaścittih prāya-
ścittih || 11 || 11 ||

Iti tṛtīyapañcīkāyām prathamō 'dhyāyah.

Ity ekādaśādhyāya ekādaśaḥ khaṇḍaḥ.

1 Devaviṣaḥ kalpayitavyā, ity āhuḥ, chandaḥ chandasi pratishtāpyam iti. ṣoṇsāvom ity āhvayate prātaḥsavane tryakshareṇa, ṣaṇsāmōdaivom ity adhvaryuḥ pratigriṇāti pañcākshareṇa. tad aṣṭāksharam sampadyate. 'sṭā-
ksharā vai gāyatrī, gāyatrīm eva tat purastāt prātaḥsavane 'ciklīpatām 2 uktham vācīty āha ṣastvā caturaksharam, om ukthaṣā ity adhvaryuḥ caturaksharam. tad aṣṭhā-
ksharam sampadyate. 'sṭāksharā vai gāyatrī, gāyatrīm eva tad ubhayataḥ prātaḥsavane 'ciklīpatām 3 adhvaryo ṣoṇsāvom ity āhvayate madhyamdine śalākshareṇa, ṣa-
ṇsāmōdaivom ity adhvaryuḥ pratigriṇāti pañcākshareṇa. tad ekādaśāksharam sampadyata. ekādaśāksharā vai tri-
śṭup, triśṭubham eva tat purastāt madhyamdine 'ciklī-
patām. uktham vācīndrāyety āha ṣastvā saptāksharam, om ukthaṣā ity adhvaryuḥ caturaksharam. tad ekādaśā-
ksharam sampadyata. ekādaśāksharā vai triśṭup, triśṭu-
bham eva tad ubhayato madhyamdine 'ciklīpatām 4 adhva-
ryo ṣoṣoṇsāvom ity āhvayate tṛtīyasavane saptāksha-
reṇa, ṣaṇsāmōdaivom ity adhvaryuḥ pratigriṇāti pañcā-
kshareṇa. tad dvādaśāksharam sampadyate. dvādaśāksharā
vai jagatī, jagatīm eva tat purastāt tṛtīyasavane 'ciklīpa-
tām. uktham vācīndrāya devebhya ity āha ṣastvai-
kādaśāksharam, om ity adhvaryur ekāksharam. tad dvāda-
śāksharam sampadyate. dvādaśāksharā vai jagatī, jagatīm

eva tad ubhayatas tritīyasavane 'ciklīpatām 5 tad etad ri-
shih paśyann abhyanūvāca 6 yad gāyatre adhi gāya-
tram āhitam traishṭubhād vā traishṭubham nira-
takshata | yad vā jagaj jagaty āhitam padam ya
it tad vidus te amṛitatvam ānaśur ity 7 etad vai tac
chandaś chandasi pratishṭhāpayati 8 kalpayati devaviṣo ya
evam veda || 12 || 1 ||

1 Prajāpatir vai yajñam chandānsi devebhyo bhāga-
dheyāni vyabhajat. sa gāyatrīm evāgnaye Vasubhyaḥ prā-
tahsavane 'bhajat, trishṭubham Indrāya Rudrebhyo ma-
dhyamdine, jagatīm Viśvebhyo devebhya Adityebhyas tri-
tīyasavane 2 'thāśya yat svam chanda āsīd anusṭup, tām
udantam abhy udauhad achāvākīyām abhi. sainam abravīd
anusṭup: tvam nv eva devānām pāpishṭho 'si, yasya te
'ham svam chando 'smi, yām modantam abhy udauhīr
achāvākīyām abhīti. tad ajānāt, sa svam somam āharat,
sa sve some 'gram mukham abhi paryāharad anusṭubham.
tasmād v anusṭubh agriyā mukhyā yujyate sarveshām sa-
vanānām 3 agriyo mukhyo bhavati, śreshṭhatām aśnute ya
evam veda 4 sve vai sa tat some 'kalpayat. tasmād yatra
kva ca yajamānavaśo bhavati, kalpata eva yajño 'pi 5 tasyai
janatāyai kalpate yatraivam vidvān yajamāno vaśi yajate
|| 13 || 2 ||

1 Agnir vai devānām hotāsīt, tam mṛityur bahishpava-
māne 'sīdat. so 'nusṭubhājyam pratyapadyata, mṛityum
eva tat paryakrāmat. tam ājye 'sīdat. sa pratigeṇa pra-
tyapadyata, mṛityum eva tat paryakrāmat 2 tam mādhyam-
dine pavamāne 'sīdat. so 'nusṭubhā marutvatīyam praty-
apadyata, mṛityum eva tat paryakrāmat. tam mādhyamdine
bṛihatīshu nāśaknot sattum. prāṇā vai bṛihatyaḥ, prāṇān
eva tan nāśaknot vyavaitum. tasmān mādhyamdine hotā
bṛihatīshu stotriyeṇaiva pratipadyate. prāṇā vai bṛihatyaḥ,

prāṇān eva tad abhi pratipadyate 3 tam tṛitīyapavamāne 'sīdat. so 'nushṭubhā vaiṣvadevam pratyapadyata, mṛityum eva tat paryakrāmat. tam yajñāyajñīye 'sīdat. sa vaiṣvā-nariyenāgnimārutam pratyapadyata, mṛityum eva tat paryakrāmad. vajro vai vaiṣvānariyam pratishṭhā yajñāyajñīyam, vajrenaiva tat pratishṭhāyā mṛityum nudate. sa sarvān pāṣān sarvān sthānūn mṛityor atimucya svasty evodamucyata, svasty eva hotonmucyate sarvāyuh sarvāyutvāya 4 sarvam āyur eti ya evaṃ veda || 14 || 3 ||

1 Indro vai Vṛitram hatvā nāstrishīti manyamānaḥ parāḥ parāvato 'gachat, sa paramām eva parāvatam agachad. anushṭub vai paramā parāvad, vāg vā anushṭup. sa vācam praviṣyāsayat, tam sarvāni bhūtāni vibhajyānvaichaṁs. tam pūrvedyuh pitaro 'vindann, uttaram abar devās. tasmāt pūrvedyuh pitribhyaḥ kriyata, uttaram abar devān yajante 2 te 'bruvann: abhishuṇavāmaiva, tathā vāva na āśishṭham āgamishyati. tatheti. te 'bhyashuṇvaṁs, ta ā tvā ratham yathotaya ity evainam āvartayann, idaṃ vaso sutam andha ity evaibhyaḥ sutakīrtyām āvir abhavad, indra nedīya ed ihīty evainam madhyam prāpādayantā 3 gateन्द्रेण yajñena yajate, sendreṇa yajñena rādhnōti ya evaṃ veda || 15 || 4 ||

1 Indram vai Vṛitram jaghnivāṁsam nāstritēti manyamānaḥ sarvā devatā ajahus, tam Maruta eva svāpayo nājahuḥ. prāṇā vai Marutaḥ svāpayah, prāṇā haivainam tan nājahuḥ. tasmād esho 'cyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir ity 2 api ha yādya aindram evāta ūrdhvaṃ chandah śasyate, tad dha sarvam marutvatīyam bhavaty, esha ced acyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir iti || 16 || 5 ||

1 Brāhmanaspatyam pragātham śaṁsatī 2 bṛhaspatipurohitā vai devā ajayan svargam lokam, vy asmiṇ loka

'jayanta. tathaivaitad yajamāno bṛhaspatipurohita eva jayati svargam lokam, vy asmiñ loka jayate 3 tau vā etau pragāthāv astutau santau punarādāyam śasyete. tad āhur: yan na kiṃ canāstutam sat punarādāyam śasyate, 'tha kasmād etau pragāthāv astutau santau punarādāyam śasyete iti 4 pavamānoktham vā etad yan marutvatiyam. śaṭsu vā atra gāyatrishu stuvate śaṭsu bṛihatishu tisṛishu trisṭupsu, sa vā esha trichandāḥ pañcadaśo mādhyamdinah pavamānas. tad āhuḥ: katham ta esha trichandāḥ pañcadaśo mādhyamdinah pavamāno 'nuṣasto bhavātīti 5 ye eva gāyatrī uttare pratipado yo gāyatro 'nucaras, tābhir evāsyā gāyatrīyo 'nuṣastā bhavanty; etābhyām evāsyā pragāthābhyām bṛihatīyo 'nuṣastā bhavanti 6 tāsu vā etāsu bṛihatishu sāmagā rauravayaudhājayābhyām punarādāyam stuvate. tasmād etau pragāthāv astutau santau punarādāyam śasyete, tac chastreṇa stotram anvaiti 7 ye eva trisṭubhau dhāyye yat trisṭubham nividdhānam, tābhir evāsyā trisṭubho 'nuṣastā bhavanty 8 evam u hāsyaiṣha trichandāḥ pañcadaśo mādhyamdinah pavamāno 'nuṣasto bhavati ya evam veda || 17 || ॥ ॥

1 Dhāyyāḥ śaṅsati 2 dhāyyābhir vai Prajāpatir imāñ lokān adbhayad yaṃ-yaṃ kāmam akāmayata 3 tathaivaitad yajamāno dhāyyābhir evemāñ lokān dbhayati yaṃ-yaṃ kāmam kāmayate ya evam veda yad eva dhāyyā3ḥ | 4 yatra yatra vai devā yajñasya chidram nirajānañs, tad dhāyyābhir apidadhus, tad dhāyyānām dhāyyātvam 5 achidreṇa hāsyā yajñeneshtam bhavati ya evam veda yad v eva dhāyyā3ḥ | 6 syūma haitad yajñasya yad dhāyyās. tad yathā sūcyā vāsah samdadhad iyād, evam evaitābhir yajñasya chidram samdadhad eti ya evam veda yad v eva dhāyyā3ḥ | 7 tāny u vā etāny upasadām evokthāni yad dhāyyā. agnir netety āgneyī prathamopasat, tasyā etad uktham. tvam

soma kratubhir iti saumyā dvitīyopasat, tasyā etad uktham. pinvanty apa iti vaishṇavī tṛtīyopasat, tasyā etad uktham 8 yāvantam ha vai saumyenādhvareṇeshṭvā lokam jayati, tam ata ekaikayopasadā jayati ya evaṃ veda yaś caivaṃ vidvān dhāyyāḥ śaṁsati 9 tad dhaika āhus: tān vo maha iti śaṁsed, etām vāva vayam Bharateshu śasyamānām abhivyajānīma iti vadantas 10 tat-tan nādrityam 11 yad etām śaṁsed, īśvaraḥ parjauyo 'varshtoh 12 pinvanty apa ity eva śaṁsed 13 vṛishṭivani padam, Maruta iti mārutam, atyam na mihe vi nayantīti vinītavad. yad vinītavat tad vikrāntavad, yad vikrāntavat tad vaishṇavam. vājinam itūndro vai yāji. tasyām vā etasyām catvāri padāni: vṛishṭivani mārutam vaishṇavam aindram 14 sā vā eshā tṛtīyasavanabhājanā satī madhyamdine śasyate. tasmād dhedam Bharatānām paśavaḥ sāyamgo-shṭhāḥ santo madhyamdine saṃgavinīm āyanti. so jagatī, jāgatā hi paśava, ātmā yajamānasya madhyamdinas, tad yajamāne paśūn dadhāti || 18 || 7 ||

1 Marutvatīyam pragātham śaṁsati. paśavo vai Marutaḥ, paśavaḥ pragāthaḥ, paśūnām avaruddhyai 2 janishṭhā ugraḥ sahase turāyetai sūktam śaṁsati. tad vā etad yajamānajanānam eva sūktam, yajamānam ha vā etena yajñād devayonyai prajanayati 3 tat saṃjayam bhavati. sam ca jayati vi ca jayata 4 etad gaurivītam. Gaurivītir ha vai Śaktyo nedishṭham svargasya lokasyāgachat, sa etat sūktam apasyat, tena svargam lokam ajayat. tathaivaitad yajamāna etena sūktena svargam lokam jayati 5 tasyārdhāḥ śastvārdhāḥ pariśishya madhye nividam dadhāti 6 svargasya haisha lokasya roho yan nivit 7 svargasya haital lokasyākramamānam yan nivit. tām ākramamāna iva śaṁsed, upaiva yajamānam nigrihnīta yo 'sya priyaḥ syād. iti nu svargakāmasyāsthābhicarato. yaḥ kāmayeta: kshatreṇa

viṣaṃ hanyām iti, tris tarhi nividā sūktam viṣaṃset. kshatram vai nivid viṭ sūktam, kshatreṇaiva tad viṣaṃ hanti 9 yaḥ kāmayeta: viṣā kshatram hanyām iti, tris tarhi sūktena nividam viṣaṃset. kshatram vai nivid viṭ sūktam, viṣaiva tat kshatram hanti 10 ya u kāmayetobhayata enaṃ viṣaḥ paryavachinadānīty, ubhayatas tarhi nividam vyāhvayitobhayata evainam tad viṣaḥ paryavachinattīlīti nv abhicarata, itarathā tv eva svargakāmasya 12 vayah suparnā upa sedur indram ity uttamayā paridadhāti 13 priyamedhā rishayo nādhāmānāḥ | 14 apa dhvāntam ūrṇubīti. yena tamasā prāvṛito manyeta tan manasā gached, apa haivāsmūt tal lupyate 15 pūrdhi cakshur iti cakshushī marīmrijjyētā 16 jarasaṃ ha cakshushmān bhavati ya evaṃ veda 17 mumugdhy asmān nidhaye va baddhān iti. pāsā vai nidhā, mumugdhy asmān pāsād iva baddhān ity eva tad āha || 19 || * ||

1 Indro vai Vṛitram hanishyan sarvā devatā abravīd: anu mopatishṭhadhvam, upa mā hvayadhvam iti. tatheti. taṃ hanishyanta ādravan. so 'ven: mām vai hanishyanta ādravanti, hantemān bhīshayā iti. tān abhi prāśvasīt, tasya śvasathād īshamāṇā viṣve devā adra van. Maruto hainam nājahuh: prahara bhagavo jahi vīrayasvety evainam etām vācam vadanta upātishṭhanta. tad etad rishih paśyann abhyanūvāca: vṛitrasya tvā śvasathād īshamāṇā viṣve devā ajahur ye sakhāyaḥ | marudbhir indra sakhyam te astv athemā viṣvāḥ pritanā jayāsīti. so 'ved: ime vai kila me sacivā, ime mākāmayaṇta, hantemān asminn uktha ābhajā iti. tān etasminn uktha ābhajad, atha haite tarhy ubhe eva nishkevalye ukthe āsatur 2 marutvatīyam graham grihṇāti, marutvatīyam pragātham śaṇsati, marutvatīyam sūktam śaṇsati, marutvatīyam nividam dadhāti: Marutām sū bhaktir 3 marutvatīyam uktham śastvā.

marutvatīyayā yajati, yathābhāgam tad devatāḥ prīṇāti
 4 ye tvāhihatye maghavann avaradhan ye śāmbare
 harivo ye gavishṭau | ye tvā nūnam anumadanti
 viprāḥ pibendra somam saganō marudbhir iti 5 ya-
 tra-yatraivaibhir vyajayata yatra-yatra vīryam akarot, tad
 evaitat samanuedyendrenainān sasomapīthān karoti || 20 || 9 ||

1 Indro vai Vṛitraṁ hatvā sarvā vijitīr vijityābravīt
 Prajāpatim: aham etad asāni yat tvam, aham mahān asā-
 nīti. sa Prajāpatir abravīd: atha ko 'ham iti. yad evaitad
 avoca, ity abravīt. tato vai Ko nāma Prajāpatir abhavat;
 Ko vai nāma Prajāpatir. yan mahān Indro 'bhavat, tan
 Mahendrasya mahendratvam 2 sa mahān bhūtvā devatā
 abravīd: uddhāram ma uddharateti. yathāpy ctarhīhati,
 yo vai bhavati yaḥ śreshṭhatām aṣnute (sa mahān bhavati).
 tam devā abruvan: svayam eva brūshva yat te bhavishya-
 tīti. sa etam māhendram graham abrūta, mādhyamdinam
 savanānām, nishkevalyam ukthānām, trisṭubham chanda-
 sām, prishṭham sāmnām. tam asmā uddhāram udaharann.
 3 ud asmā uddhāram haranti ya evam veda 4 tam devā
 abruvan: sarvam vā avocathā, api no 'trāstv iti. sa nety
 abravīt, katham vo 'pisyād iti. tam abruvann: apy eva no
 'stu maghavann iti. tām īkshataiva || 21 || 10 ||

1 Te devā abruvann: iyaṁ vā Indrasya priyā jāyā vā-
 vātā Prāsahā nāmāsyām evechāmahā iti. tatheti. tasyām
 aichanta. sainān abravīt: prātar vaḥ prativaktāsmīti. ta-
 smāt striyaḥ patyāv ichante, tasmād u stry anurātram pa-
 tyāv ichate. tām prātar upāyan, saitad eva pratyapadyata:
 2 yad vāvāna purutamam purāshāl ā vṛitrahendro
 nāmāny aprāḥ | aceti prāsahas patis tuvishmān
 iti 3 Indro vai prāsahas patis tuvishmān 4 yad īm uṣmasi
 kartave karat tad iti. yad evaitad avocāmākarat tad
 ity evaināns tad abravīt 5 te devā abruvann: apy asyā ihā-

stu, yā no 'smin na vai kam avidad iti. tatheti. tasyā apy atrākurvaṁs 6 tasmād eśhātrāpi śasyate: yad vāvāna purutamam purāshāl iti 7 senā vā Indrasya priyā jāyā vāvātā Prāsahā nāma, Ko nāma Prajāpatiḥ śvaśuras. tad yāsyā kāme senā jayet, tasyā ardhat tishṭhaṁs tṛṇam ubhayataḥ parichidyetarām senām abhy asyet: Prāsahe Kas tvā paśyatīti. tad yathaivādaḥ snushā śvaśurāl lajjamānā nilīyamānaity, evam eva sā senā bhajyamānā nilīyamānaiti yatraivam vidvāṁs tṛṇam ubhayataḥ parichidyetarām senām abhy asyati: Prāsahe Kas tvā paśyatīti 8 tān Indra uvācāpi vo 'trāstv iti. te devā abruvan: virād yājyāstu nishkevalyasya yā trayastriṁśadaksharā 9 trayastriṁśad vai devā: aśṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiḥ ca Vashaṭkūraḥ ca. devatā aksharabhājāḥ karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tṛipyanti 10 yaṁ kāmayetānāyatanavān syād ity, avirājāsyā yajed gāyatrīyā vā trishṭubhā vānyena vā chandasā, vashaṭkuryād: anāyatanavantam evainam tat karoti 11 yaṁ kāmayetāyatanavān syād iti, virājāsyā yajet: pibā somam indra mandatu tvety etayāyatanavantam evainam tat karoti || 22 || 11 ||

1 Rik ca vā idam agre sāma cāstām, saiva nāma ṛig āsīd amo nāma sāma. sā vā ṛik sāmopāvan: mithunam sambhavāva prajātyā iti. nety abravīt sāma, jyāyān vā ato mama mahimeti. te dve bhūtvopāvadatām, te na prati cana samavadata. . tās tisro bhūtvopāvadaṁs, tat tiṣṭibhiḥ samabhavad. yat tiṣṭibhiḥ samabhavat tasmāt tiṣṭibhiḥ stuvanti, tiṣṭibhir udgāyanti; tiṣṭibhir hi sāma sammitam. tasmād ekasya bahvyo jāyā bhavanti, naikasyai bahavaḥ saha patayo. yad vai tat sā cāmaḥ ca samabhavatām, tat sāmābhavat, tat sāmnaḥ sāmavām 2 sāmān bhavati ya evam veda 3 yo vai bhavati yaḥ śreshṭhatām aśnute sa

sāman bhavaty, asāmanya iti hi nindanti 4 te vai pañcānyad bhūtvā pañcānyad bhūtvākalpetām: āhāvāṣ ca him-kāraṣ ca prastāvaṣ ca prathamā ca ṛig udgīthaṣ ca, madhyamā ca pratihāraṣ cottamā ca nidhanam ca vashaṭkāraṣ ca 5 te yat pañcānyad bhūtvā pañcānyad bhūtvākalpetām, tasmād āhuh: pāṅkto yajñah pāṅktāḥ paṣava iti 6 yad u virājam daśinīm abhisamapadyetām, tasmād āhur: virāji yajño daśinyām pratishṭhita ity 7 ātmā vai stotriyaḥ, prajānurūpaḥ, patnī dhāyyā, paṣavaḥ pragātho, gṛihāḥ sūktam 8 sa vā asmiṅṣ ca loke 'mushmiṅṣ ca prajayā ca paṣubhiṣ ca gṛiheshu vasati ya evam veda || 23 || 12 ||

1 Stotriyam ṣaṁsaty, ātmā vai stotriyas 2 tam madhyamayā vācā ṣaṁsaty, ātmānam eva tat saṁskurute 3 'nurūpam ṣaṁsati, prajā vā anurūpaḥ 4 sa uccaistarām ivānurūpaḥ ṣaṁstavyaḥ, prajā eva tac chreyasīm ātmanah kurute 5 dhāyyām ṣaṁsati, patnī vai dhāyyā 6 sā nīcaistarām iva dhāyyā ṣaṁstavyā 7 pratiyādini hāsyā gṛiheshu patnī bhavati yatraivam vidvān nīcaistarām dhāyyām ṣaṁsati 8 pragātham ṣaṁsati 9 sa svaravatyā vācā ṣaṁstavyaḥ. paṣavo vai svarah, paṣavaḥ pragāthaḥ, paṣūnām avaruddhyā 10 indrasya nu vīryāṇi pra vocam iti sūktam ṣaṁsati 11 tad vā etat priyam Indrasya sūktam nishkevalyam hairanya-stūpam. etena vai sūktena Hiranyastūpa Āṅgirasa Indrasya priyam dhāmopāgachāt, sa paramam lokam ajayad 12 upeन्द्रasya priyam dhāma gachati, jayati paramam lokam ya evam veda 13 gṛihā vai pratishṭhā sūktam. tat pratishṭhitatamayā vācā ṣaṁstavyam. tasmād yady api dūra iva paśūṇi labhate, gṛihān evainān ājigamishati; gṛihā hi paṣūnām pratishṭhā pratishṭhā || 24 || 13 ||

Iti tṛitīyapañcīkāyam dvitīyo 'dhyāyaḥ.

Iti dvādaśe 'dhyāye trayodaśaḥ khaṇḍaḥ.

1 Somo vai rājāmushmiṇi loka āsīt, tam devāṣ ca ṛi-

shayaṣ cābhyadhyāyan: katham ayam asmān somo rājā-
gached iti. te 'bruvaṅ chandānsi: yūyaṁ na imaṁ somam
rājānam āharateti. tatheti. te 'suparnā bhūtvodapataṁs. te
yat suparnā bhūtvodapataṁs, tad etat Sauparnam ity
ākhyānavida ācakshate 2 chandānsi vai tat somam rājānam
achācaraṁs. tāni ha tarhi caturaksharāṇi-caturaksharāṇy
eva chandānsy āsan. sū jagatī caturaksharā prathamoda-
patat. sū patitvārdham adhvano gatvāsrāmyat, sū parāsyā
trīṇy aksharāṇy ekāksharā bhūtvā dīkshāṁ ca tapaṣ ca
harantī punar abhyavāpatat. tasmāt tasya vittā dīkshā vi-
ttam tapo yasya paśavaḥ santi. jāgatā hi paśavo, jagatī
hi tām āharat 3 atha trisṭub udapatat. sū patitvā bhūyo
'rdhād adhvano gatvāsrāmyat, sū parāsyāikam aksharam
tryaksharā bhūtvā dakṣiṇā harantī punar abhyavāpatat.
tasmān madhyamdine dakṣiṇā nīyante trisṭubho loke,
trisṭub bhi tā āharat || 25 || 1 ||

1 Te devā abruvan gāyatrīm: tvam na imaṁ somam
rājānam āharetī. sū tathety abravīt, tām vai mā sarveṇa
svastyayanenānumantrayadhvam iti. tatheti. sodapatat, tām
devāḥ sarveṇa svastyayanenānvamantrayanta: preti ceti
cety. etad vai sarvaṁ svastyayanam yat preti ceti ceti.
tad yo 'sya priyaḥ syāt tam etenānumantrayeta: preti ceti
ceti, svasty eva gachati, svasti punar āgachati 2 sū patitvā
somapālān bhīṣhayitvā padbhyāṁ ca mukhena ca somam
rājānam samagribhṇāt, yāni cetare chandasī aksharāṇy
ajahitām tāni copasamagribhṇāt 3 tasyā anuvīsriyja Kṛṣṇā-
nuḥ somapālāḥ savyasya pado nakham achidat, tac cha-
lyako 'bhavat, tasmāt sa nakham iva. yad vaṣam asravat
sā vaṣābhavat, tasmāt sā havir ivātha yaḥ śalyo yad anī-
kam āsīt sa sarpo nirdaṁsy abhavat, sahasaḥ svajo. yāni
parṇāni te manthāvalā, yāni snāvāni te gaṇḍūpadā, yat te-
janam so 'ndhāhiḥ. so sū tatheshur abhavat || 26 || 2 ||

1 Sā yad dakṣiṇena padā samagrībhnāt, tat prātaḥsavanam abhavat. tad gāyatrī svam āyatanam akuruta, tasmāt tat samṛiddhatamam manyante sarveshām savanānām. agriyo mukhyo bhavati, śreṣṭhatām aṣṇute ya evaṃ vedātha yat savyena padā samagrībhnāt, tan mādhyamdinam savanam abhavat. tad visraṁsata, tad visrastam nānvāpnot pūrvam savanam. te devāḥ prājijñāsanta, tasmiṁs trisṭubham chandasām adadhur Indraṁ devatānām, tena tat samāvadvīryam abhavat pūrveṇa savanenobhābhyām savanābhyām samāvadvīryābhyām samāvajjāmibhyām rādhnoti ya evaṃ vedātha yaṁ mukhena samagrībhnāt, tat tṛtīyasavanam abhavat 2 tasya patantī rasam adhayat, tad dhītarasam nānvāpnot pūrve savane. te devāḥ prājijñāsanta, tat paśuśhv. apasyaṁs. tad yad āṣīram avanayanty, ājyena paśunā caranti, tena tat samāvadvīryam abhavat pūrvābhyām savanābhyām 3 sarvaiḥ savanaiḥ samāvadvīryaiḥ samāvajjāmibhī rādhnoti ya evaṃ veda || 27 || 3 ||

1 Te vā ime itare chandasī gāyatrīm abhyavadetām: vittaṁ nāv akṣharāṇy anuparyāgur iti. nety abravīd gāyatrī, yathāvittam eva na iti. te deveshu praśnam aitām, te devā abruvan: yathāvittam eva va iti. tasmād dhāpy etarhi vittyām vyāhur: yathāvittam eva na iti. tato vā aṣṭākṣharā gāyatri abhavat, tryakṣharā trisṭub, ekākṣharā jagatī 2 sāsṭākṣharā gāyatrī prātaḥsavanam udayachan, nāṣaknot trisṭub tryakṣharā mādhyamdinam savanam udyantum. tām gāyatri abravīd: āyāny, api me 'trāstv iti. sā tathety abravīt trisṭub, tām vai maitair aṣṭābhir akṣharair upasamādhehīti. tatheti. tām upasamadadhād. etād vai tad gāyatriyai madhyamdine yaṁ marutvatīyasyottare pratipado yaṣ cānucaraḥ. saikādaṣākṣharā bhūtvā mādhyamdinam savanam udayachan 3 nāṣakno jagaty ekākṣharā tṛtīyasavanam udyantum. tām gāyatri abravīd:

āyāny, api me 'trāstv iti. sā tathety abravīj jagatī, tām vai maitair ekādaśabhir aksharair upasamādhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatryai tṛtīyasavane yad vaiṣvadevasyottare pratipado yaṣ cānucarāḥ. sā dvādaśāksharā bhūtvā tṛtīyasavanam udayachat 4 tato vā ashtāksharā gāyatry abhavad, ekādaśāksharā trishṭub, dvādaśāksharā jagatī 5 sarvaiṣ chandobhiḥ samāvadvīryaiḥ samāvājāmibhī rādhnoti ya evaṁ vedaiḥ 6 kaṁ vai sat tat tredhābhavat. tasmād āhur: dātavyam evaṁ vidusha ity, ekaṁ hi sat tat tredhābhavat || 28 || 4 ||

1 Te devā abruvann Ādityān: yushmābhir idaṁ savanam udyachāmeti. tatheti. tasmād ādityārambhaṇaṁ tṛtīyasavanam, ādityagrahaḥ purastāt tasya 2 yajaty: ādityāso aditir mādayantāṁ iti madvatyā rūpasamṛddhayā. madvad vai tṛtīyasavanasya rūpaṁ 3 nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshaḥ, prāṇā Ādityā: net prāṇān samsthāpayānīti 4 ta Ādityā abruvan Savitāram: tvayedam saha savanam udyachāmeti. tatheti. tasmāt sāvitṛi pratipad bhavati vaiṣvadevasya, sāvitragrahaḥ purastāt tasya. yajati: damūnā devaḥ savitā vareṇya itī madvatyā rūpasamṛddhayā. madvad vai tṛtīyasavanasya rūpaṁ. nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshaḥ, prāṇaḥ Savitā: net prāṇaṁ samsthāpayānīty 5 ubhe vā esha ete savane vipibati yat Savitā: prātaḥsavanam ca tṛtīyasavanam ca. tad yat pibavat sāvitryai nividāḥ padam purastād bhavati madvad upariṣṭād, ubhayor evainaṁ tat savanayor ābhajati: prātaḥsavane ca tṛtīyasavane ca 6 bahvyaḥ prātar vāyavyāḥ śasyanta, ekā tṛtīyasavane. tasmād ūrdhvāḥ purushasya bhūyānsaḥ prāṇā yac cāvāñco 7 dyāvāprithivīyaṁ śaṁsati. dyāvāprithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad

dyāvāprithivīyaṃ śaṁsati, pratishṭhāyor evainaṃ tat prati-
shṭhāpayati || 29 || ॥

1 Ārbhavaṃ śaṁsati 2 Ribhavo vai deveshu tapasā so-
mapītham abhyajayaṁs. tebhyaḥ prātaḥsavane vāci kalpa-
yishaṁs, tān Agnir Vasubhiḥ prātaḥsavanād anudata. te-
bhyo mādhyamdine savane vāci kalpayishaṁs, tān Indro
Rudrair mādhyamdināt savanād anudata. tebhyaḥ tritīya-
savane vāci kalpayishaṁs, tān Viṣve devā anonudyanta:
neha pāsyanti neheti. sa Prajāpatir abravīt Savitāraṃ:
tava vā ime 'ntevāsās, tvam evaibhiḥ sampibasveti. sa ta-
tbety abravīt Savitā, tān vai tvam ubhayataḥ paripibeti.
tān Prajāpatir ubhayataḥ paryapibat 3 te ete dhāyye ani-
rukte prajāpatye śasyete abhita ārbhavaṃ: surūpakṛi-
tnum ūtaye, 'yaṃ venas codayat priṣṇigarbhā iti.
Prajāpatir evaināṁs tad ubhayataḥ paripibati. tasmād u-
śreshṭhī pātre rocayaty eva yaṃ kāmāyate taṃ 4 tebhyo
vai devā apaivābībhatsanta manushyagandhāt, ta ete dhā-
yye antaradadhāta: yebhyo mātai, vā pitra iti || 30 || ॥

1 Vaiṣvadevaṃ śaṁsati 2 yathā vai prajā evaṃ vaiṣva-
devaṃ. tad yathāntaraṃ janatā evaṃ sūktāni, yathāraṇyāny
evaṃ dhāyyās. tad ubhayato dhāyyāṃ paryāhvayate. ta-
smāt tāny aranyāni santy anaranyāni mṛigaiḥ ca vayobhiḥ
ceti ha smāha 3 yathā vai puruṣa evaṃ vaiṣvadevaṃ. ta-
sya yathāvantaram aṅgāny evaṃ sūktāni, yathā parvāny
evaṃ dhāyyās. tad ubhayato dhāyyāṃ paryāhvayate. ta-
smāt puruṣasya parvāni śithirāni santi dṛiḥhāni, brahmaṇā
hi tāni dhṛitāni 4 mūlaṃ vā etad yajñasya yad dhāyyās
ca yājyās ca. tad yad anyā-anyā dhāyyās ca yājyās ca
kuryur, unmūlam eva tad yajñam kuryus. tasmāt tāḥ samā-
nya eva syuḥ 5 pāñcajanyaṃ vā etad ukthaṃ yad vaiṣva-
devaṃ. sarveshāṃ vā etat pañcajanānām ukthaṃ: deva-
manushyānām gandharvāpsarasām sarpānām ca pitṛiṇām

caiteshām vā etat pañcajanānām uktham 6 sarva enam pañcajanā vidur, ainam pañcinyai janatāyai havino gachanti ya evam veda 7 sarvadevatyo vā esha hotā yo vaiṣvadevam śaṁsati. sarvā diṣo dhyāyee chaṁsishyan, sarvāsv eva tad dikshu rasam dadhāti 8 yasyām asya diṣi dveshyaḥ syān na tām dhyāyed, anubāyaivāsyā tad vīryam ādatte 9 'ditir dyaaur aditir antariksham ity uttamayā paridadhātīyam vā Aditir iyaṁ dyaaur iyaṁ antariksham 10 aditir mātā sa pitā sa putra itīyaṁ vai māteyam piteyam putro 11 viṣve devā aditiḥ pañca janā ity, asyām vai Viṣve devā asyām pañcajanā 12 aditir jātam aditir janitvam itīyaṁ vai jātam iyaṁ janitvam 13 dviḥ pacchaḥ paridadhāti. catuspādā vai paṣavaḥ, paṣūnām avaruddhyai. sakrid ardharcasaḥ, pratishthāyā eva. dvipratishtho vai puruṣaḥ catuspādāḥ paṣavo, yajamānam eva tad dvipratishtham catuspātsu paṣushu pratishthāpayati 14 sadaiva pañcajanīyayā paridadhyāt. tad upasprīṣan bhūmim paridadhyāt. tad yasyām eva yajñam sambharati, tasyām evainam tad antataḥ pratishthāpayati 15 viṣve devāḥ śṛiṇu-temaṁ havam ma iti vaiṣvadevam uktham śastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 31 || 7 ||

1 Āgneyī prathamā ghṛitayājyā, saumī saumyayājyā, vaiṣṇavī ghṛitayājyā. tvam soma pīṭribhiḥ samvidāna iti saumyasya pīṭrimatyā yajati 2 ghnanti vā etat somam yad abhishuṅvanti, tasyaitām anustaraṇīm kurvanti yat saumyaḥ. pīṭribhyo vā anustaraṇī, tasmāt saumyasya pīṭrimatyā yajaty 3 avadhishur vā etat somam yad abhyasushavus, tad enam punaḥ sambhāvayanti 4 punar āpyāyanty upasadām rūpeṇopasadām kila vai tad rūpaṁ yad etā devatā: Agniḥ Somo Vishṇur iti 5 pratigṛīhya saumyaṁ hotā pūrvaḥ chandogebhyo 'vekshta 6 tam haike pūrvam chandogebhyo haranti. tat tathā na kuryād. vashaṭkartā

prathamah sarvabhakshān bhakshayatīti ha smāha, tenaiva rūpeṇa tasmād vashaṭkartaiva pūrvo 'vekshetāthainam chandogebhyo haranti || 32 || * ||

1 Prajāpatir vai svām duhitaram abhyadhyāyad, divam ity anya āhur Ushasam ity anye. tām ṛiṣyo bhūtvā rohitam bhūtām abhyait. tam devā apaśyann: akṛitam vai Prajāpatiḥ karotīti. te tam aichan ya enam āriśhyaty, etam anyonyasmin nāvindañs. teshām yā eva ghoratamās tānva āsañs, tā ekadhā samabharanñs. tāḥ samblṛitā esha devo 'bhavat, tad asyaitad bhūtavan nāma 2 bhavati vai sa yo 'syaitad evam nāma veda 3 tam devā abruvann: ayam vai Prajāpatir akṛitam akar, imam vidhyeti. sa tathety abravīt, sa vai vo varam vṛiṇā iti. vṛiṇīshveti. sa etam eva varam avṛiṇīta: paśūnām ādhipatyam. tad asyaitat paśuman nāma 4 paśumān bhavati yo 'syaitad evam nāma veda 5 tam abhyāyatyāvidhyat, sa viddha ūrdhva udaprapatat, tam etam Mṛiga ity ācakshate. ya u eva mṛigavyādhah sa u eva sa, yā rohit sā Rohiṇī, yo eveshus trikāṇḍā so eveshus trikāṇḍā 6 tad vā idam Prajāpate retah siktam adhāvat, tat saro 'bhavat. te devā abruvan: medam Prajāpate reto dushad iti. yad abruvan: medam Prajāpate reto dushad iti, tan mādusham abhavat, tan mādushasya mādushatvam. mādusham ha vai nāmaitad yan mādusham, tan mādusham san mādusham ity ācakshate parokshena, parokshapriyā iva hi devāḥ || 33 || * ||

1 Tad agninā paryādadhuh, tan Maruto 'dhūnvañs, tad agnir na prācyāvayat. tad agninā vaiṣvānareṇa paryādadhuh, tan Maruto 'dhūnvañs, tad agnir vaiṣvānarah prācyāvayat. tasya yad retasaḥ prathamam udadīpyata, tad asāv Ādityo 'bhavad. yad dvitīyam āsīt, tad Bhṛigur abhavat. tam Varuṇo nyagriṇīta, tasmāt sa Bhṛigur Vārunir. atha yat tritīyam adided iva, ta Ādityā abhavan. ye 'ngārā āsañs, te

'ñgirasō 'bhavan. yad aṅgārāḥ punar avaśāntā udadīpyanta, tad Brīhaspatir abhavad 2 yāni parikshāṇāny āsaṁs te kṛishṇā paśavo 'bhavan, yā lohiniḥ mṛittikā te rohitā. atha yad bhasmāsīt, tat parushyaṁ vyasarpad: gauro gavaya ṛisya ushṭro gardabha iti ye caite 'ruṇāḥ paśavas te ca 3 tān vā esha devo 'bhyavadata: mama vā idam, mama vai vāstuham iti. tam etayarcā niravādayanta yaishā raudrī śasyata 4 ā te pitar marutāṁ sumnam etu mā naḥ sūryasya samdṛiṣo yuyothāḥ | tvam no vīro arvati kshamethā 5 iti brūyān nābhi na ity, anabhimānuko haisha devaḥ prajā bhavati 6 pra jāyemahi rudriya prajābhīr iti brūyān na rudrety, etasyaiva nāmnaḥ parihṛityai 7 tad u khalu śam naḥ karatīty eva śānsec, cham iti pratipadyate, sarvasmā eva śāntyai. nṛibhyo nāribhyo gava iti. pumāṁso vai naraḥ striyo nāryaḥ, sarvasmā eva śāntyai 8 so aniruktā raudrī śāntā, sarvāyuh sarvāyutvāya 9 sarvam āyur eti ya evaṁ veda 10 so gāyatrī. brahma vai gāyatrī, brahmaṇaivainaṁ tan namasyati || 34 || 10 ||

1 Vaiṣvānarīyeṇ āgnimārutam pratipadyate. vaiṣvānaro vā etad retaḥ siktam prācyāvayat, tasmād vaiṣvānarīyeṇ āgnimārutam pratipadyate 2 'navānam prathamā ṛik śānta-vyāgnīm vā esho 'rciṁshy aśāntān prasīdann eti ya āgnimārutam śānsati, prāṇenaiva tad agnīs taraty 3 adhiyann upahanyād, anyam vivaktāram ichet; tam eva tat setum kṛtvā tarati 4 tasmād āgnimārute na vyucyam; eṣṭavyo vivaktā 5 mārutam śānsati. Maruto ha vā etad retaḥ siktam dhūnvantaḥ prācyāvayaṁs, tasmān mārutam śānsati 6 ya-jñā-yajñā vo agnaye, devo vo draviṇodā iti madhye yoniṁ cānurūpaṁ ca śānsati. tad yan madhye yoniṁ cānurūpaṁ ca śānsati, tasmān madhye yonir dhritā 7 yad u dve sūkte śastvā śānsati, pratishṭhāyor eva tad upariṣṭāt

prajananam dadhāti prajātyai 8 prajāyate prajāyā paṣubhir
ya evaṃ veda || 35 || 11 ||

1 Jātavedasyam ṣaṁsati 2 Prajāpatiḥ prajā asṛijata. tāḥ
sṛiṣṭāḥ parācya evāyan, na vyāvartanta. tā agninā parya-
gachat, tā agnim upāvartanta, tam evādyāpy upāvṛittāḥ.
so 'bravīj: jātā vai prajā anenāvidam iti. yad abravīj:
jātā vai prajā anenāvidam iti, taj jātavedasyam abhavat,
taj jātavedaso jātavedastvam 3 tā agninā parigatā niruddhāḥ
ṣocatyo didhyatyō 'tishṭhaṁs. tā adbhīr abhyashiṁcat, ta-
smād upariṣṭāj jātavedasyasyāpolishṭhīyam ṣaṁsati 4 ta-
smāt tac chamayateva ṣaṁstavyam. tā adbhīr abhishicya
nijāsyaiṣvāmānyata 5 tāsu vā Ahinā budhnyena parokṣhāt
tejo 'dadhād. esha ha vā Ahir budhnyo yad agnir gārha-
patyo, 'gnaiṣvāsu tad gārhapatyena parokṣhāt tejo da-
dhāti. tasmād āhur: juhvad evājuhvato vasiyān iti || 36 || 12 ||

1 Devānām patnīḥ ṣaṁsaty anūcīr agnim gṛihapatiṃ,
tasmād anūcī patnī gārhapatyam āste 2 tad āhū: Rākām pū-
rvām ṣaṁsej, jāmyai vai pūrvapeyam iti 3 tat-tan nādrityam.
devānām eva patnīḥ pūrvāḥ ṣaṁsed. esha ha vā etat pa-
tnīṣu reto dadhāti yad agnir gārhapatyō, 'gnaiṣvāsu tad
gārhapatyena patnīṣu pratyakṣhād reto dadhāti prajātyai
4 prajāyate prajāyā paṣubhir ya evaṃ veda 5 tasmāt sa-
mānodaryā svasānyodaryāyai jāyāyā anujīvinī jīvati 6 Rā-
kāṃ ṣaṁsati. Rākā ha vā etām puruṣasya sevānīm sīvyati
yaishā ṣiṣne 'dhi 7 pumāṁso 'sya putrā jāyante ya evaṃ
veda 8 Pāvīravīm ṣaṁsati. vāg vai Sarasvatī Pāvīravī, vācy
eva tad vācam dadhāti 9 tad āhur: yāmīm pūrvām ṣaṁse3t/
pitryā3m iti | 10 yāmīm eva pūrvām ṣaṁsed: imaṃ yama
prastaram ā hi sīdeti. rājño vai pūrvapeyam, tasmād
yāmīm eva pūrvām ṣaṁsen 11 mātali kavyaiṣvāmo an-
girobhir iti kāvyānām anūcīm ṣaṁsaty. avareṇaiva vai
devān kāvyāḥ pareṇaiva pitrīṁs, tasmāt kāvyānām anūcīm

ṣaṁsaty 12 ud īratām avara ut parāsa iti pitryāḥ ṣa-
 ṁsaty 13 un madhyamāḥ pitarāḥ somyāsa iti 14 ye
 caivāvamā ye ca paramā ye ca madhyamās, tān sarvān
 anantarāyam prīṇāty 15 āham pitrīn suvidatrāñ avi-
 tsīti dvitīyām ṣaṁsati 16 barhishado ye svadhayā su-
 tasyety. etad dha vā eshām priyam dhāma yad barhi-
 shada iti, priyeṇaivaināns tad dhāmnā samardhayati
 17 priyeṇa dhāmnā samṛidhyate ya evaṁ vede 18 dam pi-
 tribhyo namo astv adyeti namaskāravatīm antataḥ ṣa-
 ṁsati, tasmād antataḥ pitribhyo namaskriyate 19 tad āhur:
 vyāhāvam pitryāḥ ṣaṁse3t | avyāhāvā3m iti | vyāhāvam eva
 ṣaṁsed, asaṁsthitam vai pitriyajñasya sādhu. asaṁsthitam
 vā esha pitriyajñam saṁsthāpayati yo vyāhāvam ṣaṁsati,
 tasmād vyāhāvam eva ṣaṁstavyam || 37 || 13 ||

1 Svādush kilāyam madhumāñ utāyam itindra-
 syaindrīr anupānīyāḥ ṣaṁsaty. etābhir vā Indras tritīyasa-
 vanam anvapibat, tad anupānīyānām anupānīyātvam 2 mā-
 dyantīva vai tarhi devatā yad etā hotā ṣaṁsati, tasmād
 etāsu madvat pratigīryam 3 yayor ojasā skabhitā rajā-
 ṁsīti vaiśṇuvārūṇīm ṛicam ṣaṁsati. Viṣṇur vai yajñasya
 durishtaṁ pāti Varuṇaḥ svishṭam, tayor ubhayor eva ṣa-
 ntyai 4 viṣṇor nu kaṁ vīryāṇi pra vocam iti vai-
 shṇavīm ṣaṁsati. yathā vai matyām, evaṁ yajñasya Vi-
 shṇus. tad yathā dushkrishṭam durmatīkṛitam sukrishṭam
 sumatīkṛitam kurvann iyād, evaṁ evaitad yajñasya dushtu-
 tam duṣṣastam sushṭutam suṣastam kurvann eti yad etām
 hotā ṣaṁsati 5 tantum tanvan rajaso bhānum anv
 ihīti prajāpatyām ṣaṁsati. prajā vai tantuḥ, prajāṁ evā-
 smā etat saṁtanoti 6 jyotishmataḥ patho raksha
 dhiyā kṛitān iti. devayānā vai jyotishmantāḥ panthānas,
 tān evāsmā etad vitanoty. anulbaṇam vayata joguvām
 apo manur bhava janayā daivyaṁ janam ity evai-

nam tan Manoh prajayā samtanoti prajātyai 7 prajāyate
 prajayā paṣubhir ya evaṃ vedaiḥvā na indro maghavā
 virapṣīty uttamayā paridadhātīyaṃ vā Indro maghavā vi-
 rapṣī 9 karat satyā carshaṇīdhṛid anarvetīyaṃ vai
 satyā carshaṇīdhṛid anarvā 10 tvam rājā janushām
 dhehy asme itīyaṃ vai rājā janushām 11 adhi śravo
 māhinam yaj jaritra itīyaṃ vai māhinam yajñah śravo
 yajamāno jaritā, yajamānāyavaitām āśisham āśāste 12 tad
 upasprīṣan bhūmim paridadhyāt. tad yasyām eva yajñam
 sambharati, tasyām evainam tad antataḥ pratishthāpayaty
 13 agne marudbhiḥ śubhayadbhir ṛikvabhir ity
 āgnimārutam uktham śastvāgnimārutya yajati, yathābhā-
 gam tad devatāḥ prīṇāti prīṇāti || 38 || 14 ||

Iti tṛitīyapañcīkāyām tṛitīyo 'dhyāyaḥ.

Iti trayodaśādhyāye caturdaśaḥ khaṇḍaḥ.

1 Devā vā asurair yuddham upaprāyan vijayāya, tām
 Agnir nānvakāmayataitum. tam devā abruvann: api tvam
 ehy, asmākaṃ vai tvam eko 'sīti. sa nāstuto 'nveshyāmīty
 abravīt, stuta nu meti. tam te samutkramyopanivṛityāstu-
 vañs, tām stuto 'nuprait 2 sa triṣṣreṇir bhūtvā tryanīko 'su-
 rān yuddham upaprāyad vijayāya. triṣṣreṇir iti chandānsy
 eva ṣreṇir akuruta, tryanīka iti savanāny evānīkāni. tām
 asambhāvyam parābhāvayat. tato vai devā abhavan, parā-
 surā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātṛivyo
 bhavati, ya evaṃ veda 4 sāvā vā eshā gāyatrī eva yad agni-
 shtomaḥ. caturviṃśatyakṣharā vai gāyatrī, caturviṃśatir
 agnishtomasya stutaśastrāṇi 5 tad vai yad idam āhuḥ: su-
 dhāyām ha vai vājī suhito dadhātīti. gāyatrī vai tan. na
 ha vai gāyatrī kṣhamā ramata, ūrdhvā ha vā eshā yaja-
 mānam ādāya svar etīty. agnishtomo vai tan. na ha vā
 agnishtomaḥ kṣhamā ramata, ūrdhvo ha vā esha yajamā-
 nam ādāya svar eti 6 sa vā esha samvatsara eva yad agni-

śtōmaṣ. caturviṁṣatyardhamāso vai samvatsaraṣ, caturvi-
ṁṣatir agniśtōmasya stutaṣaṣtrāṇi 7 tam yathā samudram
srotyā evaṁ sarve yajñakratavo 'piyanti || 39 || 1 ||

1 Dikṣhaṇīyeshtis tāyate. tām evānu yāḥ kāśceshtayas,
tāḥ sarvā agniśtōmam apiyanti 2 lām upahvayata, ilāvidhā
vai pākayajñā. ilām evānu ye keca pākayajñās, te sarve
'gniśtōmam apiyanti 3 sāyamprātar agnihotraṁ juhvati,
sāyamprātar vratam prayachanti; svāhākāreṇa agnihotraṁ
juhvati, svāhākāreṇa vratam prayachanti; svāhākāram
evānv agnihotraṁ agniśtōmam apyeti 4 pañcadaṣa prāya-
ṇīye sāmīdhenīr anvāha pañcadaṣa darṣapūrṇamāsayoh,
prāyaṇīyam evānu darṣapūrṇamāsāv agniśtōmam apītaḥ
5 somam rājānam kṛiṇanty, aushadho vai somo rājāusha-
dhibhis tam bhishajyanti yam bhishajyanti. somam eva rā-
jānam kṛiyamānam anu yāni kānica bhesajāni, tāni sa-
rvāṇy agniśtōmam apiyanti 6 agnim ātithye manthanti
agnim cāturmāsyeshv, ātithyam evānu cāturmāsyāṇy agni-
śtōmam apiyanti 7 payasā pravargye caranti payasā dā-
kshāyanayajñe, pravargyam evānu dākshāyanayajño 'gni-
śtōmam apyeti 8 paṣur upavasathe bhavati, tam evānu ye
keca paṣubandhās te sarve 'gniśtōmam apiyanti 9 lādadhō
nāma yajñakratuṣ, tam dadhnā caranti dadhnā dadhigha-
rme, dadhigharmam evānv ilādadhō 'gniśtōmam apyeti
|| 40 || 2 ||

1 Iti nu purastād, athopariśtāt. pañcadaṣokthyasya
stotrāṇi pañcadaṣa ṣaṣtrāṇi, sa māso. māsadhā samvatsaro
vibitaḥ, samvatsaro 'gnir vaiśvānaro, 'gnir agniśtōmaḥ.
samvatsaram evānūktḥyo 'gniśtōmam apyety. ukthyam
apiyantam anu vājapeyo 'pyety, ukthyo hi sa bhavati
2 dvādaṣa rātreḥ paryāyāḥ, sarve pañcadaṣās, te dvau-dvau
sampādyā triṁṣad. ekaviṁṣam shoḷaṣi sāma, trivṛit sam-
dhiḥ: sā triṁṣat, sa māsas. triṁṣan māsasya rātrayo. mā-

sadhā samvatsaro vihitah, samvatsaro 'gnir vaiṣvānaro, 'gnir agnishtomah. samvatsaram evānv atirātro 'gnishtomam apyety. atirātram apiyantam anv aptoryāmo 'pyety, atirātro hi sa bhavaty 3 etad vai ye ca purastād ye copari-
 shtād yajñakratavas, te sarve 'gnishtomam apiyanti 4 tasya samstutasya navatiṣatam stotriyāḥ. sā yā navatis te daṣa trivrito, 'tha yā navatis te daṣātha yā daṣa tāsām ekā stotriyodeti trivrit pariśiṣhyate: so 'sāv ekaviṃso 'dhyāhitas tapati. vishuvān vā esha stomānām. daṣa vā etasmād arvāñcas trivrito daṣa parāñco, madhya esha ekaviṃśa ubhayato 'dhyāhitas tapati. tad yāsau stotriyodeti, saita-
 sminn adhyūlhā: sa yajamanas, tad daivam kshatram saho balam 5 aṣnute ha vai daivam kshatram saho balam, eta-
 sya ha sāyujyam sarūpatām salokatām aṣnute ya evam veda || 41 || 3 ||

1 Devā vā asurair vijigyānā ūrdhvāḥ svargam lokam āyan. so 'gnir divisprig ūrdhva udaśrayata, sa svargasya lokasya dvāram avṛiṇod. Agnir vai svargasya lokasyādhi-
 patis. tam Vasavaḥ prathamā āgachāṃs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. tam te trivritā stome-
 nāstuvāṃs, tān stuto 'tyārjata, te yathālokam agachāṃs. 2 tam Rudrā āgachāṃs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. tam te pañcadaṣena stomenāstuvāṃs, tān stuto 'tyārjata, te yathālokam agachāṃs 3 tam Ādityā āga-
 chāṃs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. ta-
 theti. tam te saptadaṣena stomenāstuvāṃs, tān stuto 'tyārjata, te yathālokam agachāṃs 4 tam Viṣṇu devā āgachāṃs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. tam

ta ekaviṁṣena stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 5 ekaikena vai taṁ devāḥ stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 6 atha hainam esha etaiḥ sarvaiḥ stomaiḥ stauti yo yajate 7 yaś cainam evaṁ vedātī tu taṁ arjātā 8 ati ha vā enam arjate svargaṁ lokaṁ abhi ya evaṁ veda || 42 || 4 ||

1 Sa vā esho 'gnir eva yad agnishtōmas, taṁ yad astuvāṁs tasmād agnistōmas. taṁ agnistōmaṁ santam agnishtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devās 2 taṁ yac catushtayā devās caturbhiḥ stomair astuvāṁs, tasmāc catustōmas. taṁ catustōmaṁ santam catushtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devā 3 atha yad enam ūrdhvaṁ santam jyotir bhūtam astuvāṁs, tasmāj jyotistōmas. taṁ jyotistōmaṁ santam jyotishtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devāḥ 4 sa vā esho 'pūrvo 'naparo yajñakratur, yathā rathacakram anantam evaṁ yad agnishtōmas. tasya yathaiva prāyaṇaṁ tathodayanaṁ 5 tad eshābhi yajñagāthā gīyate:

yad asya pūrvam aparaṁ tad asya,
yad v asyāparaṁ tad v asya pūrvam |
aher iva sarpaṇaṁ śākalasya
na vijānanti yatarat parastād

iti 6 yathā hy evāsya prāyaṇaṁ evaṁ udayanaṁ asad iti 7 tad āhur: yat trivṛit prāyaṇaṁ ekaviṁṣam udayanaṁ, kena te same iti 8 yo vā ekaviṁṣas trivṛid vai so, 'tho yad ubhau trīcau trīcināv iti brūyāt, teneti || 43 || 5 ||

1 Yo vā esha tapaty esho 'gnishtōma, esha sāhnaṁ. taṁ sahaivāhnā samsthāpayeyuh, sāhno vai nāma 2 tenāsamtvaramāṇāś careyur, yathaiva prātaḥsavana evaṁ mādhyamdina evaṁ tritīyasavana. evaṁ u ha yajamāno 'pramāyuko bhavati 3 yad dha vā idam pūrvayoh savanayor asamtvaramāṇāś caranti, tasmād dhedaṁ prācya grāmātā

bahulāviṣṭā. atha yad dhedaṃ tṛtīyasavane saṃtvaramā-
 nāḥ caranti, tasmād dhedaṃ pratyauṇci dīrghāranyāni bha-
 vanti. tathā ha yajamānaḥ pramāyuko bhavati 4 tenāsaṃ-
 tvaramānāḥ careyur, yathaiva prātaḥsavana evaṃ mādhyam-
 dina evaṃ tṛtīyasavana. evaṃ u ha yajamāno 'pramāyuko
 bhavati 5 sa etam eva śastrenānuparyāvarteta. yadā vā
 esha prātar udeṭy, atha mandraṃ tapati: tasmān mandrayā
 vācā prātaḥsavane śaṃsed. atha yadābhyety, atha balīyas
 tapati: tasmād balīyasyā vācā madhyamdine śaṃsed. atha
 yadābhitarāṃ ety, atha balishṭhatamaṃ tapati: tasmād ba-
 lishṭhatamayā vācā tṛtīyasavane śaṃsed. evaṃ śaṃsed yadi
 vāca īṣṭa, vāg ghi śastraṃ. yayā tu vācottaṛottariṇyotsa-
 heṭa samāpanāya, tayā pratipadyetaitat suśastatamam iva
 bhavati 6 sa vā esha na kadā canāstam eti nodetī 7 taṃ
 yad astam etīti manyante, 'hna eva tad antam itvāthātmā-
 naṃ viparyasyate, rātrīm evāvastāt kurute 'haḥ parastād
 8 atha yad enam prātar udeṭīti manyante, rātrer eva tad
 antam itvāthātmānaṃ viparyasyate, 'har evāvastāt kurute
 rātrīm parastāt 9 sa vā esha na kadā cana nimrocati 10 na
 ha vai kadā cana nimrocaty, etasya ha sāyujyaṃ sarū-
 patām salokatām aṣṇute ya evaṃ veda ya evaṃ veda
 || 44 || ॐ ||

Iti tṛtīyapañcīkāyaṃ caturtho 'dhyāyaḥ.

Iti caturdaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhyo 'nnādyam udakrāmat. te devā
 abruvan: yajño vai no 'nnādyam udakramīd, anv inam
 yajñam annam anvichāmeti. te 'bruvan: katham anvichā-
 meti, brāhmaṇena ca chandobhiḥ cety abruvaṃs. te brā-
 hmaṇaṃ chandobhir adīkshayaṃs, tasyāntaṃ yajñam ata-
 nvatāpi patnīḥ samayājayaṃs. tasmād dhāpy etarhi dīksha-
 nīyāyām īṣṭāv āntam eva yajñam tanvate, 'pi patnīḥ saṃ-
 yājayanti. tam anu nyāyam anvavāyaṃs 2 te prāyaṇīyam

atanvata. tam prāyaṇīyena nedīyo 'nvāgachāṇs, te karma-
bhiḥ samatvaranta. tac chaṃyvantam akurvaṇs, tasmād
dhāpy etarhi prāyaṇīyam chaṃyvantam eva bhavati. tam
anu nyāyam anvavāyaṇs 3 ta ātithyam atanvata. tam āti-
thyena nedīyo 'nvāgachāṇs, te karmabhiḥ samatvaranta.
tad ilāntam akurvaṇs, tasmād dhāpy etarhy ātithyam ilā-
ntam eva bhavati. tam anu nyāyam anvavāyaṇs 4 ta upa-
sado 'tanvata. tam upasadbhir nedīyo 'nvāgachāṇs, te ka-
rmabhiḥ samatvaranta. te tisraḥ sāmīdhenīr anūcya tisro
devatā ayajāṇs, tasmād dhāpy etarhy upasatsu tisra eva
sāmīdhenīr anūcya tisro devatā yajanti. tam anu nyāyam
anvavāyaṇs 5 ta upavasatham atanvata. tam upavasathye
'hany āpnuvaṇs, tam āptvāntam yajñam atanvatāpi patnīḥ
samayājayaṇs. tasmād dhāpy etarhy upavasatha āntam eva
yajñam tanvate, 'pi patnīḥ samayājayanti 6 tasmād eteshu
pūrveshu karmasu śanaistarām-śanaistarām ivānubrūyād
7 anūtsāram iva hi te tam āyaṇs. tasmād upavasathe yā-
vatyā vācā kāmāyīta, tāvatyānubrūyād, āpto hi sa tarhi
bhavatīti 8 tam āptvābruvaṇs: tishṭhasva no 'nnādyāyeti.
sa nety abravīt, katham vas tishṭheyeti. tām īkshataiva.
tam abruvan: brāhmaṇena ca naḥ chandobhiḥ ca sayug bhū-
tvānnādyāya tishṭhasveti. tatketi. tasmād dhāpy etarhi ya-
jñam sayug bhūtvā devebhyo havyam vahati brāhmaṇena
ca chandobhiḥ ca || 45 || 1 ||

1 Trīṇi ha vai yajñe kriyante: jagdham gīrnam vāntam
2 tad dhaitad eva jagdham yad āśaṇsamānam ārtvijyam
kārayata: uta vā me dadyād uta vā mā vṛṇītetī. tad dha
tat parāṇ eva yathā jagdham, na haiva tad yajamānam
bhunakty 3 atha haitad eva gīrnam yad bibhyad ārtvijyam
kārayata: uta vā mā na bādhetota vā me na yajñaveśasam
kuryād iti. tad dha tat parāṇ eva yathā gīrnam, na haiva
tad yajamānam bhunakty 4 atha haitad eva vāntam yad

abhisasyamānam ārtvijyam kārāyate. yathā ha vā idam vāntān manushyā bībhatsanta, evaṁ tasmād devās. tad dha tat parān eva yathā vāntam, na haiva tad yajamānam bhu-nakti 5 sa eteshām trayānām āsām neyāt 6 tam yady eteshām trayānām ekameid akāmam abhyābhavet, tasyāsti vāmade-vyasya stotre prāyaścittir 7 idam vā idam vāmadevyam ya-jamānaloko 'mṛitalokaḥ svargo lokas 8 tat tribhir aksharair nyūnam. tasya stotra upasripya tredhātmānam vigrihñiyāt: pu-ru-sha iti 9 sa eteshu lokeshv ātmānam dadhāty: asmin yajamānaloke 'sminn amṛitaloke 'smin svarge loke, sa sarvām durishṭim atyety 10 api yadi samṛiddhā iva ri-tvijah syur, iti ha smāhātha haitaj japed evēti || 46 || 2 ||

1 Chandānsi vai devebhyo havyam ūdhvā śrāntāni ja-ghanārdhe yajñasya tishṭhanti, yathāśvo vāṣvataro vohivāns tishṭhed evaṁ. tebhya etam maitrāvaruṇam paśupuroḷāṣam anu devikāhaviṁshi nirvaped 2 Dhātre puroḷāṣam dvāda-śakapālam. yo Dhātā sa vashaṭkāro 3 'numatyai caruṁ. yānumatiḥ sā gāyatrī 4 Rākāyai caruṁ. yā Rākā sā tri-shṭup 5 Sinivālyai caruṁ. yā Sinivālī sā jagatī. Kuhvai caruṁ. yā Kuhūḥ sānushṭub 6 etāni vāva sarvāni chandā-nsi: gāyatram traisṭubham jāgatam ānushṭubham, anv anyāny, etāni hi yajñe pratamām iva kriyanta 7 etair ha vā asya chandobhir yajataḥ sarvaiḥ chandobhir isṭam bha-vati ya evaṁ veda 8 tad vai yad idam āhuh: sudhāyām ha vai vājī suhito dadhātīti. chandānsi vai tat, sudhāyām ha vā enaṁ chandānsi dadhaty 9 ananudhyāyinaṁ lokam ja-yati ya 'evaṁ veda 10 tad dhaika āhur: Dhātāram eva sa-rvāsām purastāt-purastād ājyena pariyajet, tad āsu sarvāsu mithunam dadhātīti 11 tad u vā āhur: jāmi vā etad yajñe kriyate, yatra samānībhyām rigbhyām samāne 'han yaja-tīti 12 yadi ha vā api bahvya iva jāyāḥ, patir vāva tā-sām mithunam. tad yad āsām Dhātāram purastād ya-

jati, tad āsu sarvāsu mithunam dadhāti 13ti nu devikānām
 || 47 || * ||

1 Atha devīnām 2 Sūryāya puroḷāṣam ekakapālam. yāḥ
 Sūryaḥ sa Dhātā, sa u eva vashaṭkāro 3 dive carum. yā
 dyauḥ sānumatiḥ, so eva gāyatrī. Ushase carum. yoshāḥ
 sā Rākā, so eva trisṭub. gave carum. yā gauḥ sā Sinī-
 vālī, so eva jagatī. pṛithivyai carum. yā pṛithivī sā Ku-
 hūḥ, so evānuṣṭub 4 etāni vāva sarvāṇi chandānsi: gāya-
 tram traishṭubham jagatam ānuṣṭubham, anv anyāny, etāni
 hi yajñe pratamām iva kriyanta. etair ha vā asya chan-
 dobbhir yajataḥ sarvaiḥ chandobbhir iṣṭam bhavati ya evam
 veda. tad vai yad idam āhuḥ: sudhāyām ha vai vājī su-
 hito dadhāti. chandānsi vai tat, sudhāyām ha vā enam
 chandānsi dadhaty. ananudhyāyinaṁ lokam jayati ya evam
 veda. tad dhaika āhuḥ: Sūryam eva sarvāsām purastāt-
 purastād ājyena pariyajet, tad āsu sarvāsu mithunam da-
 dhāti. tad u vā āhur: jāmi vā etad yajñe kriyate, yatra
 samānibhyām ṛigbhyām samāne 'han yajatīti. yadi ha vā
 api bahvya iva jāyāḥ, patir vāva tāsām mithunam. tad
 yad āsām Sūryam purastād yajati, tad āsu sarvāsu mithu-
 nam dadhāti 5 tā yā imās tā amūr yā amūs tā imā, anya-
 tarābbhir vāva tam kāmam āpnoti ya etāsūbhayīṣhu 6 tā
 ubhayīr gataśriyaḥ prajātikāmasya samnirvāpen 7 na tv
 eshishyamānasya 8 yad enā eshishyamānasya samnirvāped,
 īṣvaro hāsyā vitte devā arantor: yad vā ayam ātmane 'lam
 amansteti 9 tā ha Śucivṛikṣho Gaupalāyano Vṛiddhadyū-
 mnasyābhipratārinasyobhayīr yajñe samnirvāpa. tasya ha
 rathagṛitsam gāhamānam dṛishṭvovācettam aham asya
 rājanyasya devikāḥ ca devīḥ cobhayīr yajñe samamādayam,
 yad asyettham rathagṛitso gāhata iti. catuḥśasṭim kava-
 cināḥ saśvaddhāsyā te putranaptāra āsuh || 48 || * ||

1 Agnishtomam vai devā aśrayantokthāny asurās, te

samāvadvirya evāsan, na vyāvartanta. tām Bharadvāja
 rishinām apasyad: ime vā asurā uktheshu śritās, tām
 eshām na kaṣ cana paśyatīti, so 'gnim udahvayad 2 ehy
 ū shu bravāṇi te 'gna itthetarā gira ity 3 asuryā
 ha vā itarā girah 4 so 'gnir upottishthann abravīt: kim
 svid eva mahyam kṛṣo dīrghah palito vakshyatīti 5 Bha-
 radvājo ha vai kṛṣo dīrghah palita āsa 6 so 'bravīd: ime
 vā asurā uktheshu śritās, tām vo na kaṣ cana paśyatīti
 7 tām Agnir aśvo bhūtvābhyatyadravad. yad Agnir aśvo
 bhūtvābhyatyadravat, tat sākamaśvam sāmābhavat, tat sā-
 kamaśvasya sākamaśvatvam 8 tad āhuḥ: sākamaśvenokthāni
 prañayed, apraṇītāni vāva tāny ukthāni yāny anyatra sā-
 kamaśvād iti 9 pramāṇbhishtīyena prañayed, ity āhuḥ, pra-
 māṇbhishtīyena vai devā asurān ukthebhyah prānudanta
 10 tat prāhaiva pramāṇbhishtīyena nayet, pra sākamaśvena
 || 49 || ॥ ॥

1 Te vā asurā maitrāvaruṇasyoktham aśrayanta. so
 'bravīd Indrah: kaṣ cāham cemān ito 'surān notsyāvahā
 ity. aham cety abravīd Varuṇas. tasmād aindrāvaruṇam
 maitrāvaruṇas tritīyasavane śaṁsatīndraṣ ca hi tām Varu-
 ṇas ca tato 'nudetām 2 te vai tato 'pahatā asurā brāhma-
 nācchānsina uktham aśrayanta. so 'bravīd Indrah: kās
 cāham cemān ito 'surān notsyāvahā ity. aham cety abra-
 vīd Bṛihaspatis. tasmād aindrābārhaspatyam brāhmaṇā-
 cchānsī tritīyasavane śaṁsatīndraṣ ca hi tām Bṛihaspatiḥ
 ca tato 'nudetām 3 te vai tato 'pahatā asurā āchāvākasyo-
 ktham aśrayanta. so 'bravīd Indrah: kaṣ cāham cemān
 ito 'surān notsyāvahā ity. aham cety abravīd Viṣṇus.
 tasmād aindrāvaishṇavam āchāvākas tritīyasavane śaṁsa-
 tīndraṣ ca hi tām Viṣṇuḥ ca tato 'nudetām 4 dvandvam
 Indreṇa devatāḥ śasyante. dvandvam vai mithunam, ta-
 smād dvandvān mithunam prajāyate prajātyai 5 prajāyate

prajayā paṣubhir ya evaṃ vedāṭha haite potriyāṣ ca
 neshṭriyāṣ ca catvāra ṛituyājāḥ, śaḥ ṛicaḥ: sā virād da-
 ṣiṇī. tad virāji yajñam daṣinyām pratishṭhāpayanti prati-
 shṭhāpayanti || 50 || ॥

Iti tṛitīyapañcikaḥ pañcamo 'dhyāyaḥ.

Iti pañcadaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Devā vai prathamenāhnendrāya vajram samabharāṁs, tam dvitīyenāhnāsiṁcaṁs, tam tṛtīyenāhnā prāyachāṁs, tam caturthe 'han prāharat. tasmāc caturthe 'han shoḷaṣiṇaṁ ṣaṁsati 2 vajro vā esha yat shoḷaṣī. tad yac caturthe 'han shoḷaṣiṇaṁ ṣaṁsati, vajram eva tat praharati dvishate bhrātrīvyāya vadham yo 'sya strītyas tasmai startavai 3 vajro vai shoḷaṣī paṣava ukthāni, tam parastād ukthānām paryasya ṣaṁsati 4 tam yat parastād ukthānām paryasya ṣaṁsati, vajrenaiva tat shoḷaṣiṇā paṣūn parigachati. tasmāt paṣavo vajrenaiva shoḷaṣiṇā parigatā manushyān abhy upāvartante. tasmād aśvo vā puruṣo vā gaur vā hastī vā parigata eva svayam ātmaneta eva vācābhishiddha upāvartate, vajram eva shoḷaṣiṇaṁ paṣyaṇ vajrenaiva shoḷaṣiṇā parigato. vāg ghi vajro vāk shoḷaṣī 5 tad āhuh: kim shoḷaṣiṇaḥ shoḷaṣītvam iti. shoḷaṣaḥ stotrānām shoḷaṣaḥ ṣastrānām, shoḷaṣabhir akṣharair ādatte shoḷaṣibhiḥ prānauti, shoḷaṣapadām nividaṁ dadhāti: tat shoḷaṣiṇaḥ shoḷaṣītvam 6 dve vā akshare atiricyete shoḷaṣino 'nushtubham abhisampannasya. vāco vāva tau stanau, satyānṛite vāva te 7 avaty enam satyam, nainam anṛitam hinasti ya evaṁ veda || 1 ||

1 Gaurivītaṁ shoḷaṣī sāma kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasam gaurivītaṁ, tejasvī brahmavarcasī bhavati ya evaṁ vidvān gaurivītaṁ shoḷaṣī sāma kurute 2 nānadam shoḷaṣī sāma kartavyam, ity āhur. Indro vai Vṛitrāya vajram udayachat, tam asmai prāharat, tam abhyahanat. so 'bhihato vyanadat. yad vyanadat, tan nānadam sāmābhavat, tan nānadasya nānadatvam. abhrātrīvyam vā etad bhrātrīvyahā sāma yan nānadam 3 abhrā-

trivyo bhrātrivyahā bhavati ya evaṃ vidvān nānadam sho-
laṣi sāma kurute 4 tad yadi nānadam kuryur, avihṛitaḥ
sholaṣi śaṁstavyo; 'vihṛitāsu hi tāsu stuvate. yadi gauri-
vītam, vihṛitaḥ sholaṣi śaṁstavyo; vihṛitāsu hi tāsu stuvate
|| 2 || 2 ||

1 Athātaḥ chandānsy eva vyatishajaty. ā tvā vaha-
ntu haraya, upo shu śṛiṇuhī gira iti gāyatrīḥ ca pa-
ñktiḥ ca vyatishajati. gāyatro vai puruṣaḥ, pañktāḥ paṣa-
vaḥ. puruṣam eva tat paṣubhir vyatishajati, paṣuṣhu pra-
tiśṭhāpayati. yad u gāyatrī ca pañktiḥ ca, te dve anu-
ṣṭubhau; teno vāco rūpād anuṣṭubho rūpād vajrarūpān
naiti 2 yad indra pṛitanājye, 'yaṃ te astu haryata
ity uṣṇiḥ ca bṛihatī ca vyatishajaty. aushṇiḥ vai pu-
ruṣo, bārhatāḥ paṣavaḥ. puruṣam eva tat paṣubhir vya-
tishajati, paṣuṣhu pratiśṭhāpayati. yad uṣṇik ca bṛihatī
ca, te dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rū-
pād vajrarūpān naiti 3 ā dhūrshu asmai, brahman vīra
brahmakṛitiṃ juṣhāṇa iti dvipadāṃ ca triṣṭubham ca
vyatishajati. dvipadā vai puruṣo, vīryaṃ triṣṭup. puru-
ṣam eva tad vīryeṇa vyatishajati, vīrye pratiśṭhāpayati.
tasmāt puruṣo vīrye pratiśṭhitaḥ sarveshāṃ paṣūnāṃ vī-
ryavattamo. yad u dvipadā ca viṇṣatyakṣharā triṣṭup ca,
te dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rūpād
vajrarūpān naiti 4 eṣhā brahmā, pra te mahe vīda-
the śaṁsishāṃ harī iti dvipadāḥ ca jagatīḥ ca vyatisha-
jati. dvipadā vai puruṣo, jāgatāḥ paṣavaḥ. puruṣam eva
tat paṣubhir vyatishajati, paṣuṣhu pratiśṭhāpayati. tasmāt
puruṣaḥ paṣuṣhu pratiśṭhito 'tti cainān adhi ca tiṣṭhāti,
vaṣe cāśya. yad u dvipadā ca sholaṣākṣharā jagatī ca, te
dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rūpād va-
jrarūpān naiti 5 trikadrakeshu mahiṣo yavaśīram,
pro shv asmai puroratham ity atichandasah śaṁsati.

chandasām vai yo raso 'tyaksharat, so 'tichandasam abhy atyaksharat, tad atichandaso 'tichandastvam. sarvebhyo vā esha chandobhyaḥ saṁnirmīto yat shoḷaṣī. tad yad atichandasah ṣaṁsati, sarvebhya evainam tac chandobhyaḥ saṁnirmimīte 6 sarvebhyaḥ chandobhyaḥ saṁnirmītena shoḷaṣinā rādhnoti ya evam veda || 3 || 3 ||

1 Mahānāmnaṁ upasargān upasṛijaty 2 ayaṁ vai lokaḥ prathamā mahānamny antarikshaloko dvitīyāsau lokas tritīyā. sarvebhyo vā esha lokebhyaḥ saṁnirmīto yat shoḷaṣī. tad yan mahānāmnaṁ upasargān upasṛijati, sarvebhya evainam tal lokebhyaḥ saṁnirmimīte. 3 sarvebhyo lokebhyaḥ saṁnirmītena shoḷaṣinā rādhnoti ya evam veda 4 pra-pra vas trishṭubham isham, arcata prārcata, yo vyatīūr aphāṇayad iti prajāūtā anuṣṭubhaḥ ṣaṁsati. tad yattheha ceha cāpathena caritvā panthānam paryaveyāt, tādrik tad yat prajāūtā anuṣṭubhaḥ ṣaṁsati 5 sa yo vyāpto gataṣrīr iva manyetāvibhritam shoḷaṣinam ṣaṁsayen: nec chandasām kṛichrād avapadyā ity. atha yaḥ pāpmānam apajighāṁsuḥ syād, vihrītam shoḷaṣinam ṣaṁsayed. vyatishakta iva vai puruṣaḥ pāpmanā, vyatishaktam evāsmā tat pāpmānam ṣamalam hantya 6 apa pāpmānam hate ya evam vedo 7 d yad bradhnasya viṣṭapam ity uttamayā paridadhāti. svargo vai loko bradhnasya viṣṭapam, svargam eva tal lokaṁ yajamānam gamayaty 8 apāḥ pūrveshām harivaḥ sutānām iti yajati 9 sarvebhyo vā esha savanebhyaḥ saṁnirmīto yat shoḷaṣī. tad yad: apāḥ pūrveshām harivaḥ sutānām iti yajati, pītavad vai prātaḥsavanam, prātaḥsavanād evainam tat saṁnirmimīte 10 'tho idam savanam kevalam ta iti. mādhyamdinam vai savanam kevalam, mādhyamdinād evainam tat savanāt saṁnirmimīte 11 mamaddhi somam madhumantam indreti. madvad vai tritīyasavanam, tritīyasavanād evainam tat

saṁnirmimīte 12 satrā vṛishañ jaṭhara ā vṛisha-
sveti. vṛishanvad vai shoḷaṣino rūpaṁ. sarvebhyo vā esha
savanebhyah saṁnirmito yat shoḷaṣī. tad yad: apāḥ pū-
rveshāṁ harivaḥ sutānām iti yajati, sarvebhyā evai-
naṁ tat savanebhyah saṁnirmimīte 13 sarvebhyah savane-
bhyah saṁnirmitenā shoḷaṣinā rādhnoti ya evaṁ veda
14 mahānāmninām pañcāksharān upasargān upasṛijaty ekā-
daśākshareshu pādeshu. sarvebhyo vā esha chandobhyah
saṁnirmito yat shoḷaṣī. tad yan mahānāmnināṁ pañcā-
ksharān upasargān upasṛijaty ekādaśākshareshu pādeshu,
sarvebhyā evainaṁ tac chandobhyah saṁnirmimīte 15 sa-
rvebhyah chandobhyah saṁnirmitenā shoḷaṣinā rādhnoti ya
evaṁ veda || 4 || 4 ||

1 Ahar vai. devā aśrayanta rātrīm asurās, te samāva-
dvīryā evāsan, na vyāvartanta. so 'bravīd Indraḥ: kaṣ cā-
haṁ cemān ito 'surān rātrīm anv aveshyāva iti. sa deve-
shu na pratyavindat, abibhayū rātres tamaso mṛityoḥ. ta-
smād dhāpy etarhi naktam yāvanmātram ivaivāpakramya
bibbeti, tama iva hi rātrir mṛityur iva 2 tam vai chandā-
nsy evānvavāyaṁs. tam yac chandānsy evānvavāyaṁs, ta-
smād Indraḥ caiva chandānsi ca rātrīm vahanti. na nivē-
chasyate na puroruṇ na dhāyyā nānyā devatendraḥ ca hy
eva chandānsi ca rātrīm vahanti 3 tām vai paryāyair eva
paryāyam anudanta. yat paryāyaiḥ paryāyam anudanta,
tat paryāyāṇām paryāyatvam 4 tām vai prathamenaiva pa-
ryāyeṇa pūryarātrād anudanta madhyameṇa madhyarātrād
uttamenāpararātrād 5 api śarvaryā anusmasīty abruvann,
apiśarvarāṇi khalu vā etāni chandānsīti ha smāhaitāni hī-
ndram rātres tamaso mṛityor bibhyatam atyapārāyaṁs, tad
apiśarvarāṇām apiśarvaratvam || 5 || 5 ||

1 Pāntam ā vo andhasa ity andhasvatyānushṭubhā
rātrīm pratipadyata 2 ānushṭubhī vai rātrir, etad rātrirūpaṁ

3 andhasvatyaḥ pītavatyō madvatyas trisṭubho yājyā bhavanty abhirūpā. yad yajñe 'bhirūpaṁ tat samṛiddham 4 prathamena paryāyena stuvate, prathamāny eva padāni punar ādadate. yad evaiśhām aśvā gāva āsaṁs, tad evaiśhām tenādadate 5 madhyamena paryāyena stuvate, madhyamāny eva padāni punar ādadate. yad evaiśhām manorathā āsaṁs, tad evaiśhām tenādadata 6 uttamena paryāyena stuvata, uttamāny eva padāni punar ādadate. yad evaiśhām vāso hiranyam manir adhyātmam āsīt, tad evaiśhām tenādadata 7 ā dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṁ veda 8 pavamānavad ahar, ity āhur, na rātriḥ pavamānavatī: katham ubhe pavamānavatī bhavataḥ, kena te samāvadbhājau bhavata iti 9 yad evendrāya madvane sutam, idaṁ vaso sutam andha, idaṁ hy anv ojasā sutam iti stuvanti ca śaṁsanti ca: tena rātriḥ pavamānavatī, tenobhe pavamānavatī bhavatas, tena te samāvadbhājau bhavataḥ 10 pañcadaśastotram ahar, ity āhur, na rātriḥ pañcadaśastotrā: katham ubhe pañcadaśastotre bhavataḥ, kena te samāvadbhājau bhavata iti 11 dvādaśa stotrāny apiśarvarāṇi, tisṛbhir devatābhiḥ samdhinā rāthamtareṇa stuvate: tena rātriḥ pañcadaśastotrā, tenobhe pañcadaśastotre bhavatas, tena te samāvadbhājau bhavataḥ 12 parimitaṁ stuvanty aparimitam anuśaṁsati, parimitaṁ vai bhūtam aparimitam bhavyam, aparimitasyāvaruddhyā ity 13 atīśaṁsati stotram. ati vai prajātmānam, ati paśavas. tad yat stotraṁ atīśaṁsati, yad evāsyāty ātmānam tad evāsyaitenāvarunddhe 'varunddhe || 6 || e ||

Iti caturthapañcīkasyām prathamō 'dhyāyaḥ.

Iti shoḍaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Prajāpatir vai Somāya rājñe duhitaram prāyachat Sūryām Sāvitrīm. tasyai sarve devā varā āgachāṁs, tasyā

etat sahasraṃ vabatum anvākarod yad etad āṣvinam ity ācakshate. 'nāṣvinam haiva tad yad arvāksahasraṃ, tasmāt tat sahasraṃ vaiva śaṁsed bhūyo vā 2 prāśya ghṛitam śaṁsed. yathā ha vā idam ano vā ratho vāktō vartata, evaṃ haivāktō vartate 3 śakunir ivotpatishyann āhvayīta 4 tasmin devā na samajānata: mamedam astu mamedam astv iti. te samjānānā abruvann: ājim asyāyāmahai. sa yo na ujjeshyati, tasyedam bhavishyatīti. te 'gner evādhi gṛihapater Ādityam kāshthām akurvata, tasmād āgneyī pratipad bhavaty āṣvinasyāgnir hotā gṛihapatiḥ sa rājeti 5 tad dhaika āhur: agnim manye pitaram agnim āpim ity etayā pratipadyeta 6 divi śukraṃ yajataṃ sūryasyeti prathamayaiva ṛicā kāshthām āpnotīti 7 tat-tan nādrityam. ya enaṃ tatra brūyād: agnim-agnim iti vai pratyapādy, agnim āpatsyatīti, śaṣvat tathā syāt 8 tasmād: agnir hotā gṛihapatiḥ sa rājety etayaiva pratipadyeta. gṛihapativati prajātimati śāntā, sarvāyuh sarvāyutvāya 9 sarvam āyur eti ya evaṃ veda || 7 || 1 ||

1 Tāsām vai devatānām ājim dhāvantinām abhisṛi-
shṭānām Agnir mukham prathamah pratyapadyata. tam
Āṣvināv anvāgachatām, tam abrūtām: apodihi, āvām vā
idam jeshyāva iti. sa tathety abravīt, tasya vai mamehā-
pyastv iti. tatheti. tasmā apy atrākurutām, tasmād āgne-
yam āṣvine śasyate 2 tā Ushasam anvāgachatām, tām abrū-
tām: apodihi, āvām vā idam jeshyāva iti. sā tathety abra-
vīt, tasyai vai mamehāpyastv iti. tatheti. tasyā apy atrā-
kurutām, tasmād ushasyam āṣvine śasyate 3 tāv Indram
anvāgachatām, tam abrūtām: āvām vā idam maghavañ je-
shyāva iti. na ha tam dadhrishatur apodihīti vaktum. sa
tathety abravīt, tasya vai mamehāpyastv iti. tatheti. ta-
smā apy atrākurutām, tasmād aindram āṣvine śasyate 4 tad
Āṣvinā udajayatām, Āṣvināv āśnuvātām. yad Āṣvinā uda-

jayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 5 'ṣnute yad-yat kāmāyate ya evaṃ veda 6 tad āhur: yac chasyata āgneyam śasyata ushasyam śasyata aindram: atha kasmād etad āṣvinam ity ācakshata ity. Aṣvinau hi tad udajayatām, Aṣvināv āṣṇuvātām. yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 7 'ṣnute yad-yat kāmāyate ya evaṃ veda || 8 || 2 ||

1 Aṣvatarīrathenāgnir ājim adhāvat, tāsām prājamāno yonim akūlayat, tasmāt tā na vijāyante 2 gobhir aruṇair Ushā ājim adhāvat, tasmād Ushasy āgatāyām aruṇam ivaiva prabhāty, Ushaso rūpam 3 aṣvarathenendra ājim adhāvat, tasmāt sa uccairghosha upabdimān kshatrasya rūpam, aindro hi sa 4 gardabharathenāṣvinā udajayatām, Aṣvināv āṣṇuvātām. yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmāt sa sṛitajavo dugdhadohah, sarveshām etarhi vāhanānām anāṣishtho. retasas tv asya vīryam nāharatām, tasmāt sa dviretā vāji 5 tad āhuḥ: sapta sauryāṇi chandānsi śaṁsed, yathaivāgneyam yathoshasyam yathāṣvinam. sapta vai devalokāḥ, sarveshu devalokeshu rādhnotīti 6 tat-tan nādrityam. trīṇy eva śaṁset. trayo vā ime trivṛto lokā, eśhām eva lokānām abhijityai 7 tad āhur: ud u tyam jātavedasam iti sauryāṇi pratipadyeteti 8 tat-tan nādrityam. yathaiva gatvā kāshthām aparādhnuyāt, tādrīk tat 9 sūryo no divas pātv ity etenaiva pratipadyeta. yathaiva gatvā kāshthām abhipadyeta, tādrīk tad 10 ud u tyam jātavedasam iti dvitīyam śaṁsati 11 citraṃ devānām ud agād anīkam iti traishṭubham. asau vāva citraṃ devānām udeti, tasmād etac chaṁsati 12 namo mitrasya varuṇasya cakshasa iti jāgatam. tad v āṣīḥpadam, āṣisham evaitenāṣāsta ātmane ca yajamānāya ca || 9 || 3 ||

1 Tad āhuḥ: Sūryo nātīśasyo, brīhatī nātīśasyā. yat Sūryam atīśaṁsed brahmavarcasam atipadyeta, yad brīha-

tīm atīṣaṇset prāṇān atipadyeteti 2ndra kratum na ā bharety aindram pragātham ṣaṇsati 3 ṣikshā no asmin puruhūta yāmani jīvā jyotir aṣīmahīty 4 asau vāva jyotis, tena Sūryam nātiṣaṇsati 5 yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṇsaty 6 abhi tvā ṣūra nonuma iti rāthamtarīm yonim ṣaṇsati. rāthamtareṇa vai samdhinā-ṣvināya stuvate. tad yad rāthamtarīm yonim ṣaṇsati, rathamtarasyaiva sayonitvāye 7 ṣānam asya jagataḥ swardriṣam ity. asau vāva swardrik, tena Sūryam nātiṣaṇsati 8 yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṇsati 9 bahavaḥ sūracakshasa iti maitrāvaruṇam pragātham ṣaṇsaty. ahar vai Mitro, rātrir Varuṇa. ubhe vā esho 'horātre ārabhate, yo 'tirātram upaiti. tad yan maitrāvaruṇam pragātham ṣaṇsaty, ahorātrayor evainam tat pratishṭhāpayati 10 sūracakshasa iti, tena Sūryam nātiṣaṇsati. yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṇsati 11 mahi dyauḥ prithivī ca naś, te hi dyāvāprithivī viṣva-ṣambhuveti dyāvāprithiviye ṣaṇsati. dyāvāprithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad dyāvāprithiviye ṣaṇsati, pratishṭhayor evainam tat pratishṭhāpayati 12 devo devī dharmanā sūryaḥ ṣucir iti, tena Sūryam nātiṣaṇsati 13 yad u gāyatrī ca jagatī ca te dve bṛihatyan, tena bṛihatīm nātiṣaṇsati 14 viṣvasya devī mṛicayasya janmano na yā roshāti na grabhad iti dvipadām ṣaṇsati 15 cītaidham uktham iti ha sma vā etad ācakshate yad etad āṣvinam. Nirṛitir ha sma pāṣiny upāste: yadaiva hotā paridhāsyaty, atha pāṣān prātimokshyāmīti. tato vā etām Bṛhaspatir dvipadām apaśyan: na yā roshāti na grabhad iti, tayā Nirṛityāḥ pāṣinyā adharācaḥ pāṣān apāsyat. tad yad etām dvipadām hotā ṣaṇsati, Nirṛityā eva tat pāṣinyā adharācaḥ pāṣān apāsyati, svasty eva hotonmucyate sarvāyuh sarvāyutvāya 16 sarvam āyur

eti ya evaṃ veda 17 mṛicayasya janmana ity. asau
vāva marçayati, tena Sūryaṃ nātiṣaṃsati 18 yad u dvi-
padā purushachandasam, sā sarvāṇi chandāṃsy abhyāptā:
tena bṛihatīm nātiṣaṃsati || 10 || 4 ||

1 Brāhmaṇaspatyayā paridadhāti. brahma vai Bṛi-
spatir, brahmaṇy evainam tad antataḥ pratishṭhāpayaty
2 evā pitre viṣvadevāya vṛishṇa ity etayā parida-
dhyāt prajākāmāḥ paśukāmo 3 bṛihaspate suprajā vīra-
vanta iti. prajāyā vai suprajā vīravān 4 vāyaṃ syāma
patayo rayiṇām iti 5 prajāvān paśumān rayimān vīra-
vān bhavati yatraivaṃ vidvān etayā paridadhāti 6 bṛi-
spate ati yad aryo arhād ity etayā paridadhyāt teja-
skāmo brahmavarcasakāmo, 'tīva vānyān brahmavarcasam
arhati 7 dyumad iti. dyumad iva vai brahmavarcasam
vibhātīti, vīva vai brahmavarcasam bhāti 8 yad dīdayac
chavasa ritaprajāteti. dīdayeva vai brahmavarcasam
9 tad asmāsu draviṇam dhehi citram iti. citram iva
vai brahmavarcasam 10 brahmavarcasī brahmayaśasī bha-
vati yatraivaṃ vidvān etayā paridadhāti 11 tasmād evaṃ
vidvān etayaiva paridadhyād 12 brāhmaṇaspatyā, tena Sū-
ryaṃ nātiṣaṃsati 13 yad u trisṭubham triḥ ṣaṃsati, sā sa-
rvāṇi chandāṃsy abhyāptā: tena bṛihatīm nātiṣaṃsati 14 gā-
yatriyā ca trisṭubhā ca vashaṭkuryād 15 brahma vai gāya-
trī vīryam trisṭub, brahmaṇaiva tad vīryam saṃdadhāti
16 brahmavarcasī brahmayaśasī vīryavān bhavati yatraivaṃ
vidvān gāyatriyā ca trisṭubhā ca vashaṭkaroty 17 aṣvīnā
vāyunā yuvaṃ sudakṣho, bhā pibatam aṣvīneti
18 gāyatriyā ca virājā ca vashaṭkuryād. brahma vai gāya-
try annam virād, brahmaṇaiva tad annādyam saṃdadhāti
19 brahmavarcasī brahmayaśasī bhavati, brahmādyam annam
atti yatraivaṃ vidvān gāyatriyā ca virājā ca vashaṭkaroti
20 tasmād evaṃ vidvān gāyatriyā caiva virājā ca vashaṭku-

ryāt: pra vām andhānsi madyāny asthur, ubhā pi-
batam aṣvinyety etābhyām || 11 || 5 ||

1 Caturviṃśam etad ahar upayanty ārambhaṇīyam
2 etena vai saṃvatsaram ārabhanta, etena stomāṇṣ ca cha-
ndānsi caitena sarvā devatā. anārabdhāṃ vai tac chando,
'nārabdhā sā devatā, yad etasminn ahani nārabhante. tad
ārambhaṇīyasyārambhaṇīyatvaṃ 3 caturviṃśaḥ stomo bha-
vati, tac caturviṃśasya caturviṃśatvaṃ 4 caturviṃśatir vā
ardhamāsā, ardhmāsasa eva tat saṃvatsaram ārabhanta
5 ukthyo bhavati. paṣavo vā ukthāni, paṣūnām avaruddhyai
6 tasya pañcadaśa stotrāṇi bhavanti, pañcadaśa śastrāṇi:
sa māso. māsasa eva tat saṃvatsaram ārabhante 7 tasya
shashtīṣ ca trīṇi ca śatāni stotriyās. tāvanti saṃvatsara-
syāhāny, ahaṣṣa eva tat saṃvatsaram ārabhante 8 'gni-
shṭoma etad ahaḥ syād, ity āhur, agnishtōmo vai saṃva-
tsaro, na vā etad anyo 'gnishṭomād ahar dādāhāra na vi-
vyāceti 9 sa yady agnishtōmaḥ syād, ashtācatvāriṃśās tra-
yaḥ pavamānāḥ syuḥ caturviṃśānītarāṇi stotrāṇi. tad u sha-
shtīṣ caiva trīṇi ca śatāni stotriyās. tāvanti saṃvatsarasyā-
hāny, ahaṣṣa eva tat saṃvatsaram ārabhanta 10 ukthya
eva syāt, paṣusamṛiddho yajñah, paṣusamṛiddham satraṃ.
sarvāṇi caturviṃśāni stotrāṇi, pratyakshād dhy etad ahaḥ
caturviṃśam. tasmād ukthya eva syāt || 12 || 6 ||

1 Bṛihadrathamtare sāmanī bhavata. ete vai yajñasya
nāvau sampārinyau yad bṛihadrathamtare, tābhyām eva tat
saṃvatsaram taranti 2 pāḍau vai bṛihadrathamtare śira etad
ahaḥ, pādābhyām eva tac chriyaṃ śiro 'bhyāyanti 3 pakshau
vai bṛihadrathamtare śira etad ahaḥ, pakshābhyām eva tac
chriyaṃ śiro 'bhyāyuvate 4 te ubhe na samavasṛijye. ya
ubhe samavasṛijeyur, yathaiva chinnā naur bandhanāt tīraṃ-
tīraṃ richantī plavetaivam eva te satriṇas tīraṃ-tīraṃ ri-
chantah plaveran ya ubhe samavasṛijeyus 5 tad yadi ra-

tham̐taram avasṛijeyur, bṛihataivobhe anavasṛiṣṭe; atha yadi bṛihad avasṛijeyū, ratham̐tareṇaivobhe anavasṛiṣṭe 6 yad vai ratham̐taram tad vairūpam yad bṛihat tad vairājam, yad ratham̐taram tac chākvaram yad bṛihat tad raivatam. evam ete ubhe anavasṛiṣṭe bhavato 7 ye vā evam vidvāṁsa etad ahar upayanty, āptvā vai te 'haṣṣaḥ samvatsaram āptvārdhamāsaṣa āptvā māsasa āptvā stomāṁsa ca chandāṁsi cāptvā sarvā devatās tapa eva tapyamānāḥ somapītham bhakshayantāḥ samvatsaram abhishuṅvanta āsate 8 ye vā ata ūrdhvam samvatsaram upayanti, gurum vai te bhāram abhinidadhate, sam vai gurur bhāraḥ ṣṇīaty. atha ya enam parastāt karmabhir āptvāvastād upaiti, sa vai svasti samvatsarasya pāram aṣṇute || 13 || 7 ||

1 Yad vai caturviṁṣam, tan mahāvratam. bṛihaddive-nātra hotā retaḥ siṅcati, tad ado mahāvratīyenāhnā prajānayati. samvatsare-samvatsare vai retaḥ siktam jāyate. tasmāt samānam bṛihaddivo nishkevalyam bhavaty. esha ha vā enam parastāt karmabhir āptvāvastād upaiti, ya evam vidvān etad ahar upaiti 2 svasti samvatsarasya pāram aṣṇute ya evam veda 3 yo vai samvatsarasyāvāram ca pāram ca veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātro vā asya prāyaṇīyo 'vāram, udayanīyaḥ pāram 4 svasti samvatsarasya pāram aṣṇute ya evam veda 5 yo vai samvatsarasyāvarodhanam codrodhanam ca veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātro vā asya prāyaṇīyo 'varodhanam, udayanīya udrodhanam 6 svasti samvatsarasya pāram aṣṇute ya evam veda 7 yo vai samvatsarasya prāṇodānanu veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātro vā asya prāyaṇīyaḥ prāṇa, udāna udayanīyaḥ 8 svasti samvatsarasya pāram aṣṇute ya evam veda ya evam veda || 14 || 8 ||

Iti caturthapañcīkayām dvitīyo 'dhyāyaḥ.

Iti saptadaśādhyāye 'sṭamaḥ khaṇḍaḥ.

1 Jyotir gaur āyur iti stomebbhir yanty. ayam vai loko jyotir, antariksham gaur, asau loka āyuh 2 sa evaisha uttaras tryaho 3 jyotir gaur āyur iti trīṇy ahāni, gaur āyur jyotir iti trīṇy 4 ayam vai loko jyotir asau loko jyotis, te ete jyotishī ubhayataḥ samlokete 5 tenaitenobhayatojyotishā shalāhena yanti. tad yad etenobhayatojyotishā shalāhena yanty, anayor eva tal lokayor ubhayataḥ pratitishṭhanto yanty, asmiṇṣ ca loka 'mushmiṇṣ cobhayoḥ 6 pariyad vā etad devacakram yad abhiplavaḥ shalāhas. tasya yāv abhito 'gnishtōmau tau pradhī, ye catvāro madhya ukthyās tan nabhyam 7 gachati vai vartamānena yatra kāmāyate, tat svasti samvatsarasya pāram aṣnute ya evam veda 8 yo vai tad veda yat prathamāḥ shalāhaḥ sa vai svasti samvatsarasya pāram aṣnute, yas tad veda yad dvitīyo, yas tad veda yat tṛitīyo, yas tad veda yac caturtho, yas tad veda yat pañcamāḥ || 15 || 1 ||

1 Prathamam shalāham upayanti, shaḷ ahāni bhavanti. shad vā ṛitava, ṛituṣa eva tat samvatsaram āpnuvanti, ṛitusaḥ samvatsare pratitishṭhanto yanti 2 dvitīyam shalāham upayanti, dvādaśāhāni bhavanti. dvādaśa vai māsā, māsaṣa eva tat samvatsaram āpnuvanti, māsaṣaḥ samvatsare pratitishṭhanto yanti 3 tṛitīyam shalāham upayanti, aṣṭādaśāhāni bhavanti. tāni dvedhā, navānyāni navānyāni. nava vai prāṇā nava svargā lokāḥ, prāṇāṇṣ caiva tat svargāṇṣ ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishṭhanto yanti 4 caturtham shalāham upayanti, caturviṃṣatir ahāni bhavanti. caturviṃṣatir vā ardhamāsā, ardhamāsaṣa eva tat samvatsaram āpnuvanti, ardhamāsaṣaḥ samvatsare pratitishṭhanto yanti 5 pañcamam shalāham upayanti, triṇṣad ahāni bhavanti. triṇṣadaksharā vai virād, virāl annādyam, virājam eva tan māsi-māsy abhisampādayanto yanty 6 annādyakāmāḥ khalu vai satram

āsata. tad yad virājam māsi-māsy abhisampādayanto yanty, annādyam eva tan māsi-māsy avarundhānā yanty asmai ca lokāyāmushmai cobhābhyām || 16 || 2 ||

1 Gavām ayanena yanti. gāvo vā Ādityā, Ādityānām eva tad ayanena yanti 2 gāvo vai satram āsata śaphāñ chrīṅgāni sishāsatyas, tāsām daśame māsi śaphāñ śrīṅgāny ajāyanta. tā abruvan: yasmai kāmāyādīkshāmahy āpāma tam, uttishthāmeti. tā yā udatishthāns, tā etāḥ śrīṅgiṇyo 3 'tha yāḥ samāpayishyāmaḥ samvatsaram ity āsata, tāsām aśraddhayā śrīṅgāni prāvartanta, tā etās tūparā. ūrjam tv asunvañs, tasmād u tāḥ sārvañ rītūn prāptvottaram uttishthanty, ūrjam hy asunvan. sarvasya vai gāvāḥ premānam sarvasya cārutām gatāḥ 4 sarvasya premānam sarvasya cārutām gachati ya evaṁ vedā5dityāś ca ha vā Aṅgirasas ca svarge loka 'spardhanta: vayam pūrva eshyāmo vayam iti. te hādityāḥ pūrve svargam lokam jagmuḥ, paścevaṅgirasasḥ shashtyām vā varsheshu 6 yathā vā prāyañīyo 'tirātraś caturviṃśa ukthyāḥ sarve 'bhiplavāḥ śalāhā ākshyanty anyāny ahāni, tad Ādityānām ayanam 7 prāyañīyo 'tirātraś caturviṃśa ukthyāḥ sarve prishthiyāḥ śalāhā ākshyanty anyāny ahāni, tad Aṅgirasām ayanam 8 sā yathā srutir añjasāyany evaṁ abhiplavāḥ śalāhāḥ svargasya lokasyātha yathā mahāpathaḥ paryāṇa evaṁ prishthiyāḥ śalāhāḥ svargasya lokasya. tad yad ubhābhyām yanty, ubhābhyām vai yan na rishyaty, ubhayoḥ kāmāyor upāptyai yaś cābhiplave śalābe yaś ca prishthye || 17 || 3 ||

1 Ekaviṃśam etad ahar upayanti vishuvantam madhye samvatsarasasyai 2 tena vai devā ekaviṃśenādityām svargāya lokāyodayachan 3 sa esha ita ekaviṃśas 4 tasya daśāvastād ahāni divākīrtyasya bhavanti daśa parastān, madhya esha ekaviṃśa ubhayato virāji pratishthita, ubhayato hi vā esha virāji pratishthitas. tasmād esho 'ntaremañl lokān yan na

vyathate 5 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam tribhiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai trayāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam tribhiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai trayāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayāḥ parastān, madhya esha ekaviṃśa ubhayataḥ svarasāmabhir dhṛita, ubhayato hi vā esha svarasāmabhir dhṛitas. tasmād esho 'ntareṃāṇī lokān yan na vyathate 6 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam paramaiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai paramāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam paramaiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai paramāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayāḥ parastāt, te dvau-dvau sampadya trayaḥ catustriṃśā bhavanti. catustriṃśo vai stomānām uttamas. teshu vā esha etad adhyāhitas tapati, teshu hi vā esha etad adhyāhitas tapati 7 sa vā esha uttaro 'smāt sarvasmād bhūtād bhaviṣyataḥ, sarvam evedam atirocate yad idaṃ kiṃcōttaro bhavati 8 yasmād uttaro bubhūshati tasmād uttaro bhavati ya evaṃ veda || 18 || 4 ||

1 Svarasāmna upayantīme vai lokāḥ svarasāmāna. imān vai lokān svarasāmabhir asprīṇvaṅs, tat svarasāmnam svarasāmatvam. tad yat svarasāmna upayanty, eshv evainam tal lokeshv ābhajanti 2 teshāṃ vai devāḥ saptadaśānām pravlayād abibhayuḥ: samā iva vai stomā avigūḥā iveme ha na pravliyerann iti. tān sarvaiḥ stomair avastāt paryārshan sarvaiḥ prishṭhaiḥ parastāt. tad yad abhijit sarvasōmo 'vastād bhavati viṣvajit sarvapriṣṭhaḥ parastāt, tat saptadaśān ubhayataḥ paryarishanti dhṛityā apravlayāya 3 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam pañcabhī raṣmibhir udavayan. raṣmayo vai

divākīrtyāni: mahādivākīrtyam prīṣṭham bhavati, vikarṇam brahmasāma, bhāsam agniṣṭomasāmobhe bṛihadrathamtare pavamānāyor bhavatas. tad Ādityam pañcabhī raṣmibhir udvayanti dhṛityā anavapātāyo 4 dita Āditye prātaranuvākam anubrūyāt, sarvaṃ hy evaitad ahar divākīrtyam bhavati 5 sauryam paṣum anyañgaṣvetam savanīyasyopālambyam ālabheran, sūryadevatyaṃ hy etad ahar 6 ekaviṃśatiṃ sāmīdhenīr anubrūyāt, pratyakṣhād dhy etad ahar ekaviṃśam 7 ekapañcāśatam dvipañcāśatam vā ṣastvā madhye nividam dadhāti, tāvatīr uttarāḥ ṣaṃsati. ṣatāyur vai puruṣaḥ ṣatavīryaḥ ṣatendriya, āyushy evainam tad vīrya indriye dadhāti || 19 || ॥

1 Dūrohaṇam rohati, svargo vai loko dūrohaṇam 2 svargam eva tal lokam rohati ya evam veda 3 yad eva dūrohaṇā 3m | asau vai dūroho yo 'sau tapati, kaṣcid vā atra gachati. sa yad dūrohaṇam rohaty, etam eva tad rohati 4 haṃsavatyā rohati 5 haṃsaḥ ṣucishad ity. esha vai haṃsaḥ ṣucishad 6 vasur antarikṣhad ity. esha vai vasur antarikṣhasad 7 dhotā vedishad ity. esha vai hotā vedishad 8 atithir duroṇasad ity. esha vā atithir duroṇasan 9 nṛishad ity. esha vai nṛishad 10 varasad ity. esha vai varasad. varam vā etat sadmanām yasminn esha āsannas tapaty 11 ṛitasad ity. esha vai satyasad 12 vyomasad ity. esha vai vyomasad. vyoma vā etat sadmanām yasminn esha āsannas tapaty 13 abjā ity. esha vā abjā. adbhyo vā eshā prātar udety, apaḥ sāyam praviṣati 14 gojā ity. esha vai gojā 15 ṛitajā ity. esha vai satyajā 16 adriajā ity. esha vā adriajā 17 ṛitam ity. esha vai satyam 18 esha etāni sarvāṇy, eshā ha vā asya chandassu pratyakṣhatamād iva rūpam 19 tasmād yatra kva ca dūrohaṇam rohed, dhaṃsavatyāiva rohet 20 tārṁkshye svargakāmasya rohet 21 Tārṁkshyo ha vā etam pūrvo

'dhvānam aid, yatrādo gāyatrī suparno bhūtvā somam āharat. tad yathā kshetrajñam adhvanah puraetāram kurvīta, tādrik tad yad eva tārkshe. 'yam vai Tārkshe yo 'yam pavata, esha svargasya lokasyābhivohā 22 tyam ū shu vājinam devajūtam ity. esha vai vājī devajūtaḥ 23 sahāvānam tarutāram rathānām ity. esha vai sahāvāns tarutaisha hīmāñl lokān sadyas taraty 24 arishṭanemim pritanājam āsum ity. esha vā arishṭanemiḥ pritanājid āsuḥ 25 svastaya iti svastitām āśāste 26 tārksheyam ihā huvemeti hvayaty evainam etad 27 indrasyeva rātim ajohuvānāḥ svastaya iti svastitām evāśāste 28 nāvam ivā ruhemeti. sam evainam etad adhirohati svargasya lokasya samashtyai sampattyai samgatyā 29 urvī na prithivī bahule gabhīre mā vām etau mā paretau rishāmetime evaitad anumantayata ā ca parā ca meshyan 30 sadyas cid yah śavasā pañca kṛishṭīḥ sūrya iva jyotishāpas tatāneti pratyaksham sūryam abhivadati 31 sahasrasāḥ śatasā asya ranhir na smā varante yuvatim na śaryām ity āśisham evaitenāśāsta ātmane ca yajamānebhyas ca || 20 || ॥

1 Āhūya dūrohaṇam rohati, svargo vai loko dūrohaṇam. vāg āhāvo, brahma vai vāk. sa yad āhvayate, tad brahmanāhāvena svargam lokam rohati 2 sa pacchah prathamam rohatimam tal lokam āpnoty, athārdharcaso 'ntariksham tad āpnoty, atha tripadyāmum tal lokam āpnoty, atha kevalyā tad etasmin pratitishṭhati ya esha tapati 3 tripadyā pratyavarohati yathā śākhām dhārayamānas, tad amuśmiñl loke pratitishṭhaty; ardharcaso 'ntarikshe, paccho 'smiñl loka. āptvaiva tat svargam lokam yajamānā asmiñl loke pratitishṭhanty 4 atha ya ekakāmāḥ syuḥ svargakāmāḥ, parāñcam eva teshām rohet. te jayeyur haiva svargam lokam 5 na tv evāsmiñl loke jyog iva vaseyur 6 mithunāni

sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandānsi, paśūnām avaruddhyai || 21 || 7 ||

1 Yathā vai puruṣa evaṃ vishuvāns. tasya yathā dakṣhiṇo 'rdha evaṃ pūrvo 'rdho vishuvato, yathottaro 'rdha evaṃ uttaro 'rdho vishuvatas, tasmād uttara ity ācakshate. prabāhuk sataḥ śira eva vishuvān. bidalasamḥita iva vai puruṣas, tad dhāpi syūmeva madhye śīrṣhṇo vijñāyate 2 tad āhur: vishuvaty evaitad ahaḥ śaṁsed, vishuvān vā etad ukthānām uktham, vishuvān vishuvān iti ha vishuvanto bhavanti śreshṭhatām aśnuvata iti 3 tat-tan nāḍṛityam. samvatsara eva śaṁsed, reto vā etat samvatsaram dadhato yanti 4 yāni vai purā samvatsarād retānsi jāyante yāni pañcamāsyāni yāni śaṇmāsyāni, srīvyanti vai tāni, na vai tair bhuñjate 5 'tha yāny eva daṣamāsyāni jāyante yāni sām̐vatsarikāni, tair bhuñjate. tasmāt samvatsara evaitad ahaḥ śaṁset 6 samvatsaro hy etad ahar āpnoti, samvatsaram hy etad ahar āpnuvanty. esha ha vai samvatsareṇa pāpmānam apahata esha vishuvatā, nṛgebhyo haiva māsaiḥ pāpmānam apahate, śīrṣhṇo vishuvatā 7 pa samvatsareṇa pāpmānam hate 'pa vishuvatā ya evaṃ veda 8 vaiṣvaka-rmaṇam ṛishabhaṇi savanīyasyopālambhyam ālabheran dvirūpam ubhayata etam mahāvratīye 'hanī 9 ndro vai Vṛitram hatvā viṣvakarmābhavat, Prajāpatiḥ prajāḥ śṛishṭvā viṣvakarmābhavat. samvatsaro viṣvakarmendram eva tadātmānam Prajāpatiṃ samvatsaram viṣvakarmānam āpnuvantīndra eva tadātmani Prajāpatau samvatsare viṣvakarmaṇy antataḥ pratitishṭhanti. pratitishṭhathi ya evaṃ veda ya evaṃ veda || 22 || 8 ||

Iti caturthapañcīkayām tṛitīyo 'dhyāyaḥ.

Ity aṣṭādāśe 'dhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Prajāpatir akāmayata: prajāyeya, bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemaṃ dvādaśāham apasyad

ātmana evāṅgeshu ca prāṇeshu ca. tam ātmana evāṅge-
 bhyaṣ ca prāṇebhyaṣ ca dvādaśadbā niramimīta, tam āha-
 rat, tenāyajata. tato vai so 'bhavad ātmanā, pra prajayā
 paṣubhir ajāyata 2 bhavaty ātmanā, pra prajayā paṣubhir
 jāyate ya evaṃ veda 3 so 'kāmayata: katham nu gāyatrīyā
 sarvato dvādaśāham paribhūya sarvām ṛiddhim ṛidhnuyām
 . iti. tam vai tejasaiva purastāt paryabhavac chandobhir ma-
 dhyato 'ksharair uparishṭād. gāyatrīyā sarvato dvādaśāham
 paribhūya sarvām ṛiddhim ārdhnōt 4 sarvām ṛiddhim ṛi-
 dhnoti ya evaṃ veda 5 yo vai gāyatrīm pakṣiṇīm cakshu-
 shmatīm jyotishmatīm bhāsvatīm veda, gāyatrīyā pakṣiṇyā
 cakshushmatyā jyotishmatyā bhāsvatyā svargam lokam ety.
 eshā vai gāyatrī pakṣiṇī cakshushmatī jyotishmatī bhā-
 svatī yad dvādaśāhas. tasya yāv abhito 'tirātrau tau pa-
 kshau, yāv antarāgnishṭomau te cakshushī, ye 'shṭau ma-
 dhya ukthyāḥ sa ātmā 6 gāyatrīyā pakṣiṇyā cakshushma-
 tyā jyotishmatyā bhāsvatyā svargam lokam eti ya evaṃ
 veda || 23 || 1 ||

1 Trayaṣ ca vā ete tryahā ā daśamam ahar ā dvāv
 atirātrau yad dvādaśāho 2 dvādaśāhāni dīkshito bhavati,
 yajñīya eva tair bhavati 3 dvādaśa rātrir upasada upaiti,
 śarīram eva tābhir dhūnute 4 dvādaśāham prasuto 5 bhūtvā
 śarīram dhūtvā śuddhaḥ pūto devatā apyeti ya evaṃ veda
 6 shattriṇśadaho vā esha yad dvādaśāhaḥ. shattriṇśada-
 ksharā vai brīhatī, brīhatyā vā etad ayanam yad dvāda-
 śāho, brīhatyā vai devā imāṇī lokān āśnuvata. te vai da-
 śabhir evāksharair imaṃ lokam āśnuvata daśabhir antari-
 kṣham daśabhir divam caturbhiḥ catasro diṣo, dvābhyām
 evāsmiṇī loke pratyatishṭhan 7 pratitishṭhati ya evaṃ veda
 8 tad āhur: yad anyāni chandāṇsi varshīyāṇsi bhūyo'ksha-
 ratarāṇy, atha kasmād etām brīhatīty ācakshata ity 9 etayā
 hi devā imāṇī lokān āśnuvata. te vai daśabhir evāksharair

imam lokam āṣṇuvata. daṣabhir antarikṣhaṃ daṣabhir divaṃ caturbhiḥ catasro diṣo, dvābhyāṃ evāsmiṃl loke pratyatishṭhaṃs. tasmād etāṃ bṛihatīty ācakshate 10 'ṣnute yadyat kāmāyate ya evaṃ veda || 24 || 2 ||

1 Prajāpatiṃ yajño vā esha yad dvādaśāhaḥ, Prajāpatir vā etenāgre 'yajata dvādaśāhena. so 'bravīd ṛitūṣ ca māśāṣ ca: yājayata mā dvādaśāheneti. tam dīkshayitvānapakramam gamayitvābruvan: dehi nu no 'tha tvā yājayishyāma iti. tebhya isham ūrjam prāyachat, saishorg ṛitushu ca māśeshu ca nihitā. dadatam vai te tam ayājayaṃs, tasmād dadad yājyaḥ. pratigrihṇanto vai te tam ayājayaṃs, tasmāt pratigrihṇatā yājyam 2 ubhaye rādhnuvanti ya evaṃ vidvāṃso yajante ca yājayanti ca 3 te vā ima ṛitavaḥ ca māśāḥ ca gurava ivāmanyanta dvādaśāhe pratigrihya, te 'bruvan Prajāpatiṃ: yājaya no dvādaśāheneti. sa tathety abravīt, te vai dīkshadhvam iti. te pūrvapakṣhāḥ pūrve 'dīkshanta, te pāpmānam apāhata. tasmāt te diveva, diveva hy apahatapāpmāno. 'parapakṣhā apare 'dīkshanta, te natarām pāpmānam apāhata. tasmāt te tama iva, tama iva hy anapahatapāpmānas. tasmād evaṃ vidvān dīkshamāṇeshu pūrvaḥ-pūrva eva didīkshishetā 4 pa pāpmānam hate ya evaṃ veda 5 sa vā ayam Prajāpatiḥ samvatsara ṛitushu ca māśeshu ca pratyatishṭhat, te vā ima ṛitavaḥ ca māśāḥ ca Prajāpatāv eva samvatsare pratyatishṭhaṃs, ta ete 'nyo-nyasmin pratishṭhitā. evaṃ ha vāva sa ṛitviji pratitishṭhati yo dvādaśāhena yajate. tasmād āhur: na pāpaḥ puruṣo yājyo dvādaśāhena, ned ayam mayi pratitishṭhād iti 6 jyeshtḥayajño vā esha yad dvādaśāhaḥ, sa vai devānāṃ jyeshtḥo ya etenāgre 'yajata. śreshtḥayajño vā esha yad dvādaśāhaḥ, sa vai devānāṃ śreshtḥo ya etenāgre 'yajata 7 jyeshṭhāḥ śreshtḥo yajeta, kalyāṇīha samā bhavati. na pāpaḥ puruṣo yājyo dvādaśāhena, ned ayam mayi pratiti-

shthād iti 8ndrāya vai devā jyaishthīyāya śraishthīyāya
 nātishthanta, so 'bravīd Bṛihaspatim: yājaya mā dvādaśā-
 heneti. tam ayājayat, tato vai tasmai devā jyaishthīyāya
 śraishthīyāyātishthanta 9 tishthante 'smāi svā jyaishthīyāya
 śraishthīyāya, sam asmin svāḥ śreshthātāyām jānate ya
 evaṃ vedo 10rdhvo vai prathamas tryahas, tiryāṇ ma-
 dhyamo, 'rvāṇ uttamah. sa yad ūrdhvaḥ prathamas trya-
 has, tasmād ayam agnir ūrdhva uddīpyata, ūrdhvā hy eta-
 sya dig. yat tiryāṇ madhyamas, tasmād ayam vāyus ti-
 ryaṇ pavate, tiraścīr āpo vāhanti; tiraścī hy etasya dig.
 yad arvāṇ uttamah, tasmād asāv arvāṇ tapaty, arvāṇ
 varshaty, arvāṇci nakshatrāṇy; arvāci hy etasya dik.
 samyāṇco vā ime lokāḥ, samyāṇca ete tryahāḥ 11 sa-
 myāṇco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda
 || 25 || 3 ||

1 Dīkshā vai devebhyo 'pākrāmat. tām vāsantikābhyām
 māsābhyām anvayunījata, tām vāsantikābhyām māsābhyām
 nodāpnuvaṇs. tām graishmābhyām tām vārshikābhyām tām
 śaradābhyām tām haimantikābhyām māsābhyām anva-
 yunījata, tām haimantikābhyām māsābhyām nodāpnuvaṇs.
 tām śaiśirābhyām māsābhyām anvayunījata, tām śaiśirā-
 bhyām māsābhyām āpnuvann 2 āpnoti yam īpsati, nainam
 dvishann āpnoti, ya evaṃ veda 3 tasmād yaṃ satriyā dī-
 kshopanamed, etayor eva śaiśirayor māsayor āgatayor dī-
 ksheta. sākshād eva tad dīkshāyām āgatāyām dīkshate,
 pratyakshād dīkshām parigrihṇāti. tasmād etayor eva śai-
 śirayor māsayor āgatayor ye caiva grāmyāḥ paśavo ye cā-
 ranyā animānam eva tat parushimāṇam niyanti, dīkshārū-
 pam eva tad upanīplavante 4 sa purastād dīkshāyāḥ prā-
 jāpatyam paṣum ālabhate 5 tasya saptadaśa sāmīdhenir
 anubrūyāt. saptadaśo vai Prajāpatih, Prajāpater āptyai
 6 tasyāpriyo jāmadagnyo bhavanti 7 tad ābur: yad anye-

shu paṣushu yatharishy āpriyo bhavānty, atha kasmād asmin sarveshām jāmādagnya eveti 8 sarvarūpā vai jāmādagnyaḥ sarvasamṛiddhāḥ, sarvarūpa, esha paṣuḥ sarvasamṛiddhas. tad yaj jāmādagnyo bhavanti, sarvarūpatāyai sarvasamṛiddhyai 9 tasya vāavyaḥ paṣupuroḷāṣo bhavati 10 tad āhur: yad anyadevatya uta paṣur bhavaty, atha kasmād vāavyaḥ paṣupuroḷāṣaḥ kriyata iti 11 Prajāpatir vai yajño, yajñasyāyātayāmatāyā iti brūyād. yad u vāavyas, tena Prajāpater naiti, Vāyur hy eva Prajāpatis 12 tad uktam ṛishinā: pavamānaḥ prajāpatir iti 13 satram u cet, samnyupyāgnin yajeran, sarve diksheran, sarve sunūyur. vasantam abhyudavasyaty. ūrg vai vasanta, isham eva tad ūrjam abhyudavasyati || 26 || 4 ||

1 Chandānsi vā anyonyasyāyatanam abhyadhyāyan. gāyatrī trishṭubhaḥ ca jagatyai cāyatanam abhyadhyāyat, trishṭub gāyatrīyai ca jagatyai ca, jagatī gāyatrīyai ca trishṭubhaḥ ca. tato vā etam Prajāpatir vyūhachandasam dvādaśāham apaśyat, tam āharat, tenāyajata, tena sa sarvān kāmānś chandānsy agamayat 2 sarvān kāmān gachati ya evam veda 3 chandānsi vyūhaty ayātayāmatāyāi 4 chandānsy eva vyūhati. tad yathādo 'ṣvair vānaḥlūdbhir vānyair-anyair aśrāntatarair-aśrāntatarair upavimokam yānty, evam evaitac chandobhir anyair-anyair aśrāntatarair-aśrāntatarair upavimokam svargam lokam yanti yac chandānsi vyūhati 5 mau vai lokau sahāstām, tau vyaitām. nāvarshan, na samatapat, te pañcajanā na samajānata. tau devāḥ samanayaṁs, tau samyantāv etam devavivāham vyavahetām. rathamtareṇaiveyam amūm jinvati, bṛihatāsāv imām 6 nau dhasenaiveyam amūm jinvati, śyaitenāsāv imām. dhūmenaiveyam amūm jinvati, vṛisṭyāsāv imām. devayajanam eveyam amushyām adadhāt, paṣūn asāv aśyām 7 etad vā iyam amushyām devayajanam adadhād yad etac candra-

masi kṛishṇam iva 8 tasmād āpūryamānapaksheshu yajanta etad evopepsanta 9 ūshān asāv asyām. tad dhāpi Turah Kāvasheya nvācoshah posho Janamejayaketi. tasmād dhāpy etarhi gavyam mīmāṃsamānāḥ prichanti: santi tatroshāḥ iti | ūsho hi posho. 'sau vai loka imam lokam abhiparyavartata 10 tato vai dyāvāprithivī abhavatām, na dyāvāntarikshān nāntarikshād bhūmih || 27 || *

1 Bṛihac ca vā idam agre ratham̐taram cāstām. vāk ca vai tan manaḥ cāstām, vāg vai ratham̐taram mano bṛihat. tad bṛihat pūrvam sasṛijānam ratham̐taram atyamanyata. tad ratham̐taram garbham adhatta, tad vairūpam asṛijata 2 te dve bhūtvā ratham̐taram ca vairūpam ca bṛihad atyamanyetām. tad bṛihad garbham adhatta, tad vairājam asṛijata 3 te dve bhūtvā bṛihac ca vairājam ca ratham̐taram ca vairūpam cātyamanyetām. tad ratham̐taram garbham adhatta, tac chākvaram asṛijata 4 tāni trīṇi bhūtvā ratham̐taram ca vairūpam ca śākvaram ca bṛihac ca vairājam cātyamanyanta. tad bṛihad garbham adhatta, tad raivatam asṛijata 5 tāni trīṇy anyāni trīṇy anyāni shaṭ prishṭhāny āsan 6 tāni ha tarhi trīṇi chandānsi shaṭ prishṭhāni nodāpnuvan. sā gāyatrī garbham adhatta, sānushṭubham asṛijata. trishṭub garbham adhatta, sā pañktim asṛijata. jagatī garbham adhatta, sātichandasam asṛijata. tāni trīṇy anyāni trīṇy anyāni shaṭ chandānsy āsan shaṭ prishṭhāni. tāni tatbākalpanta, kalpate yajño 'pi 7 tasyai janatāyai kalpate yatraivam etām chandasām ca prishṭhānām ca kṛiptim vidvān dīkshate dīkshate || 28 || *

Iti caturthapañcikāyām caturtho 'dhyāyah.

Ity ekonaviṃśadhyāye shashṭhaḥ khaṇḍah.

1 Agnir vai devatā prathamam ahar vahati, trivṛit stomo ratham̐taram sāma gāyatrī chando 2 yathādevatam enena yathāstomam yathāsāma yathāchandasam rādhnoti

ya evaṃ veda 3 yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. yad yuktavad yad rathavad yad āṣumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito, yad rātham̐taraṃ yad gāyataraṃ yat kari-shyad: etāni vai prathamasyāhno rūpāṇy 4 upaprayanto adhvaram iti prathamasyāhna ājyam bhavati 5 preti prathame 'hani prathamasyāhno rūpaṃ 6 vāyav ā yāhi da-rṣateti pratigam. eti prathame 'hani prathamasyāhno rūpaṃ 7 ā tvā ratham̐ yathotaya, idaṃ vaso sutam andha iti marutvatīyasya pratipadanucarau. rathavac ca pibavac ca prathame 'hani prathamasyāhno rūpaṃ 8 indra nedīya ed ibītīndranibavaḥ pragāthaḥ. prathame pade devatā nirucyate, prathame 'hani prathamasyāhno rūpaṃ 9 praitu brahmaṇas patir iti brāhmaṇaspatyaḥ. preti prathame 'hani prathamasyāhno rūpaṃ 10 agnir netā, tvaṃ soma kratubhiḥ, pinvanty apa iti dhāyyāḥ. prathameshu padeshu devatā nirucyante, prathame 'hani prathamasyāhno rūpaṃ 11 pra va indrāya bṛihata iti marutvatīyaḥ pragāthaḥ. preti prathame 'hani prathamasyāhno rūpaṃ 12 ā yātv indro 'vasa upa na iti sūktam. eti prathame 'hani prathamasyāhno rūpaṃ 13 abhi tvā śūra nonumo, 'bhi tvā pūrvapītaya iti ratham̐taraṃ priṣṭham bhavati. rātham̐tare 'hani prathame 'hani prathamasyāhno rūpaṃ 14 yad vāvānā purutamam purāshāl iti dhāyy, ā vṛitrahendro nāmāny aprā ity. eti prathame 'hani prathamasyāhno rūpaṃ 15 pibā sutasya rasina iti sām pragāthaḥ pibavān prathame 'hani prathamasyāhno rūpaṃ 16 tyam ū shu vājinam devajūtam iti tārksyam purastāt sūktasya śānsati. svastyayanam vai tārksyaḥ, svastitāyai 17 svastyayanam eva tat kurute, svasti samvatsarasya pāram aṣṇute ya evaṃ veda || 29 || 1 ||

1 Ā na indro dūrād ā na āsād iti sūktam. eti pra-

thame 'hani prathamasyāhno rūpaṃ 2 sampātau bhavato nishkevalyamarutvatīyayor nividdhāne. Vāmadevo vā imāñ lokān apaśyat, tān sampātaiḥ samapatat. yat sampātaiḥ samapatat, tat sampātānāṃ sampātātvaṃ. tad yat sampātau prathame 'hani śaṁsati, svargasya lokasya samashtyai sam-pattyai samgatyai 3 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rā-thamtare 'hani prathame 'hani prathamasyāhno rūpaṃ 4 yuñjate mana uta yuñjate dhiya iti sāvitram yu-ktavat prathame 'hani prathamasyāhno rūpaṃ 5 pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidheti dyāvāpṛithivīyam. preti prathame 'hani prathamasyāhno rūpaṃ 6 iheha vo manasā bandhutā nara ity ārbhavam. yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. tad yat preti sarvam abhavishyat, praishyann evāsmāl lokād yajamānā iti. tad yad iheha vo manasā bandhutā nara ity ārbhavam prathame 'hani śaṁsaty, ayam vai loka ihehāsminn evai-nāns tal loka ramayati 7 devān huve bṛīhacchravasah svastaya iti vaiṣvadevam. prathame pade devatā niru-cyante, prathame 'hani prathamasyāhno rūpaṃ 8 mahā-ntam vā ete 'dhvānam eshyanto bhavanti, ye samvatsaram vā dvādaśāhaṃ vāsate. tad yad devān huve bṛīha-cchravasah svastaya iti vaiṣvadevam prathame 'hani śa-ṁsati, svastitāyai 9 svastyayanam eva tat kurute, svasti samvatsarasya pāram aśnute ya evaṃ veda yeshāṃ caivaṃ vidvān etad dhotā devān huve bṛīhacchravasah sva-staya iti vaiṣvadevam prathame 'hani śaṁsati 10 vaiṣvā-narāya pṛithupājase vipa ity āgnimārutasya pratipat. prathame pade devatā nirucyate, prathame 'hani prathama-syāhno rūpaṃ 11 pratvakshaso pratavaso virapṣina iti mārutam. preti prathame 'hani prathamasyāhno rūpaṃ 12 jātavedase sunavāma somam iti jātavedasyāṃ pu-

rastāt sūktasya śaṁsati. svastyayanam vai jātavedasyāḥ, svastitāyai 13 svastyayanam eva tat kurute, svasti samvatsarasya pāram aṣṇute ya evaṁ veda 14 pra tavyasīm navyasīm dhītim agnaya iti jātavedasyam. preti prathame 'hani prathamasyāhno rūpaṁ 15 samānam āgnimārutam bhavati yac cāgnisṭome. yad vai yajñe samānam kriyate, tat prajā anusamananti. tasmāt samānam āgnimārutam bhavati || 30 || 2 ||

1 Indro vai devatā dvitīyam ahar vaḥati, pañcadaśaḥ stomo bṛihat sāma trisṭup chando 2 yathādevatam enena yathāstomam yathāsāma yathāchandasaṁ rādhnoti ya evaṁ veda 3 yad vai neti na preti yat sthitam, tad dvitīyasyāhno rūpaṁ. yad ūrdhvavad yat prativad yad antarvad yad vṛishanvad yad vṛidhanvad, yaṁ madhyame pade devatā nirucyate, yad antarikṣam abhyuditam, yad bārhatam yat traishṭubham yat kurvad: etāni vai dvitīyasyāhno rūpāny 4 agniṁ dūtam vṛiṇīmaha iti dvitīyasyāhna ājyam bhavati. kurvad dvitīye 'hani dvitīyasyāhno rūpaṁ 5 vāyo ye te sahasriṇa iti praūgam, sutaḥ soma ṛitāvṛidheti vṛidhanvad dvitīye 'hani dvitīyasyāhno rūpaṁ 6 viśvānarasya vas patim, indra it somapā eka iti marutvatīyasya pratipadanucaran. vṛidhanvac cāntarvac ca dvitīye 'hani dvitīyasyāhno rūpaṁ 7 indra nediya ed ihīty acyutaḥ pragātha, ut tishṭha brahmaṇas pata iti brāhmaṇaspatya ūrdhvavān dvitīye 'hani dvitīyasyāhno rūpaṁ 8 agnir netā, tvam soma kratubhiḥ, pinvanty apa iti dhāyā acyutā 9 bṛihad indrāya gāyateti marutvatīyaḥ pragātho, yena jyotir ajanayann ṛitāvṛidha iti vṛidhanvān dvitīye 'hani dvitīyasyāhno rūpaṁ 10 indra somam somapate pibemam iti sūktam, sajoshā rudrais tripad ā vṛishasveti vṛishanvad dvitīye 'hani dvitīyasyāhno rūpaṁ 11 tvām id dhi

havāmahe, tvam hy ehi cerava iti bṛihatprishtham bhavati. bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ 12yad vāvāneti dhāyyācyuto 13bhayaṃ śṛṇavac ca na iti sāmāpragātho, yac cedam adya yad u ca hya āsīd iti bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ 14tyam ū shu vājinam devajūtam iti tārکشو 'cyutah || 31 || * ||

1 Yā ta ūtir avamā yā parameti sūktam, jāhi vṛishṇyāni kṛiṇuhī parāca iti vṛishanṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 2 viṣvo devasya netus, tat savitur vareṇyam, ā viṣvadevam satpatim iti vaiṣvadevasya pratipadanucarau. bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ 3 ud u shya devaḥ savitā hiraṇyayeti sāvitram ūrdhvavad dvitīye 'hani dvitīyasyāhno rūpaṃ 4 te hi dyāvāprithivī viṣvaṣambhuveti dyāvāprithivīyam, sujanmanī dhishṇe antar īyata ity antarvad dvitīye 'hani dvitīyasyāhno rūpaṃ 5 takshan ratham suvṛitam vidmanāpasa ity ārbhavam, takshan harī indravāhā vṛishanṇvasū iti vṛishanṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 6 yajñasya vo rathyam viṣpatim viṣām iti vaiṣvadevam, vṛishā ketur yajato dyām aśāyateti vṛishanṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 7 tad u śāryātam. Aṅgirasō vai svargāya lokāya satram āsata, te ha sma dvitīyam-dvitīyam evāhar āgatya muhyanti. tān vā etac Chāryāto Mānavo dvitīye 'hani sūktam aśānsayat, tato vai te pra yajñam ajānan pra svargam lokam. tad yad etat sūktam dvitīye 'hani śānsati, yajñasya prajñātyai svargasya lokasyānu-khyātyai 8 pṛikshasya vṛishṇo arushasya nū saha ity āgnimārutasya pratipad. vṛishanṇvad dvitīye 'hani dvitīyasyāhno rūpaṃ 9 vṛishṇe śardhāya sumakhāya vedhasa iti mārutam. vṛishanṇvad dvitīye

'hani dvitīyasyāhno rūpaṃ 10 jātavedase sunavāma
 somam iti jātavedasyācyutā 11 yajñena vardhata jātā-
 vedasam iti jātavedasyaṃ. vṛdhanvad dvitīye 'hani dvi-
 tīyasyāhno rūpaṃ ahno rūpaṃ || 32 || 4 ||

Iti caturthapañcikāyāṃ pañcama 'dhyāyaḥ.

Iti viṅṣādhyaḥ caturthaḥ khaṇḍaḥ.

1 Viṣve vai devā devatās tṛtīyam ahar vahanti, sapta-
 daṣaḥ stomo vairūpaṃ sāma jagatī chando 2 yathādevatam
 enena yathāstomam yathāsāma yathāchandasaṃ rādhnoti
 ya evaṃ veda 3 yad vai samānodarkam, tat tṛtīyasyāhno
 rūpaṃ. yad aśvavad yad antavad yat punarāvṛttam yat
 punarninṛttam yad ratavad yat paryastavad yat trivad yad
 antarūpaṃ, yad uttame pade devatā nirucyate, yad asau
 loko 'bhyudito, yad vairūpaṃ yaj jāgataṃ yat kṛitam:
 etāni vai tṛtīyasyāhno rūpāni 4 yukshvā hi devahūta-
 māñ aśvāñ agne rathīr iveti tṛtīyasyāhna ājyam
 bhavati 5 devā vai tṛtīyenāhnā svargam lokam āyañs, tān
 asurā rakshāñsy anuvārayanta. te: virūpā bhavata virūpā
 bhavateti bhavanta āyañs. te yad: virūpā bhavata virūpā
 bhavateti bhavanta āyañs, tad vairūpaṃ sāmābhavat, tad
 vairūpasya vairūpatvaṃ 6 virūpaḥ pāpmanā bhūtvā pāpmā-
 nam apahate ya evaṃ veda 7 tān ha smānv evāgachanti,
 sam eva sriyante, tān aśvā bhūtvā padbhir apāghnata.
 yad aśvā bhūtvā padbhir apāghnata, tad aśvānām aśvatvam
 8 aśnute yad-yat kāmāyate ya evaṃ veda 9 tasmād aśvaḥ
 paśūnām javishṭhas, tasmād aśvaḥ pratyāñ padā hinasty
 10 apa pāpmānam hate ya evaṃ veda 11 tasmād etad
 aśvavad ājyam bhavati, tṛtīye 'hāni tṛtīyasyāhno rūpaṃ
 12 vāyav ā yāhi vītaye, vāyo yāhi śivā diva, in-
 draḥ ca vāyav eshām sutānām, ā mitre varuṇe
 vāyam, aśvināv eha gachatam, ā yāhy adribhiḥ su-
 tam, sajur viṣvebhir devebhir, uta naḥ priyā pri-
 yāsv ity aushniham praūgam. samānodarkam tṛtīye 'hāni
 tṛtīyasyāhno rūpaṃ 13 tam-tam id rādhase mahe,

traya indrasya somā iti marutvatīyasya pratipadanuca-
 rau. ninṛittavat trivat tṛitīye 'hani tṛitīyasyāhno rūpam
 14 indra nedīya ed ihīty acyutaḥ pragāthaḥ, pra nū-
 nam brāhmaṇas patir iti brāhmaṇaspatyo ninṛittavāns
 tṛitīye 'hani tṛitīyasyāhno rūpam 15 agnir netā, tvam
 soma kratubhiḥ, pinvanti apa iti dhāyā acyutā
 16 nakiḥ sudāso ratham pary āsa na rīramad iti
 marutvatīyaḥ pragāthaḥ paryastavāns tṛitīye 'hani tṛitīya-
 syāhno rūpam 17 try aryamā manusho devātāteti sū-
 ktaṁ trivat tṛitīye 'hani tṛitīyasyāhno rūpam 18 yad dyāva
 indra te śataṁ, yad indra yāvatas tvam iti vairū-
 pam priṣṭham bhavati. rāthamtare 'hani tṛitīye 'hani tṛi-
 tīyasyāhno rūpam 19 yad vāvāneti dhāyācyutā 20 bhi
 tvā śūra nonuma iti rathamtarasya yonim anu nivarta-
 yati. rāthamtaram hy etad ahar āyatanene 21 indra tri-
 dhātu śaraṇam iti sām pragāthas trivāns tṛitīye 'hani
 tṛitīyasyāhno rūpam 22 tyam ū shu vājinam devajū-
 tam iti tārksyho 'cyutaḥ || 1 || 1 ||

1 Yo jāta eva prathamo manasvān iti sūktaṁ
 samānodarkam tṛitīye 'hani tṛitīyasyāhno rūpam 2 tad u
 sajanīyam. etad vā Indrasyendriyam yat sajanīyam, eta-
 smin vai śasyamāna Indram indriyam āviṣati 3 tad dhāpy
 āhuḥ chandogās: tṛitīye 'hani bahvricā Indrasyendriyam
 śaṁsantīti 4 tad u gārtsamadam. etena vai Gṛtsamada In-
 drasya priyam dhāmopāgachāt, sa paramaṁ lokam ajayad
 5 upendrasya priyam dhāma gachati, jayati paramaṁ lo-
 kam ya evam veda 6 tat savitur vṛiṇīmahe, 'dyā
 no deva savitar iti vaiṣvadevasya pratipadanucarau. rā-
 thamtare 'hani tṛitīye 'hani tṛitīyasyāhno rūpam 7 tad de-
 vasya savitur vāryam mahad iti sāvitram 8 anto vai
 mahad, antas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rū-
 pam 9 ghṛitena dyāvāprithivī abhivṛite iti dyāvā-

prithivīyam, ghṛitaṣṛiyā ghṛitapṛicā ghṛitāvṛidheti
 punarāvṛittam punarnirittam tṛitīye 'hani tṛitīyasyāhno
 rūpam 10 anaṣvo jāto anabhīṣur ukthya ity ārbha-
 vam, rathas tricakra iti trivat tṛitīye 'hani tṛitīyasyā-
 hno rūpam 11 parāvato ye didhishanta āpyam iti
 vaiśvadevam. anto vai parāvato, 'ntas tṛitīyam ahas tṛitīye
 'hani tṛitīyasyāhno rūpam 12 tad u gāyam. etena vai Ga-
 yah Plāto viṣveshām devānām priyam dhāmopāgachāt, sa
 paramam lokam ajayad 13 upa viṣveshām devānām priyam
 dhāma gachati, jayati paramam lokam ya evam veda
 14 vaiṣvānarāya dhishanām ṛitāvṛidha ity āgnimā-
 rutasya pratipad. anto vai dhishanāntas tṛitīyam ahas tṛi-
 tīye 'hani tṛitīyasyāhno rūpam 15 dhārāvarā maruto
 dhṛishṇvojasa iti mārutam bahvabhivyāhṛityam. anto
 vai bahv, antas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno
 rūpam 16 jātavedase sunavāma somam iti jātaveda-
 syācyutā 17 tvam agne prathamo aṅgirā ṛishir iti
 jātavedasyam purastādudarkam tṛitīye 'hani tṛitīyasyāhno
 rūpam. tvam-tvam ity uttaram tryaham abhivadati, sam-
 tatyai 18 samtatais tryahair avyavachinnair yanti ya evam
 vidvāṁso yanti || 2 || ² ||

1 Āpyante vai stomā āpyante chandānsi tṛitīye 'hany,
 etad eva tata ucchishyate vāg ity eva. tad etad aksharam
 tryaksharam, vāg ity ekam aksharam, aksharam iti trya-
 ksharam 2 sa evaisha uttaras tryaho, vāg ekam gaur ekam
 dyaur ekam 3 tato vai vāg eva caturtham ahar vahati
 4 tad yac caturtham ahar nyūṅkhayanty: etad eva tad
 aksharam abhyāyachanty, etad vardhayanty, etat prabibhā-
 vayishanti caturthasyāhna udyatyā 5 annam vai nyūṅkho.
 yadelavā abhigesṇāṣ caranty, athānnādyam prajāyate. tad
 yac caturtham ahar nyūṅkhayanty, annam eva tat prajana-
 yanty annādyasya prajātyai. tasmāc caturtham ahar jāta-

vad bhavati 6 caturakshareṇa nyūṅkhayed ity āhuḥ. catu-
shpādā vai paṣavaḥ, paṣūnām avaruddhyai 7 tryakshareṇa
nyūṅkhayed ity āhuḥ. trayo vā ime trivṛito lokā, eśhām
eva lokānām abhijityā 8 ekākshareṇa nyūṅkhayed, iti ha
smāha Lāṅgalāyano Brahmā Maudgalya, ekāksharā vai
vāg, eśha vāva samprati nyūṅkham nyūṅkhayati ya ekā-
kshareṇa nyūṅkhayatīti 9 dvyakshareṇaiva nyūṅkhayet pra-
tishṭhāyā eva. dvipratishṭho vai puruṣaḥ catuśhpādāḥ pa-
ṣavo, yajamānam eva tad dvipratishṭham catuśhpātsu paṣu-
shu pratishṭhāpayati. tasmād dvyakshareṇaiva nyūṅkhayen
10 mukhataḥ prātaranuvāke nyūṅkhayati. mukhato vai
prajā annam adanti, mukhata eva tad annādyasya yaja-
mānam dadhāti 11 madhyata ājye nyūṅkhayati. madhyato
vai prajā annam dhinoti, madhyata eva tad annādyasya
yajamānam dadhāti 12 mukhato madhyamdine nyūṅkhayati.
mukhato vai prajā annam adanti, mukhata eva tad annā-
dyasya yajamānam dadhāti 13 tad ubhayato nyūṅkham
parigrihṇāti savanābhyām, annādyasya parigrihītyai || 3 || ३ ||

1 Vāg vai devatā caturtham ahar vahaty, ekaviṃśaḥ
stomo vairājam sāmānushṭup chando. yathādevatam enena
yathāstomam yathāsāma yathāchandasaṃ rādhnōti ya evaṃ
veda 2 yad vā cti ca preti ca tac caturthasyāhno rūpam.
yad dhy eva prathamam ahas tad etat punar yac catu-
rtham. yad yuktavad yad rathavad yad āṣumad yat piba-
vad, yat prathame pade devatā nirucyate, yad ayaṃ loko
'bhyudito, yaj jātavad yad dhavavad yac chukravād yad
vāco rūpam yad vaimadam yad viriphitam yad vichandā
yad ūnātiriktam yad vairājam yad ānushṭubham yat kari-
shyad yat prathamasyāhno rūpam: etāni vai caturthasyā-
hno rūpāny 3 āgñim na svavṛiktibhir iti caturthasyā-
hna ājyam bhavati vaimadam viriphitam viriphitasya ṛi-
sheṣ caturthe 'hani caturthasyāhno rūpam 4 ashtārcam

pāṅktam. pāṅkto yajñāḥ pāṅktāḥ paṣavaḥ, paṣūnām avaruddhyai 5 tā u daśa jagatyō. jagatprātaḥsavana esha tryahas, tena caturthasyāhno rūpam 6 tā u pañcadaśānushṭubha. ānushṭubham hy etad ahas, tena caturthasyāhno rūpam 7 tā u viṃsatir gāyatriyaḥ. punaḥ prāyaṇīyam hy etad ahas, tena caturthasyāhno rūpam 8 tad etad astutam aṣastam ayātayāma sūktam yajña eva sākshāt. tad yad etac caturthasyāhna ājyam bhavati, yajñād eva tad yajñam tanvate, vācam eva tat punar upayanti samṭatyai 9 samṭatais tryahair avyavachinnair yanti ya evam vidvāṁso yanti 10 vāyo śukro ayāmi te, vihi hotrā avītā, vāyo śatam harīṇām, indraś ca vāyav eshām somānām, ā cikitāna sukratū, ā no viśvābhir ūtibhis, tyam u vo aprahaṇam, apa tyam vṛjinaṁ ripum, ambitame nadītama ity ānushṭubham praṅgam. eti ca preti ca śukravac caturthe 'hani caturthasyāhno rūpam 11 tam tvā yajñebhir īmaha iti marutvatīyasya pratipad. īmaha ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpam 12 idaṁ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathamenaḥnā samāna ātānaś, caturthe 'hani caturthasyāhno rūpam 13 śrudhī havam indra mā rishanya iti sūktam havavac caturthe 'hani caturthasyāhno rūpam 14 marutvāñ indra vṛishabho ranayeti sūktam, ugram sahodām iha tam huvemeti havavac caturthe 'hani caturthasyāhno rūpam 15 tad u traishṭubham. tena pratishṭhitapadena savanam dādhārāyatanād evaitena na pracyavata 16 imam nu māyinaṁ huva iti paryāso havavāṅś caturthe 'hani caturthasyāhno rūpam 17 tā u gāyatriyo. gāyatriyo vā etasya tryahasya madhyamadinam vahanti 18 tad vai tac chando vahati yasmin nivid

dhīyate. tasmād gāyatrīṣhu nividam dadhāti 19 pibā somam indra mandatu tvā, śrudhī havam vipipānasyādrer iti vairājam prishtham bhavati. bārhathe 'hani caturthe 'hani caturthasyāhno rūpam 20 yad vāvāneti dhāyācyutā 21 tvām id dhi havāmaha iti bṛihato yonim anu nivartayati, bārhatam hy etad ahar āyatanena 22 tvam indra pratūrtishv iti sāmāpragātho, 'śastihā janiteti jātavāṅs caturthe 'hani caturthasyāhno rūpam 23 tyam ū shu vājinam devajūtam iti tārکشو 'cyutah || 4 || 4 ||

1 Kuha śruta indrah kasminn adyeti sūktam vaimadam viriphitam viriphitasya ṛiṣeṣ caturthe 'hani caturthasyāhno rūpam 2 yudhmasya te vṛishabhasya svarāja iti sūktam, ugram gabhīram janushābhy ugram iti jātavac caturthe 'hani caturthasyāhno rūpam 3 tad u traishṭubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 4 tyam u vaḥ satrāsāham iti paryāso. viśvāsu gīrshv āyatam ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpam 5 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrīṣhu nividam dadhāti 6 viśvo devasya netus, tat savitur vareṇyam, ā viśvadevam satpatim iti vaiśvadevasya pratipadanucarau. bārhathe 'hani caturthe 'hani caturthasyāhno rūpam 7 ā devo yātu savitā suratna iti sāvitram. eti caturthe 'hani caturthasyāhno rūpam 8 pra dyāvā yajñaiḥ pṛithivī nāmbhir iti dyāvāpṛithivīyam. preti caturthe 'hani caturthasyāhno rūpam 9 pra ṛibhubhyo dūtam iva vācam ishya ity ārbhavam. preti ca vācam ishya iti ca caturthe 'hani caturthasyāhno rūpam 10 pra śukraitu devī manīsheti vaiśvadevam. preti ca śukravac ca caturthe

'hani caturthasyāhno rūpaṃ 11 tā u vichandasah. santi dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ 12 vaiṣvānarasya sumatau syāmetry āgnimārutasya pratipad, ito jāta iti jātavac caturthe 'hani caturthasyāhno rūpaṃ 13 ka īṃ vyaktā narah sanīlā iti mārutaṃ, nakir hy eshām janūnshi vedeti jātavac caturthe 'hani caturthasyāhno rūpaṃ 14 tā u vichandasah. santi dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ 15 jāta-vedase sunavāma somam iti jātavedasyācyutā 16 gñim naro dīdhitibhir aranyor iti jātavedasyaṃ, hasta-cyutī janayanteti jātavac caturthe 'hani caturthasyāhno rūpaṃ 17 tā u vichandasah. santi virājah santi trisṭubhas, tena caturthasyāhno rūpaṃ ahno rūpaṃ || 5 || 5 ||

Iti pañcamapañcīkāyāṃ prathamo 'dhyāyah.

Ity ekaviṃśādhyaḥ pañcamah khaṇḍah.

1 Gaur vai devatā pañcamam ahar. vahati, triṇavaḥ stomah śākvaram sāma pañktiṣ chando. yathādevatam enena yathāstomam yathāsāma yathāchandasam rādhnoti ya evaṃ veda 2 yad vai neti na preti yat sthitam, tat pañcamasyāhno rūpaṃ 3 yad dhy eva dvitīyam ahas tad etat punar yat pañcamam 4 yad ūrdhvavad yat prativad yad antarvad yad vṛishanvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditam 5 yad dugdhavad yad ūdhavad yad dhenumad yat pṛiṣnimad yan madvad yat paṣurūpaṃ yad adhyāsavad — vikshudrā iva hi paṣavo — yaj jāgatam — jāgatā hi paṣavo — yad bārhatam — bārhatā hi paṣavo — yat pāñktam — pāñktā hi paṣavo — yad vāmam — vāmam hi paṣave — yad dhavishmad — dhavir hi paṣavo — yad vapushmad — vapur hi paṣavo — yac chākvaram yat pāñktam yat kurvad yad dvitīyasyāhno rūpaṃ: etāni vai pañcamasyāhno rūpānīṣṭham ū shu vo atithim usharbudham iti pañcamam

syāhna ājyam bhavati jāgatam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam 7 ā no yajñam divi-sprīṣam, ā no vāyo mahe tane, rathena prīthupā-jasā, bahavaḥ sūracakshasa, imā u vām diviṣṭa-yah, pibā sutasya rasino, devaṃ-devaṃ vo 'vase devaṃ-devam, bṛihād u gāyishe vaca iti bārhatam praṭgam pañcame 'hani pañcamasyāhno rūpam 8 yat pā-ñcajanya yā viṣeti marutvatīyasya pratipat, pāñcaja-nyayeti pañcame 'hani pañcamasyāhno rūpam 9 indra it somapā eka, indra nedīya ed ihy, ut tiṣṭha brahmaṇas pate, 'gnir netā, tvam soma kratubhiḥ, pinvanty apo, bṛihad indrāya gāyateti dvitīyenāhnā samāna ātānaḥ pañcame 'hani pañcamasyāhno rūpam 10 avitāsi sunvato vṛiktabarhisha iti sūktam madvat pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 11 itthā hi soma in mada iti sūktam madvat pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 12 indra piba tubhyam suto madāyati sūktam madvat trai-ṣṭubham. tena pratiṣṭhitapadena savanam dādhrāyata-nād evaitena na pracyavate 13 marutvāñ indra mīdhva iti paryāso. neti na preti pañcame 'hani pañcamasyāhno rūpam 14 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyamdinam vahanti. tad vai tae chando vahati ya-smin nivid dhīyate. tasmād gāyatrīṣu nividaṃ dadhāti || 6 || 1 ||

1 Mahānāmniṣhv atra stuvate śākvareṇa sāmnā rātham-tare 'hani pañcame 'hani pañcamasyāhno rūpam 2 Indro vā etābhir mahān ātmānam niramimīta, tasmān mahānā-mnyo. 'tho ime vai lokā mahānāmnya ime mahānta 3 imān vai lokān Prajāpatiḥ śṛiṣṭvedaṃ sarvam aṣaknod yad idaṃ kiṃca. yad imāñ lokān Prajāpatiḥ śṛiṣṭvedaṃ sarvam aṣaknod yad idaṃ kiṃca tae chakvāryo 'bhavañs,

tac chakvarīṇaṃ śakvarītvaṃ 4 tā ūrdhvāḥ sīmno 'bhyas-
srijata. yad ūrdhvāḥ sīmno 'bhyasrijata tat simā abhavaṃs,
tat simānāṃ simātvam 5 svādor itthā vishūvata, upa
no haribhiḥ sutam, indraṃ viṣvā avivṛidhann ity
anurūpo vṛishanvān priṣnimān madvān vṛidhanvān pañcame
'hani pañcamasyāhno rūpaṃ 6 yad vāvāneti dhāyyācyu-
tā 7 bhi tvā śūra nonuma iti rathamtarasya yonim anu
nivartayati, rathamtaram hy etad ahar āyatanena 8 mo
shu tvā vāghataḥ caneti sāmāpragātho 'dhyāsavān
paṣurūpaṃ pañcame 'hani pañcamasyāhno rūpaṃ 9 tyam
ū shu vājinam devajūtam iti tārکشو 'cyutaḥ || 7 || 2 ||

1 Predam brahma vṛitratūryeshv āvitheti sū-
ktam pāṅktam pañcapadam pañcame 'hani pañcamasyāhno
rūpaṃ 2 indro madāya vāvṛidha iti sūktam madvat
pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rū-
paṃ 3 satrā madāsas tava viṣvajanyā iti sūktam ma-
dvat traishṭubham. tena pratishṭhitapadena savanam dā-
dhārāyatanād evaitena na pracyavate 4 tam indraṃ vā-
jayāmasīti paryāsaḥ, sa vṛishā vṛishabho bhuvad
iti paṣurūpaṃ pañcame 'hani pañcamasyāhno rūpaṃ 5 tā
u gāyatryo. gāyatryo vā etasya tryahasya madhyamdinam
vahanti. tad vai tac chando vahati yasmin nivid dhīyate.
tasmād gāyatrīshu nividaṃ dadhāti 6 tat savitur vṛiṇi-
mahe, 'dyā no deva savitar iti vaiṣvadevasya pratipa-
danucarau. rathamtare 'hani pañcame 'hani pañcamasyāhno
rūpaṃ 7 ud u shya devaḥ savitā damūnā iti sāvitram,
ā dāśushe suvati bhūri vāmam iti vāmam paṣurūpaṃ
pañcame 'hani pañcamasyāhno rūpaṃ 8 mahī dyāvāpri-
thivī iha jyeshṭhe iti dyāvāprithivīyam, ruvad dho-
ksheti paṣurūpaṃ pañcame 'hani pañcamasyāhno rūpaṃ
9 ṛibhur vibhva vāja indro no achety ārbhavam. vājo
vai paṣavaḥ, paṣurūpaṃ pañcame 'hani pañcamasyāhno rū-

pam 10 stushe janam suvratam navyasībhir iti vai-
 svadevam adhyāsavat paṣurūpam pañcame 'hani pañcama-
 syāhno rūpam 11 havish pāntam ajaram svarvidīty
 āgnimārutasya pratipad. dhavishmat pañcame 'hani pañca-
 masyāhno rūpam 12 vapur nu tac cikitushe cid astv
 iti mārutam vapushmat pañcame 'hani pañcamasyāhno rū-
 pam 13 jātavedase sunavāma somain iti jātavedasyā-
 cyutā 14 gnir hotā grīhapatiḥ sa rājeti jātavedasyam
 adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rū-
 pam || 8 || 3 ||

1 Devakshetram vā etad yat shashṭham ahar. deva-
 kshetram vā eta āgachanti ye shashṭham ahar āgachanti
 2 na vai devā anyonyasya grīhe vasanti, nartur ṛitor grīhe
 vasatīty āhus. tad yathāyatham ṛitviḥ ṛituyājān yajanty
 asampradāyam. tad yathartv ṛitūn kalpayanti, yathāyatham
 janatās 3 tad āhur: nartupraishaiḥ preshitavyam nartuprai-
 shair vashaṭkrītyam. vāg vā ṛitupraishā, āpyate vai vāk
 shashṭhe 'hanīti 4 yad ṛitupraishaiḥ preshyeyur yad ṛitu-
 praishair vashaṭkuryur, vācam eva tad āptām śrāntām ṛi-
 kṇavahīm vahaṛāviṇīm ṛicheyur 5 yad v ebhir na pre-
 shyeyur yad v ebhir na vashaṭkuryur, acyutād yajñasya
 cyaveran, yajñāt prānāt Prajāpateḥ paṣubhyo jihmā iyus
 6 tasmād ṛigmebhya evādhi preshitavyam, ṛigmebhyo 'dhi
 vashaṭkrītyam. tan na vācam āptām śrāntām rikṇavahīm
 vahaṛāviṇīm ṛichanti, nācyutād yajñasya cyavante, na ya-
 jñāt prānāt Prajāpateḥ paṣubhyo jihmā yanti || 9 || 4 ||

1 Pārucchepīr upadadhati pūrvayoh savanayoh purastāt
 prasthitayājyānām. rohitam vai nāmaitac chando yat pāru-
 cchepam. etena vā Indrah sapta svargāṅl lokān arohad
 2 rohati sapta svargāṅl lokān ya evam veda 3 tad āhur:
 yat pañcapadā eva pañcamasyāhno rūpam shaṭpadāḥ sha-
 shṭhasyātha kasmāt saptapadāḥ shashṭhe 'hañ chasyanta

iti 4 shadbhir eva padaiḥ shashṭham ahar āpnuvanty apachidyevaitad ahar yat saptamaṁ, tad eva saptamena padenābhyārabhya vasanti. vācam eva tat punar upayanti, samātatyai 5 samtatais tryahair avyāvachinnair yanti ya evaṁ vidvāṁso yanti || 10 || ॥

1 Devāsura vā eshu lokeshu samayatanta. te vai devāḥ shashṭhenaivāhnaibhyo lokebhyo 'surān prāṇudanta. teshāṁ yāny antarhastīnāni vasūny āsāṁs, tāny ādāya samudram praupyanta. ta etenaiva chandasānuhāyāntarhastīnāni vasūny ādadata. tad yad etat padam punaḥpadam, sa evāṅkuṣa āsāñjanāyā 2 dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṁ veda || 11 || ॥

1 Dyaur vai devatā shashṭham ahar vahati, trayastrīṁśaḥ stomo raivatam sāmāticchandāḥ chando. yathādevatam enena yathāstomam yathāsāma yathāchandasaṁ rādhnoti ya evaṁ veda 2 yad vai samānodarkam, tat shashṭhasyāhno rūpam. yad dhy eva tṛtīyam abas tad etat punar yat shashṭham. yad aśvavad yad antavad yat punarāvṛittam yat punarnirittam yad ratavad yat paryastavad yat trivad yad antarūpam, yad uttame pade devatā nirucyate, yad asau loko 'bhyudito 3 yat pārucchepam yat saptapadam yan nārāṣaṁsam yan nābhānedishṭham yad raivatam yad atichandā yat kṛitam yat tṛtīyasyāhno rūpam: etāni vai shashṭhasyāhno rūpāny 4 ayam jāyata manusho dharīmaṇīti shashṭhasyāhna ājyam bhavati pārucchepam atichandāḥ saptapadam shashṭhe 'hani shashṭhasyāhno rūpam 5 stīrṇam barhir upa no yāhi vītaya, ā vām ratho niyūtṽn vakshad avase, sushumā yātam adribhir, yuvām stomebhir devayanto aśvinā, var maha indra, vṛishann indrā, stu śrausha, o shū no agne śṛiṇuhi tvam īlito, ye devāso divy ekādaśa sthe, yam adadāḥ rabhasam ṛiṇacyutam iti praūgam pārucchepam

atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rū-
 paṃ 6 sa pūrvo mahānām iti marutvatīyasya pratipad.
 anto vai mahad, antaḥ shashṭham ahaḥ shashṭhe 'hani sha-
 shṭhasyāhno rūpaṃ 7 traya indrasya somā, indra ne-
 dīya ed ihi, pra nūnam brahmaṇas patir, agnir
 netā, tvam soma kratubhiḥ, pinvanty apo, nakih
 sudāso ratham iti tritīyenāhnā samāna ātānaḥ shashṭhe
 'hani shashṭhasyāhno rūpaṃ 8 yam tvam ratham indra
 medhasātaya iti sūktam pārucechepam atichandāḥ sapta-
 padaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 9 sa yo vṛi-
 shā vṛishṇyebhiḥ samokā iti sūktam samānodarkam
 shashṭhe 'hani shashṭhasyāhno rūpaṃ 10 indra marutva
 iha pāhi somam iti sūktam, tebhiḥ sākam pibatu
 vṛitrakhāda ity: anto vai khādo, 'ntaḥ shashṭham ahaḥ
 shashṭhe 'hani shashṭhasyāhno rūpaṃ 11 tad u traisṭu-
 bham. tena pratishṭhitapadena savanam dādharāyatanād
 evaitena na pracyavate 12 'yam ha yena vā idam iti
 paryāsaḥ, svar marutvatā jitam ity: anto vai jitam,
 antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rū-
 paṃ 13 tā u gāyatriyo. gāyatriyo vā etasya tryahasya ma-
 dhyamdinam vahanti. tad vai tac chando vahati yasmin
 nivid dhīyate. tasmād gāyatrīshu nividam dadhāti 14 re-
 vatīr naḥ sadhamāde, revāñ id revata stoteti rai-
 vatam priṣṭham bhavati. bārhathe 'hani shashṭhe 'hani sha-
 shṭhasyāhno rūpaṃ 15 yad vāvāneti dhāyācyutā 16 tvām
 id dhi havāmaha iti bṛihato yonim anu nivartayati. bā-
 rhatam hy etad ahar āyatanene 17 ndram id devatātaya
 iti sāmāpragātho nirittavān shashṭhe 'hani shashṭhasyāhno
 rūpaṃ 18 tyam ū shu vājinam devajūtam iti tārksṇyo
 'cyutaḥ || 12 || 7 ||

1 Indra yāhy upa naḥ parāvata iti sūktam pā-
 rucechepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭha-

syāhno rūpam 2 pra ghā nv asya mahato mahānīti
 sūktam samānodarkam shashṭhe 'hani shashṭhasyāhno rū-
 pam 3 abhūr eko rāyipate rayīnām iti sūktam, ra-
 tham ā tishṭha tuvinṛimṇa bhīmam ity: anto vai
 sthitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyā-
 hno rūpam 4 tad u traishṭubham. tena pratishṭhitapadena
 savanam dādbārāyatanād evaitena na pracyavata 5 upa no
 haribhiḥ sutam iti paryāsaḥ samānodarkam shashṭhe
 'hani shashṭhasyāhno rūpam 6 tā u gāyatriyo. gāyatriyo vā
 etasya tryahasya madhyamdinam vahanti. tad vai tac cha-
 ndo vahati yasmin nivid dhīyate. tasmād gāyatrīshu nivi-
 dam dadhāty 7 abhi tyam devam savitāram oṇyor
 iti vaiśvadevasya pratipad atichandāḥ shashṭhe 'hani sha-
 shṭhasyāhno rūpam 8 tat savitur vareṇyam, dosho
 āgād ity anucaro. 'nto vai. gatam, antaḥ shashṭham ahaḥ
 shashṭhe 'hani shashṭhasyāhno rūpam 9 ud u shya devaḥ
 savitā savāyetye sāvitram, saṣvattamam tadapā va-
 hnir asthād ity: anto vai sthitam, antaḥ shashṭham ahaḥ
 shashṭhe 'hani shashṭhasyāhno rūpam 10 katarā pūrvā
 katarāparāyor iti dyāvāprithivīyam samānodarkam sha-
 shṭhe 'hani shashṭhasyāhno rūpam 11 kim u śreshṭhaḥ
 kim yavishṭho na ājagann, upa no vājā adhva-
 ram ṛibhukshā ity ārbhavam nārāṇsam trivat shashṭhe
 'hani shashṭhasyāhno rūpam 12 idam itthā raudram
 gūrtavacā, ye yajñena dakṣhiṇayā samaktā iti vai-
 švadevam || 13 || s ||

1 Nābhānedishṭham śaṇsati 2 Nābhānedishṭham vai Mā-
 navam brahmacaryam vasantam bhrātaro nirabhajan. so
 'bravīd etya: kim mahyam abhāktety. etam eva nishṭhāvam
 avavaditāram ity abruvaṇs. tasmād dhāpy etarhi pitaram
 putrā: nishṭhāvo 'vavaditety evācakshate 3 sa pitaram etyā-
 bravīt: tvām ha vāva mahyam tatābhākshur iti. tam pitā-

bravīn: mā putraka tad ādrithā. Aṅgirasō vā ime svar-
 rgāya lokāya satram āsate, te shashṭham-shashṭham evāhar
 āgatya muhyanti. tām ete sūkte shashṭhe 'hani śaṁsaya,
 teshām yat sahasraṁ satrapariveshaṇaṁ tat te svar yanto
 dāsyantīti. tatheti 4 tām upait: prati grībhṇīta māna-
 vaṁ sumedhasa iti. tam abruvan: kimkāmo vadasīti, dam
 eva vaḥ shashṭham ahaḥ prajñāpayānīty abravīd, atha yad
 va etat sahasraṁ satrapariveshaṇaṁ tan me svar yanto
 datteti. tatheti. tām ete sūkte shashṭhe 'hany aśaṁsayat,
 tato vai te pra yajñam ajānan pra svargaṁ lokaṁ 5 tad
 yad ete sūkte shashṭhe 'hani śaṁsati, yajñasya prajñātyai
 svargasya lokasyānukhyātyai 6 tam svar yanto 'bruvann:
 etat te brāhmaṇa sahasraṁ iti. tad enaṁ samākurvāṇam
 puruṣaḥ kṛṣṇaśavāsy uttarata upotthāyābravīn: mama
 vā idam, mama vai vāstuham iti. so 'bravīn: mahyam vā
 idam adur iti. tam abravīt: tad vai nau tavaiva pitari
 praṣṇa iti. sa pitaram ait, tam pitābravīn: nanu te putra-
 kādūṣṛ ity. adur eva ma, ity abravīt, tat tu me puruṣaḥ
 kṛṣṇaśavāsy uttarata upodatiṣṭhan: mama vā idam,
 mama vai vāstuham ity āditeti. tam pitābravīt: tasyaiva
 putraka, tat-taṭ tu sa tubhyam dāsyatīti. sa punar etyā-
 bravīt: tava ha vāva kila bhagava idam iti me pitāheti.
 so 'bravīt: tad ahaṁ tubhyam eva dadāmi ya eva satyam
 avādīr iti 7 tasmād evaṁ vidushā satyam eva vaditavyam
 8 sa esha sahasrasanir mantro yan nābhānediṣṭha 9 upai-
 naṁ sahasraṁ namati, pra shashṭhenāhnā svargaṁ lokaṁ
 jānāti ya evaṁ veda || 14 || 9 ||

1 Tāny etāni sahaacarāṇy ity ācakshate: nābhānedi-
 ṣṭham vālakhilyā vṛṣhākapiṁ evayāmaruṭam, tāni sahaiva
 śaṁsed 2 yad eshaṁ antariyāt, tad yajamānasyāntariyād
 3 yadi nābhānediṣṭham reto 'syāntariyād, yadi vālakhilyāḥ
 prāṇān asyāntariyād, yadi vṛṣhākapiṁ ātmānam asyānta-

riyād, yady evayāmarutam pratishṭhāyā enaṃ cyāvayed
 daivyai ca mānushyai ca 4 nābhānedishṭhenaiva reto 'si-
 űcat, tad vālakhilyābhir vyakarot, Sukīrtinā Kākshīvatena
 yoniṃ vyahāpayad: urau yathā tava śarman made-
 meti. tasmāj jyāyān san garbhaḥ kanīyānsaṃ santaṃ yo-
 niṃ na hinasti, brahmaṇā hi sa kṛipta. evayāmarutaitavai
 karoti, tenedaṃ sarvam etavai kṛitam eti yad idaṃ kim-
 cāśhaṣ ca kṛishṇam ahar arjunaṃ cety āgnimāru-
 tasya pratipad, ahaṣ cāhaṣ ceti punarāvṛittam punarni-
 nṛittam shashṭhe 'hani shashṭhasyāhno rūpam 6 madhvo
 vo nāma mārutam yajatrā iti mārutam bahvabhivyāhri-
 tyam. anto vai bahv, antaḥ shashṭham ahaḥ shashṭhe 'hani
 shashṭhasyāhno rūpam 7 jātavedase sunavāma somam
 iti jātavedasyācyutā 8 sa pratnathā sahasā jāyamāna
 iti jātavedasyaṃ samānodarkam shashṭhe 'hani shashṭha-
 syāhno rūpam 9 dhārayan-dhārayaṇṇ iti śaṇṣati, prasraṇṣād
 vā antasya bibhāya. tad yathā punarāgrantham punarni-
 grantham antam badhnīyān mayūkham vāntato dhāraṇāya
 nihanyāt, tādrik tad yad dhārayan-dhārayaṇṇ iti śaṇṣati
 samṭatyai 10 samṭatais tryahair avyavachinnair yanti ya
 evaṃ vidvāṇso yanti yanti || 15 || 10 ||

Iti pañcamapañcikaṃ dvitīyo 'dhyāyaḥ.

Iti dvāvīṣādhyaḃe daśamaḥ khaṇḍaḥ.

1 Yad vā eti ca preti ca tat saptamasyāhno rūpam
 2 yad dhy eva prathamam ahas tad evaitat punar yat sa-
 ptamam 3 yad yuktavad yad rathavad yad āṣumad yat pi-
 bavad, yat prathame pade devatā nirucyate, yad ayaṃ loko
 'bhyudito 4 yaj jātavad yad aniruktaṃ 5 yat karishyad yat
 prathamasyāhno rūpam: etāni vai saptamasyāhno rūpāṇi
 6 samudrād ūrmir madhumāñ ud ārad iti saptamasyā-
 hna ājyam bhavaty aniruktaṃ saptame 'hani saptamasyāhno
 rūpam 7 vāg vai samudro. na vai vāk kshīyate, na samu-

draḥ kshīyate. tad yad etat saptamasyāhna ājyam bhavati, yajñād eva tad yajñam tanvate, vācam eva tat punar upayanti samtatyai 8 samtatais tryahair avyavachinnair yanti ya evaṃ vidvāṃso yanty 9 āpyante vai stomā, āpyante chandāṃsi shashṭhe 'hani. tad yathaivāda ājyenāvadānāni punaḥ pratyabhighārayanty ayātayāmatāyā, evaṃ evaitat stomāṃś ca chandāṃsi ca punaḥ pratyupayanty ayātayāmatāyāi yad etat saptamasyāhna ājyam bhavati 10 tad u traishtubham. trishtupprātahsavana esha tryaha 11 ā vāyo bhūsha śucipā upa naḥ, pra yābhir yāsi dāśvāṃsam ach, ā no niyudbhiḥ śatinībhir adhvaram, pra sotā jiro adhvareshv asthād, ye vāyava indramādanāso, yā vām śataṃ niyuto yāḥ sahasram, pra yad vām mitrāvaruṇā spūrdhann, ā gomatā nāsatyā rathen, ā no deva śavasā yāhi śushmin, pra vo yajñeshu devayanto arcan, pra kshodasā dhāyasā sasra esheti prāṅgam. eti ca preti ca saptame 'hani saptamasyāhno rūpaṃ. tad u traishtubham. trishtupprātahsavana esha tryaha 12 ā tvā ratham yathotaya, idaṃ vaso sutam andha, indra nediya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathamenāhnā samāna ātānaḥ saptame 'hani saptamasyāhno rūpaṃ 13 kayā śubhā savayasah sanīlā iti sūktam, na jāyamāno naśate na jāta iti jātavat saptame 'hani saptamasyāhno rūpaṃ 14 tad u kayāśubhīyam. etad vai samjñānaṃ samtani sūktam yat kayāśubhīyam. etena ha vā Indro 'gastyo Marutas te samajānata. tad yat kayāśubhīyam śaṅsati, samjñātyā eva 15 tad v āyushyam. tad yo 'sya priyaḥ syāt, kuryād evāsya kayāśubhīyam 16 tad u traishtubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 17 tyam su mesham

mahayā svarvidam iti sūktam, atyaṃ na vājaṃ havanasyadam ratham iti rathavat saptame 'hani saptamasyāhno rūpaṃ 18 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividam dadhāti 19 mithunāni sūktāni śasyante traishṭubhāni ca jāgātāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi cerava iti bṛihatprishṭham bhavati saptame 'hani 21 yad eva shashṭhasyāhnaḥ tad 22 yad vai rathamtaram tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathamtaram tac chākvaṃ yad bṛihat tad raivataṃ 23 tad yad bṛihatprishṭham bhavati, bṛihataiva tad bṛihat pratyuttabhnuvanty astomakṛintatrāya 24 yad rathamtaram syāt, kṛintatram syāt 25 tasmād bṛihad eva kartavyam 26 yad vāvāneti dhāyācyutā 27 bhi tvā śūra nonuma iti rathamtarasya yonim anu nivartayati. rathamtaram hy etad ahar āyatanena 28 pibā sutasya rasina iti sāmāpragāthaḥ pibavān saptame 'hani saptamasyāhno rūpaṃ 29 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutah || 16 || 1 ||

1 Indrasya nu vīryāṇi pra vocam iti sūktam. preti saptame 'hani saptamasyāhno rūpaṃ 2 tad u traishṭubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 3 'bhi tyam mesham puruhūtam ṛigmiyam iti sūktam. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyo vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīshu nividam dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jāgātāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau.

rāthamtare 'hani saptame 'hani saptamasyāhno rūpam
 7 abhi tvā deva savitar iti sāvitram. yad vāva preti
 tad abhīti saptame 'hani saptamasyāhno rūpam 8 pretām
 yajñasya sambhuveti dyāvāprithivīyam. preti saptame
 'hani saptamasyāhno rūpam 9 ayam devāya janmana
 ity ārbhavam jātavat saptame 'hani saptamasyāhno rūpam
 10 ā yāhi vanasā saheti dvipadāḥ śaṁsati. dvipād vai
 puruṣaḥ catuṣpādāḥ paśavaḥ paśavaḥ chandomāḥ, paśū-
 nām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajamānam
 eva tad dvipratishṭham catuṣpātsu paśuṣhu pratishṭhāpa-
 yaty 11 abhir agne duvo gira iti vaiṣvadevam. eti sa-
 ptame 'hani saptamasyāhno rūpam 12 tāny u gāyatrāṇi.
 gāyatratrītiyasavana esha tryaho 13 vaiṣvānaro ajīja-
 nad ity āgnimārutasya pratipaj. jātavat saptame 'hani sa-
 ptamasyāhno rūpam 14 pra yat vas trishṭubham isham
 iti mārutam. preti saptame 'hani saptamasyāhno rūpam
 15 jātavedase sunavāma somam iti jātavedasyācyutā
 16 dūtam vo viṣvavedasam iti jātavedasyam aniruktam
 saptame 'hani saptamasyāhno rūpam 17 tāny u gāyatrāṇi.
 gāyatratrītiyasavana esha tryahaḥ || 17 || 2 ||

1 Yad vai neti na preti yat sthitam, tad aṣṭamasyā-
 hno rūpam 2 yad dhy eva dvitīyam ahas tad evaitat punar
 yad aṣṭamam 3 yad ūrdhvavad yat prativā yad antarvad
 yad vṛishanvad yad vṛidhanvad, yan madhyame pade de-
 vatā nirucyate, yad antariksham abhyuditam 4 yad dvya-
 gni yan mahadvad yad dvihūtavad yat punarvad yat ku-
 rvad 5 yad dvitīyasyāhno rūpam: etāni vā aṣṭamasyāhno
 rūpāṇy 6 agniṁ vo devam agnibhiḥ sajoshā ity aṣṭa-
 masyāhna ājyam bhavati dyvagny aṣṭame 'hany aṣṭama-
 syāhno rūpam 7 tad u trishṭubham. trishṭupprātahsavana
 esha tryahaḥ 8 kuvid aṅga namasā ye vṛidhāsaḥ, pī-
 vo annāṁ rayivṛidhaḥ sumēdhā, uchann ushasaḥ

sudinā ariprā, uṣantā dūtā na dabhāya gopā,
yāvat taras tanvo yāvad ojaḥ, prati vām sūra
udite sūktair, dhenuḥ prasnasya kāmyaṁ duhānā,
brahmā ṇa indropa yāhi vidvān, ūrdhvo agniḥ
sumatiṁ vasvo aśred, uta syā naḥ sarasvatī
jushāṇeti praṭigam prativad antarvad dvihūtavad ūrdhva-
vad aṣṭame 'hany aṣṭamasyāhno rūpaṁ 9 tad u trai-
śṭubhaṁ. trishṭupprātaḥsavana esha tryaho 10 viśvāna-
rasya vas patim, indra it somapā eka, indra ne-
dīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā,
tvam soma kratubhiḥ, pinvanti apo, bṛihad in-
drāya gāyateti dvitīyenāhnā samāna ātāno 'ṣṭame 'hany
aṣṭamasyāhno rūpaṁ 11 śaṁsā mahām indraṁ ya-
smīn viśvā iti sūktam mahadvad aṣṭame 'hany aṣṭa-
masyāhno rūpaṁ 12 mahaṣ cit tvam indra yata etān
iti sūktam mahadvad aṣṭame 'hany aṣṭamasyāhno rūpaṁ
13 pibā somam abhi yam ugra tarda iti sūktam,
ūrvam gavyam mahi grīṇāna indreti mahadvad
aṣṭame 'hany aṣṭamasyāhno rūpaṁ 14 mahāñ indro
nṛivad ā carshaṇiprā iti sūktam mahadvad aṣṭame
'hany aṣṭamasyāhno rūpaṁ 15 tad u trishṭubhaṁ. tena
pratishṭhitapadena savanaṁ dādharāyatanād evaitena na
pracyavate 16 tam asya dyāvāpṛithivī sacetaseti sū-
ktam, yad ait kṛiṇvāno mahimānam indriyam iti
mahadvad aṣṭame 'hany aṣṭamasyāhno rūpaṁ 17 tad u
jāgatam. jagatyō vā etasya tryahasya madhyamdinam va-
hanti. tad vai tac chando vahati yasmin nivid dhīyate.
tasmā jagatīshu nividam dadhāti 18 mithunāni sūktāni śa-
syante trishṭubhāni ca jāgatāni ca. mithunam vai paṣa-
vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 19 maha-
dvanti sūktāni śasyante. mahad vā antariksham, antari-
kshasyāptyai 20 pañca sūktāni śasyante. pañcapadā pa-

ñkṭiḥ pāṅkto yajñāḥ pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyā 21 abhi tvā śūra nonumo, 'bhi tvā pūrvapītaya iti ratham̐taram prishṭham bhavaty asṭame 'hani 22 yad vāvāneti dhāyyācyutā 23 tvām id dhi havāmaha iti bṛihato yonim anu nivartayati. bārha- tam hy etad ahar āyataneno²⁴ bhayaṃ śṛiṇavac ca na iti sāmāpragātho. yac cedam adya yad u ca hya āsīd iti bārhaṭe 'hany asṭame 'hany asṭamasyāhno rūpaṃ 25 tyam ū shu vājinam devajūtam iti tārkshyo 'cyutaḥ || 18 || ॥

1 Apūrvyā purutamāny asmā iti sūktam, mahe vīrāya tavase turāyēti mahadvad asṭame 'hany asṭa- masyāhno rūpaṃ. tāṃ su te kīrtim maghavan mahi- tveti sūktam mahadvad asṭame 'hany asṭamasyāhno rū- paṃ. tvam mahāñ indra yo ha śushmair iti sūktam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ. tvam mahāñ indra tubhyaṃ ha kshā iti sūktam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 2 tad u traishṭubhaṃ. tena pratishṭbitapadena savanam dādharāyatanād evaitena na prayavate 3 divaḥ cid asya varimā vi papratha iti sūktam, indraṃ na mahneti mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyō vā etasya tryahasya madhyam̐dinam vahanti. tad vai tac cha- ndo vahati yasmin nivid dhīyate. tasmāj jagatīshu nividam dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jā- gatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, pa- ṣūnām avaruddhyai 6 mahadvanti sūktāni śasyante. mahad vā antariksham, antarikshasyūptyai. pañca-pañca sūktāni śasyante. pañcapadā pāṅktiḥ pāṅkto yajñāḥ pāṅktāḥ paṣa- vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 7 tāni dve- dhā, pañcānyāni pañcānyāni, daśa sampadyante: sā daśinī virāl. annam virāl annam paṣavaḥ paṣavaḥ chandomāḥ, pa- ṣūnām avaruddhyai 8 viśvo devasya netus, tat savitur

vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya
 pratipadanucarau. bārbate 'hany asṭame 'hany asṭama-
 syāhno rūpaṃ 9 hiraṇyapāṇim ūtaya iti sāvitram
 ūrdhvavad asṭame 'hany asṭamasyāhno rūpaṃ 10 mahī
 dyauḥ prithivī ca na iti dyāvāprithivīyam mahadvad
 asṭame 'hany asṭamasyāhno rūpaṃ 11 yuvānā pitarā
 punar ity ārbhavam punarvad asṭame 'hany asṭamasyā-
 hno rūpaṃ 12 imā nu kam bhuvanā sīshadhāmeti
 dvipadāḥ śaṁsati. dvipād vai puruṣaḥ catuṣpādāḥ paṣa-
 vaḥ paśavaḥ chandomāḥ, paśūnām avaruddhyai. tad yad
 dvipadāḥ śaṁsati, yajamānam eva tad dvipratishṭhaṃ catu-
 ṣpātsu paśuṣu pratishṭhāpayati 13 devānām id avo
 mahad iti vaiṣvadevaṃ mahadvad asṭame 'hany asṭa-
 masyāhno rūpaṃ 14 tāny u gāyatrāṇi. gāyatrātritiyasavana
 esha tryaha 15 ṛitāvānaṃ vaiṣvānaram ity āgnimāruta-
 sya pratipad, agnir vaiṣvānaro mahān iti mahadvad
 asṭame 'hany asṭamasyāhno rūpaṃ 16 krīḷaṃ vaḥ ṣa-
 rdho mārutam iti mārutaṃ, jambhe rasasya vāvri-
 dha iti vṛidhanvad asṭame 'hany asṭamasyāhno rūpaṃ
 17 jātavedase sunavāma somam iti jātavedasyācyu-
 tā 18 gne mṛīḷa mahāū asīti jātavedasyam mahadvad
 asṭame 'hany asṭamasyāhno rūpaṃ 19 tāny u gāyatrāṇi.
 gāyatrātritiyasavana esha tryaha esha tryahaḥ || 19 || 4 ||

Iti pañcamapañcikaḥ tritīyo 'dhyāyḥ.

Iti trayoṇiṣṭdhyāye catuṣṭhaḥ khaṇḍaḥ.

1 Yad vai samānodarkam, tan navamasyāhno rūpaṃ
 2 yad dhy eva tritīyam ahas tad evaitat punar yan nava-
 mam 3 yad aṣvavad yad antavad yat punarāvṛittam yat
 punarnirittam yad ratavad yat paryastavad yat trivad
 yad antarūpaṃ, yad uttame pade devatā nirucyate, yad
 asau loko 'bhyudito 4 yac chucivad yat satyavad yat kshe-
 tivad yad gatavad yad okavad 5 yat kṛitam yat tritīyasā-

hno rūpam: etāni vai navamasyāhno rūpāṇy 6 aganma mahā namasā yavishṭham iti navamasyāhna ājyam bhavati gatavan navame 'hani navamasyāhno rūpam 7 tad u traishṭubham. trishṭupprātaḥsavāna esha tryahaḥ 8 pra vīrayā śucayo dadrire te, te satyena manasā dīdhyaṇā, divi kshayantā rajasah prithivyām, ā vi-śvavārāśvinā gatam no, 'yam soma indra tubhyam sunva ā tu, pra brahmāṇo aṅgirasō nakshanta, sarasvatīm devayanto havanta, ā no divo bṛihatā parvatād ā, sarasvaty abhi no neshi vasya iti praṭgam śucivat satyavat kshetivad gatavad okavan navame 'hani navamasyāhno rūpam 9 tad u traishṭubham. trishṭupprātaḥsavāna esha tryahas 10 tam-tam id rādhase mahe, traya indrasya somā, indra nedīya ed ihi, pra nūnam brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanty apo, nakiḥ sudāso ratham iti trītyenāhnā samāna ātāno navame 'hani navamasyāhno rūpam 11 indraḥ svāhā pibatu yasya soma iti sūktam. anto vai svāhākāro, 'nto navamam ahar navame 'hani navamasyāhno rūpam 12 gāyat sāma nabhanyam yathā ver iti sūktam, arcāma tad vāvṛidhānam svarvad ity: anto vai svar, anto navamam ahar navame 'hani navamasyāhno rūpam 13 tishṭhā harī ratha ā yujyamāneti sūktam. anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 14 imā u tvā purutamasya kārora iti sūktam, dhiyo ratheshṭhām ity: anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 15 tad u traishṭubham. tena prati-ṣṭhītapadena savanam dādharāyatanād evaitena na pracyavate 16 pra mandine pitumad arcatā vaca iti sūktam samānodarkam navame 'hani navamasyāhno rūpam 17 tad u jāgatam. jagatyō vā etasya tryahasya madhyamdinam

valanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāḥ jagatīṣhu nividam dadhāti 18 mithunāni sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandomāḥ, paṣūnām avaruddhyai 19 pañca sūktāni śasyante. pañcapadā pañktiḥ pāñkto yajñah pāñktāḥ paśavaḥ paśavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi cerava iti bṛihatprishtham bhavati navame 'hani 21 yad vāvāneti dhāyācyutābhi tvā śūra nonuma iti rathamtarasya yonim anu nivartayati. rāthamtaram hy etad ahar āyataneन्द्रa tridhātu śaraṇam iti sāmāpragāthas trivān navame 'hani navamasyāhno rūpaṁ. tyam ū shu vājinam devajūtam iti tārksyho 'cyutah || 20 || 1 ||

1 Saṁ ca tve jagmur gira indra pūrvīr iti sūktam gatavan navame 'hani navamasyāhno rūpaṁ 2 kadā bhuvan rathakshayāni brahmeti sūktam kshetivad antarūpaṁ. kshetīva vā antam gatvā, navame 'hani navamasyāhno rūpaṁ 3 ā satyo yātu maghavāñ ṛijishīti sūktam satyavan navame 'hani navamasyāhno rūpaṁ 4 tat ta indriyam paramam parācair iti sūktam. anto vai paramam, anto navamam ahar navame 'hani navamasyāhno rūpaṁ 5 tad u traisṭubham. tena pratishṭhitapadena savanam dādhrāyatanād evaitena na pracyavate 6 'ham bhuvam vasunah pūrvyas patir iti sūktam, aham dhanāni saṁ jayāmi śasvata ity: anto vai jitam, anto navamam ahar navame 'hani navamasyāhno rūpaṁ 7 tad u jāgataṁ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāḥ jagatīṣhu nividam dadhāti 8 mithunāni sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandomāḥ, paṣūnām avaruddhyai. pañcapañca sūktāni śasyante. pañcapadā pañktiḥ pāñkto yajñah

pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tāni dvedhā, pañcānyāni pañcānyāni, daṣa sampadyante: sā daṣiṇī virāl. annam virāl annam paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 9 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthamtare 'hani navame 'hani navamasyāhno rūpam 10 dosho āgād iti sāvitram. anto vai gatam, anto navamam ahar navame 'hani navamasyāhno rūpam 11 pra vām mahi dyavi abhīti dyāvāprithivīyam, śuci upa praśastaya iti śucivan navame 'hani navamasyāhno rūpam 12 indra ishe dadātu nas, te no ratnāni dhattanety ārbhavam, trir ā sāptāni sunvata iti trivan navame 'hani navamasyāhno rūpam 13 babhrur eko vishuṇaḥ sūnaro yuветi dvipadāḥ śaṁsati. dvipād vai puruṣaḥ catuṣpādāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajamānam eva tad dvipratishṭham catuṣpātsu paṣuṣhu pratishṭhāpayati 14 ye triṇṣati trayas para iti vaiṣvadevam trivan navame 'hani navamasyāhno rūpam 15 tāny u gāyatrāṇi. gāyatrātrītiyasavana esha tryaho 16 vaiṣvānaro na ūtaya ity āgnimārutasya pratipad, ā pra yātu parāvata ity: anto vai parāvato, 'nto navamam ahar navame 'hani navamasyāhno rūpam 17 maruto yasya hi kshaya iti mārutam kshetivād antarūpam. kshetīva vā antam gatvā, navame 'hani navamasyāhno rūpam 18 jātavedase sunavāma somam iti jātavedasyācyutā 19 prāgnaye vācam īrayeti jātavedasyam samānodarkam navame 'hani navamasyāhno rūpam 20 sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti śaṁsati. bahu vā etasmin navarātre kiṁca-kiṁca vāraṇam kriyate, śāntyā eva. tad yat: sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti śaṁsati, sarvasmād evaināns tad enasaḥ

pramuñcati 21 tāny u gāyatrāṇi. gāyatratrītiyasavana esha tryahaḥ || 21 || २ ||

1 Prishṭhyah shalaham upayanti. yathā vai mukham evam prishṭhyah shalahas. tad yathāntaram mukhasya jihvā tālu dantā, evam chandomā. atha yenaiva vācam vyākaroti yena svādu cāsvādu ca vijānāti, tad daṣamam ahar 2 yathā vai nāsike evam prishṭhyah shalahas. tad yathāntaram nāsikayor, evam chandomā. atha yenaiva gandhān vijānāti, tad daṣamam ahar 3 yathā vā akshy evam prishṭhyah shalahas. tad yathāntaram akshṇaḥ kṛishṇam, evam chandomā. atha yaiva kanīnikā yena paśyati, tad daṣamam ahar 4 yathā vai karna evam prishṭhyah shalahas. tad yathāntaram karnasyaivam chandomā. atha yenaiva śṛiṇoti, tad daṣamam ahar 5 śṛīr vai daṣamam ahar, śṛiyam vā eta āgachanti ye daṣamam ahar āgachanti. tasmād daṣamam ahar avivākyam bhavati: mā śṛiyo 'vavādishmeti, duravavadam hi śreyasas 6 te tataḥ sarpanti 7 te mārjayante 8 te patnīśālām samprapadyante 9 teshām ya etām āhutim vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 10 iha rameha ramadhvam, iha dhṛitir iha svadhṛitir, Agne vāt, svāhā vāl iti 11 sa yad iha ramety āhāsminn evaināns tal loke ramayatiha ramadhvam iti yad āha, prajāṃ evaishu tad ramayatiha dhṛitir iha svadhṛitir iti yad āha, prajāṃ caiva tad vācam ca yajamāneshu dadhāty. Agne vāl iti ratham-taram, svāhā vāl iti bṛihad 12 devānām vā etan mithunam yad bṛihadrathamtare, devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai 13 prajāyate prajāyā paṣubhir ya evam veda 14 te tataḥ sarpanti, te mārjayante, ta āgnīdhram samprapadyantē. teshām ya etām āhutim vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 15 upasṛijan

dharuṇam mātaram dharuṇo dhayan | rāyas po-
sham isham ūrjam asmāsu dīdharat svāheti 16 rā-
yas posham isham ūrjam avarunddha ātmane ca yaja-
mānebhyas ca yatraivam vidvān etām āhutiṃ juhoti
|| 22 || 3 ||

1 Te tataḥ sarpanti, te sadah samprapadyante. yathā-
yatham anya ṛitvijo vyutsarpanti, samsarpanty udgātāras,
te Sarparājñyā ṛikshu stuvata 2 iyaṃ vai Sarparājñiyam
hi sarpato rājñiyam vā alomikevāgra āsīt. saitam mantram
apaśyad: āyam gauḥ priṣṇir akramīd iti. tām ayam
priṣṇir varṇa āviṣan nānārūpo, yaṃ-yaṃ kāmam akāma-
yata yad idam kiṃcaushadhayo vanaspatayah sārvaṇi rū-
pāni 3 priṣṇir euam varṇa āviṣati nānārūpo, yaṃ-yaṃ kā-
mam kāmayate ya evaṃ veda 4 manasā prastauti manaso-
dgāyati manasā pratiharati, vācā śaṁsati 5 vāk ca vai ma-
naś ca devānām mithunam. devānām eva tan mithunena
mithunam avarundhate, devānām mithunena mithunam pra-
jāyante prajātyai. prajāyate prajāyā paśubhir ya evaṃ
vedāḥtha caturhotṛin hotā vyācashṭe, tad eva tat stutam
anuśaṁsati 7 devānām vā etad yajñiyam guhyam nāma yac
caturhotāras. tad yac caturhotṛin hotā vyācashṭe, devānām
eva tad yajñiyam guhyam nāma prakāśam gamayati, tad
enam prakāśam gatam prakāśam gamayati. 8 gachati pra-
kāśam ya evaṃ veda 9 yaṃ brāhmaṇam anūcānam yaśo
narched, iti ha smāhāraṇyam paretya darbhistambān udgra-
thya dakṣhiṇato brahmāṇam upaveśya caturhotṛin vyāca-
kshīta 10 devānām vā etad yajñiyam guhyam nāma yac
caturhotāras. tad yac caturhotṛin vyācakshīta, devānām
eva tad yajñiyam guhyam nāma prakāśam gamayati, tad
enam prakāśam gatam prakāśam gamayati. gachati pra-
kāśam ya evaṃ veda || 23 || 4 ||

1 Athaudumbarīm samanvārabhanta 2 iṣham ūrjam

anvārabha ity 3 ūrg vā annādyam udumbaro 4 yad vai tad devā isham ūrjam vyabhajanta, tata udumbaraḥ samabhavat. tasmāt sa triḥ samvatsarasya pacyate 5 tad yad audumbarīm samanvārabhanta, isham eva tad ūrjam annādyam samanvārabhante 6 vācam yachanti. vāg vai yajño, yajñam eva tad yachanty 7 ahar niyachanty. ahar vai svargo lokah, svargam eva tal lokam niyachanti 8 na divā vācam visṛijeran. yad divā vācam visṛijerann, ahar bhrātrivṛyāya pariśiṁshyur 9 na naktam vācam visṛijeran. yan naktam vācam visṛijeran, rātrīm bhrātrivṛyāya pariśiṁshyuh 10 samayāvishitah sūryah syād, atha vācam visṛijeraṁs. tāvantam eva tad dvishate lokam pariśiṁshanty 11 atho khalv astamita eva vācam visṛijeraṁs, tamobhājam eva tad dvishantam bhrātrivṛyam kurvanty 12 āhavanīyam parītya vācam visṛijeran. yajño vā āhavanīyah svargo loka āhavanīyo, yajñenaiva tat svargena lokena svargam lokam yanti 13 yad ihonam akarma yad atyarīricāma | Prajāpatim tat pitaram apyetv iti vācam visṛijante 14 Prajāpatim vai prajā anuprajāyante, Prajāpatir ūnātiriktaḥ pratishṭhā, nainān ūnam nātiriktaḥ hinasti 15 Prajāpatim evonātiriktaṁ abhyatyarjanti ya evam vidvāṁsa etena vācam visṛijante 16 tasmād evam vidvāṁsa etenaiva vācam visṛijeran || 24 || 5 ||

1 Adhvaryo ity āhvayate caturhotṛishu vadishyamāṇas, tad āhāvasya rūpam 2 om hotas tathā hotar ity adhvaryuh pratigriṇāty avasite-vasite daśasu padeshu 3 teshām cittiḥ srug āsī3t | 4 cittam ājyam āsī3t | 5 vāg vedir āsī3t | 6 ādhītam barhir āsī3t | 7 keto Agnir āsī3t | 8 vijñātam agnīd āsī3t | 9 prāṇo havir āsī3t | 10 sāmādhvaryur āsī3t | 11 Vācaspatir hotāsī3t | 12 mana upavaktāsī3t | 13 te vā etam graham agrihṇata: Vācaspate vidhe nāman | vidhema te nāma | vidhes tvam asmākam nāmna dyām

gacha | yām devāḥ prajāpatigrihapataya ṛiddhim
arādhnuvaṁs tām ṛiddhim rātsyāmo 14 'tha Prajā-
pates tanūr anudravati brahmodyam cāl5nnādā cāna-
patnī cānnādā tad Agnir, annapatnī tad Ādityo 16 bha-
drā ca kalyāṇī ca. bhādrā tat Somah, kalyāṇī tat pa-
ṣavo 17 'nilayā cāpabhayā cānilayā tad Vāyur, na hy
esha kadā canelayaty. apabhayā tan mṛityuḥ, sarvaḥ hy
etasmād bibhāyā 18 nāptā cānāpyā cānāptā tat pṛithivy,
anāpyā tad dyaur 19 anādhrishyā cāpratidhrishyā
cānādhrishyā tad Agnir, apratidhrishyā tad Ādityo 20 'pū-
rvā cābhrātrivyā cāpūrvā tan mano, 'bhrātrivyā tat
samvatsara 21 etā vāva dvādaśa Prajāpates tanva, esha
kṛitsnaḥ Prajāpatis. tat kṛitsnam Prajāpatim āpnoti daśa-
mam ahar 22 atha brahmodyam vadanty. Agnir grihapatir
iti haika āhuḥ, so 'sya lokasya grihapatir. Vāyur griha-
patir iti haika āhuḥ, so 'ntarikshalokasya grihapatir. asau
vai grihapatir yo 'sau tapaty. esha paṭir, ṛitavo grihā.
yeshām vai grihapatim devam vidvān grihapatir bha-
vati, rādhnoti sa grihapati, rādhnuvanti te yajamānā.
yeshām vā apahatapāpmānam devam vidvān grihapa-
tir bhavaty, apa sa grihapatiḥ pāpmānam hate, 'pa te
yajamānāḥ pāpmānam ghnate. 'dhvāryo arātsmārātsma
|| 25 || 6 ||

Iti pañcamapañcikaḥ caturtho 'dhyāyah.

Iti caturviṁśadhyāye shashṭhaḥ khaṇḍah.

1 Uddharābhavanīyam ity aparāhṇa āha. yad evāhnā
sādhu karoti, tad eva tat prāṇ uddhṛitya tadabhaye ni-
dhatta 2 uddharābhavanīyam iti prātar āha. yad eva rātryā
sādhu karoti, tad eva tat prāṇ uddhṛitya tadabhaye ni-
dhatte 3 yajño vā āhavanīyah, svargo loka āhavanīyo 4 ya-
jña eva tat svarge loke svargam lokam nidhatte ya evam
veda 5 yo vā agnihotram vaiśvadevam shoḷaṣakalam paṣu-

shu pratishṭhitam veda, vaiṣvadevenāgnihotrena shoḷaṣakalena paśushu pratishṭhitena rādhnoti 6 raudram gavi sad, vāyavyam upāvasṛiṣṭam, āśvinam duhyamānam, saumyam dugdham, vāruṇam adhiṣṛitam, paushṇam samudantam, mārutam vishyandamānam, vaiṣvadevam binduman, mai-tram śarogrihītam, dyāvāprithivīyam udvāsitam, sāvitrām prakrāntam, vaiṣṇavam hriyamānam, bārhaspatyam upasannam, Agneḥ pūrvāhutiḥ, Prajāpater uttaraindram hutam 7 etad vā aghnihotram vaiṣvadevam shoḷaṣakalam paśushu pratishṭhitam 8 vaiṣvadevenāgnihotrena shoḷaṣakalena paśushu pratishṭhitena rādhnoti ya evam veda || 26 || 1 ||

1 Yasyāgnihotry upāvasṛiṣṭā duhyamānopaviṣet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād bhīshā nishīdasi tato no abhayam kṛidhi | paśūn naḥ sarvān gopāya namo rudrāya mīlhusa iti 3 tām utthāpayed 4 ud asthād devy aditir āyur yajñapatāv adhāt | indrāya kṛiṇvatī bhāgam mitrāya varuṇaya cety 5 athāsya udapātram ūdhasi ca mukhe copagrihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāyaścittir 6 yasyāgnihotry upāvasṛiṣṭā duhyamānā vāṣyeta, kā tatra prāyaścittir ity. aśanāyām ha vā eshā yajamānasya pratikhyāya vāṣyate. tām annam apy ādayec chāntyai, śāntir vā annam. sūyavasād bhagavatī hi bhūyā iti. sā tatra prāyaścittir 7 yasyāgnihotry upāvasṛiṣṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat tatra skandayet, tad abhimṛiṣya japed 8 yad adya dugdham prithivīm asṛipta yad oshadhīr atyasṛipad yad āpaḥ | payo griheshu payo aghnyāyām payo vatseshu payo astu tan mayīti. 9 tatra yat parisṛiṣṭam syāt, tena juhuyād yad alam homāya syād 10 yady u vai sarvam siktam syād, athānyām āhūya

tām dugdhvā tena juhuyād, ā tv eva śraddhāyai hotavyam. sā tatra prāyaścittih 11 sarvaṃ vā asya barhishtyaṃ sarvaṃ parigrihitam ya evaṃ vidvān agnihotraṃ juhoti || 27 || 2 ||

1 Asau vā asyādityo yūpaḥ, prithivī vedir, oshadhayo barhir, vanaspataya idhmā, āpaḥ prokshanyo, diṣaḥ paridhaya 2 yad dha vā asya kiṃca nasyati yaṃ mriyate yad apājanti, sarvaṃ haivainam tad amushmiṇi loke yathā barhishi dattam āgached evaṃ āgachati ya evaṃ vidvān agnihotraṃ juhoty 3 ubhayān vā esha devamanushyān viparyāsam dakṣiṇā nayati sarvaṃ cedam yad idam kiṃca 4 manushyān vā esha sāyamāhutyā devebhyo dakṣiṇā nayati sarvaṃ cedam yad idam kiṃca. ta ete pralīnā nyokasa iva śere manushyā devebhyo dakṣiṇā nītā 5 devān vā esha prātārāhutyā manushyebhyo dakṣiṇā nayati sarvaṃ cedam yad idam kiṃca. ta ete vividānā ivotpatanty: ado 'haṃ kariṣye, 'do haṃ gamiṣyāmīti vadanto 6 yāvantaṃ ha vai sarvaṃ idam dattvā lokam jayati, tāvantaṃ ha lokam jayati ya evaṃ vidvān agnihotraṃ juhoty 7 Agnaye vā esha sāyamāhutyāṣvinam upākaroti, tad vāk pratigriṇāti: vāgvāg ity 8 Agninā hāsyā rātryāṣvinam śastam bhavati ya evaṃ vidvān agnihotraṃ juhoty 9 Ādityāya vā esha prātārāhutyā mahāvratam upākaroti, tat prāṇaḥ pratigriṇāty: annam-annam ity. Ādityena hāsyāhnā mahāvratam śastam bhavati ya evaṃ vidvān agnihotraṃ juhoti 10 tasya vā etasyāgnihotrasya sapta ca śatāni viṃsatīḥ ca samvatsare sāyamāhutayaḥ, sapta co eva śatāni viṃsatīḥ ca samvatsare prātārāhutayas. tāvatyo 'gner yajushmatya ishtakāḥ 11 samvatsarena hāsyāgninā cityeneshtam bhavati ya evaṃ vidvān agnihotraṃ juhoti || 28 || 3 ||

1 Vṛiṣhaṣuṣmo ha Vātāvata uvāca Jātūkarnyo: vaktā smo vā idam devebhyo, yad vai tad agnihotraṃ ubhaye-

dyur ahūyatānyedur vāva tad etarhi hūyata ity 2 etad u
 haivovāca kumārī gandharvagṛihītā: vaktā smo vā idam
 pitribhyo, yad vai tad agnihotram ubhayeddyur ahūyatān-
 yedur vāva tad etarhi hūyata ity 3 etad vā agnihotram
 anyedyur hūyate, yad astamite sāyaṃ juhoty anudite prā-
 tar. athaitad agnihotram ubhayeddyur hūyate, yad astamite
 sāyaṃ juhoty udite prātas 4 tasmād udite hotavyaṃ 5 ca-
 turviṃṣe ha vai samvatsare 'nuditahomī gāyatrīlokaṃ āpnoti
 dvādaśa uditahomī. sa yadā dvan samvatsarāv anudite ju-
 hoty atha hāśyaiko huto bhavaty, atha ya udite juhōti
 samvatsarenaiva samvatsaram āpnoti ya evaṃ vidvān udite
 juhōti. tasmād udite hotavyaṃ 6 esha ha vā ahorātrayos
 tejasi juhōti yo 'stamite sāyaṃ juhoty udite prātar. Agninā
 vai tejasā rātris tejasvaty, Ādityena tejasāhas tejasvad
 7 ahorātrayor hāśya tejasi hutam bhavati ya evaṃ vidvān
 udite juhōti 8 tasmād udite hotavyaṃ || 29 || 4 ||

1 Ete ha vai samvatsarasya cakre yad ahorātre, tā-
 bhyām eva tat samvatsaram eti. sa yo 'nudite juhōti, ya-
 thaikataṣcakraṇa yāyāt tādrīk tad. atha ya udite juhōti,
 yathobhayataṣcakraṇa yān kshipram adhvānaṃ samaśnuvīta
 tādrīk tat 2 tad eshābhi yajñagāthā gīyate 3

bṛihadrathamtarābhyām idam eti yuktam

yad bhūtam bhaviṣhyac cāpi sarvam |

tābhyām iyād agnīn ādhāya dhīro

divaivānyaj juhuyān naktam anyad

iti 4 rāthamtarī vai rātry, ahar bārhatam. Agnir vai ra-
 thamtaram Ādityo bṛihad, ete ha vā enaṃ devate bradhnā-
 sya viṣṭapam svargam lokam gamayato ya evaṃ vidvān
 udite juhōti. tasmād udite hotavyaṃ 5 tad eshābhi yajña-
 gāthā gīyate 6

yathā ha vā sthūrīṇaikenā yāyād

akṛitvānyad upayojanāya |

evam yanti te bahavo janāsaḥ
purodayāj juhvati ye 'gnihotram

iti 7 tām vā etām devatām prayatīm sarvam idam anu-
praiti yad idam kimcaitasyai hīdam devatāyā anucaram
sarvam yad idam kimca, saishānucaravatī devatā 8 vindate
ha vā anucaram, bhavaty asyānucaro ya evam veda 9 sa
vā esha ekātithih, sa esha juhvatsu vasati 10 tad yad ado
gāthā bhavaty 11

anenasam enasā so 'bhiṣastād
enasvato vāpaharād enaḥ |
ekātithim apa sāyam ruṇaddhi
bisāni steno apa so jahārety

12 esha ha vai sa ekātithih, sa esha juhvatsu vasaty. etām
vāva sa devatām aparunaddhi, yo 'lam agnihotrāya san
nāgnihotram juhōti. tam eshā devatāparuddhāparunaddhy
asmāc ca lokād amushmāc cobhābhyām, yo 'lam agniho-
trāya san nāgnihotram juhōti 13 tasmād yo 'lam agniho-
trāya syāj juhuyāt 14 tasmād āhur: na sāyam atithir apa-
rudhya ity 15 etad dha sma vai tad vidvān Nagārī Jānaṣru-
teya uditahominam Aikādaśāksham Mānutantavyam uvāca:
prajāyām enam vijñātā smo yadi vidvān vā juhōty avi-
dvān veti. tasyo haikādaśakshe rāshṭram iva prajā ba-
bhūva. rāshṭram iva ha vā asya prajā bhavati ya evam
vidvān uditē juhōti. tasmād udite hotavyam || 30 || 5 ||

1 Udyann u khalu vā Āditya āhavanīyena raṣmīm
saṁdadhāti. sa yo 'nudite juhōti, yathā kumārāya vā va-
tsāya vājātāya stanam pratidadhyāt tādrik tad. atha ya
udite juhōti, yathā kumārāya vā vatsāya vā jātāya stanam
pratidadhyāt tādrik tat. tam asmai pratidhīyamānam ubha-
yor lokayor annādyam anu pratidhīyate 'smāc ca lokād
amushmāc cobhābhyām 2 sa yo 'nudite juhōti, yathā puru-
shāya vā hastine vāprayate hasta ādadhyāt tādrik tad.

atha ya udite juhōti, yathā purushāya vā hastine vā prayate hasta ādadhyaāt tādrik tat. tam esha etenaiva hastenordhvam hṛitvā svarge loka ādadhāti ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 3 udyann u khalu vā Ādityaḥ sarvāṇi bhūtāni prañayati, tasmād enam prāṇa ity ācakshate. prāṇe hāsyā samprati hutam bhavati ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 4 esha ha vai satyam vadan satye juhōti, yo 'stamite sāyam juhōty udite prātar. bhūr bhuvaḥ svar o3m Agnir jyotir jyotir Agnir iti sāyam juhōti, bhūr bhuvaḥ svar o3m Sūryo jyotir jyotiḥ Sūrya iti prātaḥ. satyam hāsyā vadataḥ satye hutam bhavati ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 5 tad eshābhi yajñagāthā gīyate 6

prātaḥ-prātar anṛitam te vadanti

purodayāj juhvati ye 'gnihotram |

divā kīrtiyam adivā kīrtayantaḥ

Sūryo jyotir na tadā jyotir eshām

iti || 31 || ॥

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemañl lokān asṛijata: prithivīm antariksham divam. tāñl lokān abhyatapat, tebhyo 'bhitaptebhyaḥ trīṇi jyotīnshy ajāyantāgnir eva prithivyā ajāyata, Vāyur antarikshād, Ādityo divas. tāni jyotīnshy abhyatapat, tebhyo 'bhitaptebhyaḥ trayo vedā ajāyanta: ṛigveda evāgner ajāyata, yajurvedo Vāyoḥ, sāmaveda Ādityāt. tān vedān abhyatapat, tebhyo 'bhitaptebhyaḥ trīṇi sukrāṇy ajāyanta: bhūr ity eva ṛigvedād ajāyata, bhuva iti yajurvedāt, svar iti sāmavedāt 2 tāni sukrāṇy abhyatapat, tebhyo 'bhitaptebhyaḥ trayo varṇā ajāyantākāra ukāro makāra iti. tān ekadhā samabharat, tad etad o3m iti. tasmād om-om iti prañauty. om iti vai svargo loka, om ity asau yo 'sau tapati 3 sa Prajāpatir yajñam atanuta, tam

āharat, tenāyajata. sa řicaiva hautram akarod, yajushādhvaryavam, sāmnodgītham. yad etat trayyai vidyāyai śukram, tena brahmatvam akarot 4 sa Prajāpatir yajñam devebhyaḥ samprāyachat, te devā yajñam atanvata, tam āharanta, tenāyajanta. ta řicaiva hautram akurvan, yajushādhvaryavam, sāmnodgītham. yad evaitat trayyai vidyāyai śukram, tena brahmatvam akurvaṁs 5 te devā abruvan Prajāpatim: yadi no yajña řikta ārtiḥ syād yadi yajushṭo yadi sāmato yady avijñātā sarvavyāpad vā, kā prāyaścittir iti. sa Prajāpatir abravīd devān: yadi vo yajña řikta ārtir bhavati, bhūr iti gārbapatye juhavātha; yadi yajushṭo, bhuva ity āgnīdhīrīye 'nvāhāryapacane vā havir yajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvāḥ svar iti sarvā anudrutya āhavanīya eva juhavāthety 6 etāni ha vai vedānām antaḥśleshaṇāni yad etā vyāhṛitayas. tad yathātmanātmānam samdadbyād, yathā parvaṇā parva yathā śleshmaṇā carmanyam vānyad vā viśliṣṭam samśleshayed: evam evaitābhir yajñasya viśliṣṭam samdadhāti, saishā sarvaprayaścittir yad etā vyāhṛitayas, tasmād eshaiva yajñe prāyaścittiḥ kartavyā || 32 || 7 ||

1 Tad āhur mahāvadā3ḥ | yad řicaiva hautram kriyate yajushādhvaryavam sāmnodgītham, vyārabdhā trayī vidyā bhavaty: atha kena brahmatvam kriyata iti. trayyā vidyayeti brūyād 2 ayam vai yajño yo 'yam pavate. tasya vāk ca manas ca vartanyau, vācā ca hi manasā ca yajño vartata. iyam vai vāg ado manas, tad vācā trayyā vidya-yaikam paksham samskurvanti, manasaiva brahmā samskaroti 3 te haike brahmāṇa upākṛite prātaranuvāke stoma bhāgāṇ japitvā bhāshamāṇā upāsate. tad dhaitad uvāca brāhmaṇa upākṛite prātaranuvāke brahmāṇam bhāshamānam dṛiṣṭvārdham asya yajñasyāntaragur iti. tad yathai-

kapāt purusho yann ekataṣcakra vā ratho vartamāno bbresham nyety, evam eva sa yajño bhresham nyeti, yajñasya bhresham anu yajamāno bhresham nyeti 4 tasmād brahmo-pākṛite prātaranuvāke vācamyamaḥ śyād opāṅṣvantaryā-mayor homād, upākṛiteshu pavamāneshv odrīco. 'tha yāni stotrāṇi saṣaṣtrāṇy, ā teshām vashaṭkārād vācamyama eva syāt. tad yathobhayataḥpāt purusho yann ubhayataṣcakra vā ratho vartamāno na rishyaty, evam eva sa yajño na rishyati, yajñasyārishṭim anu yajamāno na rishyati || 33 || s ||

1 Tad āhur: yad grahān me 'grahīt prācārīn ma āhutiṁ me 'haushīd ity adhvaryave dakṣiṇā nīyanta, udagāsīn ma ity udgātre, 'nvavocan me 'ṣaṁsīn me 'yāksbīn ma iti hotre: kim svid eva cakrushe brahmaṇe dakṣiṇā nīyante, 'kṛitvāho svid eva haratā iti 2 yajñasya haisha bhi-shag yad brahmā, yajñāyaiva tad bleshajam kṛitvā haraty 3 atho yad bhūyishṭhenaiva brahmaṇā chandasām rasenā-rtvijyam karoti yad brahmā, tasmād brahmā, rdhabhāg gha vā eṣha itareshām ṛitvijām agra āsa yad brahmā, rdham eva brahmaṇa āsārdham itareshām ṛitvijām 4 tasmād yadi yajña ṛikta ārtiḥ syād yadi yajushṭo yadi sāmato yady avijñātā sarvavyāpad vā, brahmaṇa eva nivedayante. ta-smād yadi yajña ṛikta ārtir bhavati, bhūr iti brahmā gā-rhapatyē juhuyād; yadi yajushṭo, bhuva ity āgnīdhriye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhu-vaḥ svar iti sarvā anudrutyāhavanīya eva juhuyāt 5 sa prastotopākṛite stotra āha: brahman stoshyāmaḥ praśāstar iti. sa bhūr iti brahmā prātaḥsavane brūyād, indrava-ntaḥ studhvam iti; bhuva iti mādhyamdine savane brūyād, indravantaḥ studhvam iti; svar iti trītyasa-vane brūyād, indravantaḥ studhvam iti; bhūr bhu-vaḥ svar ity ukthe vātīrātre vā brūyād, indravantaḥ

studhvam iti 6sa yad āhendravantaḥ studhvam ity,
 aindro vai yajña, Indro yajñasya devatā. sendram eva
 tad udgīthaṃ karotīndrān mā gād, indravantaḥ studhvam
 ity evaināns tad āha tad āha || 34 || ° ||

Iti pañcamapañcikāyām pañcama 'dhyāyaḥ.

Iti pañcaviṃśādhyaḥ navamaḥ khaṇḍaḥ.

1 Devā ha vai sarvacaran satraṃ nishedus, te ha pāpmānaṃ nāpajaghnire. tān hovācārbudaḥ Kādraveyaḥ sa-rparishir mantrakṛid: ekā vai vo hotrākṛitā, tām vo 'haṃ karavāny, atha pāpmānaṃ apahanishyadhva iti. te ha tathety ūcus. teshāṃ ha sma sa madhyamdine-madhyamdina evopodāsarpad, grāvṇo 'bhishtauti 2 tasmān madhyamdine-madhyamdina eva grāvṇo 'bhishtuvanti tadanukṛiti 3 sa ha sma yenopodāsarpat, tad dhāpy etarhy Arbudodāsarpanī nāma prapad asti 4 tān ha rājā madayām cakāra, te hocur: āśivisho vai no rājānam avekshate, hantāsyoshnīshe-nākshyāv apinahyāmeti. tatheti. tasya hoshnīshenakshyāv apinahyus, tasmād ushnīsham eva paryasya grāvṇo 'bhishtuvanti tadanukṛiti 5 tān ha rājā madayām eva cakāra, te hocuḥ: svena vai no mantreṇa grāvṇo 'bhishtautīti, hantāsyānyābhir ṛigbhir mantram āprīnacāmeti. tatheti. tasya hānyābhir ṛigbhir mantram āpapricus, tato hainān na madayām cakāra. tad yad asyānyābhir ṛigbhir mantram āprīncanti, śāntyā eva 6 te ha pāpmānaṃ apajaghnire. teshāṃ anv apahatiṃ sarpāḥ pāpmānaṃ apajaghnire, ta ete 'pahatapāpmāno hitvā pūrvām jīrṇām tvacaṃ navayaiva prayanty. 7 apa pāpmānaṃ hate ya evaṃ veda || 1 ||

1 Tad āhuḥ: kiyatībhir abhishtuyād iti. śatenety āhuḥ. śatāyur vai purushaḥ śatavīryaḥ śatendriya, āyushy evainam tad vīrya indriye dadhāti 2 trayastriṃśatyā vety āhus. trayastriṃśato vai sa devānām pāpmāno 'pāhaṃs, trayastriṃśad vai tasya devā ity 3 aparimitābhir abhishtuyād. aparimito vai Prajāpatiḥ. Prajāpater vā eshā hotrā yad grāvastotriyā, tasyām sarve kāmā avarudhyante. sa yad apa-

rimitābhir abhishtauti, sarveshām kāmānām avaruddhyai
 4 sarvān kāmān avarunddhe ya evaṃ veda 5 tasmād apa-
 rimitābhir evābhishtuyāt 6 tad āhuḥ: katham abhishtuyād
 ity. aksharaṣā3ḥ | caturaksharaṣā3ḥ | pacchā3ḥ | ardharca-
 ṣā3ḥ | ṛikṣā3ḥ iti | tad yad ṛikṣo na tad avakalpate, 'tha
 yat paccho no eva tad avakalpate, 'tha yad aksharaṣaṣ
 caturaksharaṣo vi tathā chandānsi lupyeraṇ bahūni tathā-
 ksharāṇi hīyerann. ardharcaṣa evābhishtuyāt, pratishthāyā
 eva 7 dvipratishtho vai puruṣaṣ catushpādāḥ paṣavo, ya-
 jamānam eva tad dvipratishtham catushpātsu paṣushu pra-
 tishthāpayati. tasmād ardharcaṣa evābhishtuyāt 8 tad āhur:
 yan madhyamdine-madhyamdina eva grāvno 'bhishtauti,
 katham asyetarayoḥ savanayor abhishtutam bhavatīti. yad
 eva gāyatrībhir abhishtauti, gāyatram vai prātaḥsavanam,
 tena prātaḥsavane; 'tha yaj jagatībhir abhishtauti, jāgataṃ
 vai tritīyasavanam, tena tritīyasavana 9 evaṃ u hāsya ma-
 dhyamdine-madhyamdina eva grāvno 'bhishtuvataḥ sarve-
 shu savaneshv abhishtutam bhavati ya evaṃ veda 10 tad
 āhur: yad adhvaryur evānyān ṛitvijāḥ sampreshyaty, atha
 kasmād esha etām asampreshitaḥ pratipadyata iti. mano
 vai grāvastotriyāsampreshitaṃ vā idam manas, tasmād esha
 etām asampreshitaḥ pratipadyate || 2 || 2 ||

1 Vāg vai subrahmanyā, tasyai somo rājā vatsaḥ.
 some rājani kṛite subrahmanyām āhvayanti yathā dhenum
 upahvayet, tena vatsena yajamānāya sarvān kāmān duhe
 2 sarvān hāsmāi kāmān vāg duhe ya evaṃ veda 3 tad
 āhuḥ: kiṃ subrahmanyāyai subrahmanyātvam iti. vāg eveti
 brūyād, vāg vai brahma ca subrahma ceti 4 tad āhur: atha
 kasmād enam pumānsaṃ santaṃ strīm ivācakshata iti. vāg
 ghi subrahmanyeti brūyāt, teneti 5 tad āhur: yad antarve-
 dītara ṛitvija ārtvijyaṃ kurvanti bahirvedi subrahmanyā,
 katham asyāntarvedy ārtvijyaṃ kṛitam bhavatīti. veder

vā utkaram utkiranti; yad evotkare tishthann āhvayatīti
brūyāt, teneti 6 tad āhur: atha kasmād utkare tishthan su-
brahmanyām āhvayatīty. rishayo vai satram āsata. teshām
yo varshishthā āsīt tam abruvan: subrahmanyām āhvaya,
tvam no nedishthād devān hvayishyasīti. varshishtham
evainam tat kurvanty, atho vedim eva tat sarvām prīnāti
7 tad āhuḥ: kasmād asmā rishabham dakṣiṇām abhyāja-
ntīti. vṛishā vā rishabho yoshā subrahmanyā tan mithu-
nam, tasya mithunasya prajātyā ity 8 upāṅśu pātnīvatasya-
gnīdhro yajati. reto vai pātnīvata, upāṅśv iva vai retasaḥ
siktir 9 nānuvashaṭkaroti. samsthā vā eshā yad anuvasha-
ṭkāro: ned retasḥ samsthāpayānity. asamsthitam vai reta-
saḥ samriddham. tasmān nānuvashaṭkaroti 10 neshtur upa-
stha āsīno bhakshayati. patnībhājanam vai neshtāgniḥ pa-
tnīshu reto dadhāti prajātyā, Agninaiva tat patnīshu reto
dadhāti prajātyai 11 prajāyate prajāyā paṣubhir ya evam
veda 12 dakṣiṇā anu subrahmanyā samtishthate. vāg vai
subrahmanyānnam dakṣiṇānnādya eva tad vāci yajñam
antataḥ pratishthāpayanti pratishthāpayanti || 3 || ॥

Iti shashthapañcikāyām prathamō 'dhyāyah.

Iti shaḍviṅśādhyaḥ tṛitīyah khaṇḍah.

1 Devā vai yajñam atanvata, tāns tanvānān asurā
abhyāyan: yajñavesasam eshām karishyāma iti. tān da-
kṣiṇata upāyan, yata eshām yajñasya tanishtham ama-
nyanta. te devāḥ pratibudhya Mitrāvaruṇau dakṣiṇataḥ
paryauhaṅs, te Mitrāvaruṇābhyām eva dakṣiṇataḥ prātaḥ-
savane 'surarakṣhānsy apāghnata. tathaivaitad yajamānā
Mitrāvaruṇābhyām eva dakṣiṇataḥ prātaḥsavane 'surara-
kshānsy apaghnate. tasmān maitrāvaruṇam maitrāvaruṇaḥ
prātaḥsavane śaṅsati, Mitrāvaruṇābhyām hi devā dakṣiṇa-
taḥ prātaḥsavane 'surarakṣhānsy apāghnata 2 te vai dakṣi-
nato 'pahatā asurā madhyato yajñam prāviśaṅs. te devāḥ

pratibudhyendram madhyato 'dadhus, ta Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṁsy apaghnate. tasmād aindram brāhmaṇācchāṁsī prātaḥsavane śaṁsatīndreṇa hi devā madhyataḥ prātaḥsavane 'surarakshāṁsy apāghnata 3 te vai madhyato 'pahatā asurā uttarato yajñam prāviṣaṁs. te devāḥ pratibudhyendrāgni uttarataḥ paryauhaṁs, ta Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṁsy apaghnate. tasmād aindrāgnam achāvākaḥ prātaḥsavane śaṁsatīndrāgnibhyām hi devā uttarataḥ prātaḥsavane 'surarakshāṁsy apāghnata 4 te vā uttarato 'pahatā asurāḥ purastāt paryadravan samanīkatas. te devāḥ pratibudhyāgnim purastāt prātaḥsavane paryauhaṁs, te 'gninaiva purastāt prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Agninaiva purastāt prātaḥsavane 'surarakshāṁsy apaghnate. tasmād āgneyam prātaḥsavanam 5 apa pāpmānam hate ya evaṁ veda 6 te vai purastād apahatā asurāḥ paścāt parītya prāviṣaṁs. te devāḥ pratibudhya Viṣvān devān ātmānam paścāt tṛtīyasavane paryauhaṁs, te Viṣvair eva devair ātmabhiḥ paścāt tṛtīyasavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Viṣvair eva devair ātmabhiḥ paścāt tṛtīyasavane 'surarakshāṁsy apaghnate. tasmād vaiṣvadevaṁ tṛtīyasavanam 7 apa pāpmānam hate ya evaṁ veda 8 te vai devā asurān evaṁ apāghnata sarvasmād eva yajñāt. tato vai devā abhavan, parāsurā 9 bhavaty ātmanā, parāsyā dvishan pāpmā. bhrātrivyo bhavati, ya evaṁ veda 10 te devā evaṁ kṛiptena yajñenāpāsurān pāpmānam aghnatājayan svargaṁ lokam 11 apa ha vai dvishantam pāpmānam bhrātrivyaṁ hate, jayati svar-

gam lokam ya evam veda yaś caivam vidvān savanāni kalpayati || 4 || 1 ||

1 Stotriyam stotriyasyānurūpam kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpam kurvanty, avareṇaiva tad ahnā param ahar abhyārabhante 2 'tha tathā na madhyamdine. śrīr vai priṣṭhāni, tāni tasmai na tatsthānāni yat stotriyam stotriyasyānurūpam kuryus 3 tayaiva vibhaktyā tritīyasavane na stotriyam stotriyasyānurūpam kurvanti || 5 || 2 ||

1 Athāta ārambhanīyā eva 2 ṛijunīti no varuṇa iti maitrāvaruṇasya, mitro nayatu vidvān iti. prañetā vā esha hotrakāṇām yaṁ maitrāvaruṇas, tasmād eshā prañetrimati bhavati 3 ndram vo viṣvatas parīti brāhmaṇācchaṁsino, havāmahe janebhya itīndram evaitayāhar-ahar nihvayante 4 na haishām vihawe 'nya Indram vṛiṅkte yatraivam vidvān brāhmaṇācchaṁsy etām ahar-ahāḥ śaṁsati 5 yat soma ā sute nara ity achāvākasyendrāgnī ajohavur itīndrāgnī evaitayāhar-ahar nihvayante. na haishām vihawe 'nya indrāgnī vṛiṅkte yatraivam vidvān achāvāka etām ahar-ahāḥ śaṁsati 6 tā vā etāḥ svargasya lokasya nāvāḥ sampāriṇyaḥ, svargam evaitābhir lokam abhisamtaranti || 6 || 3 ||

1 Athātaḥ paridhānīyā eva 2 te syāma deva varuṇeti maitrāvaruṇasyesham svaś ca dhīmahi ty. ayam vai loka isham ity asau lokaḥ svar ity, ubhāv evaitayā lokāy ārabhante 3 vy antariksham atirad iti brāhmaṇācchaṁsino, vivatṛicam svargam evaibhya etayā lokam vivṛiṇoti 4 made somasya rocanā | indro yad abhinad valam iti 5 sishāsavo vā ete yad dikshitās, tasmād eshā valavati bhavaty 6 ud gā ājad āngirobhya āvish kṛiṇvan gubā satīḥ | arvāṅcam nunude valam iti, sanim evaibhya etayāvarunddha 7 indreṇa rocanā diva iti, svargo

vai loka indreṇa rocanā divo 8 dṛiḥhāni dṛiṇhitāni ca |
 sthirāṇi na parāṇuda iti 9 svarga evaitayā loke 'har-
 ahaḥ pratishṭhanto yanty 10 āhaṃ sarasvatīvator ity
 achāvākasya. vāg vai Sarasvatī, vāgvator iti haitad āhe-
 ndrāgnyor avo vṛiṇa ity. etad dha vā Indrāgnyoḥ pri-
 yaṃ dhāma yad vāg iti, priyeṇaivainau tad dhāmnā sa-
 mardhayati 11 priyeṇa dhāmnā samṛidhyate ya evaṃ veda
 || 7 || 4 ||

1 Ubhayayāḥ paridhānīyā bhavanti hotrakāṇām prātaḥ-
 savane ca mādhyandine cāhīnāḥ caikāhikāḥ ca 2 tata aikā-
 hikābhīr eva maitrāvaruṇo paridadhāti, tenāsmāl lokān na
 pracyavate 3 'hīnābhīr achāvākāḥ, svargasya lokasyāptyā
 4 ubhayībhir brāhmaṇacchaṇsī. teno sa ubhau vyanvāra-
 bhamāṇa etīmaṃ cāmum ca lokam, atho maitrāvaruṇam
 cāchāvākam cātho ahīnam caikāham cātho samvatsaram
 cāgnisṭomam caivam u sa ubhau vyanvārabhamāṇa ety
 5 atha tata aikāhikā eva tṛitīyasavane hotrakāṇām pari-
 dhānīyā bhavanti. pratishṭhā vā ekāhaḥ, pratishṭhāyām
 eva tad yajñam antataḥ pratishṭhāpayanty 6 anavānam
 prātaḥsavane yajed 7 ekām dve na stomam atiṣaṇset. tad
 yathābhiheshate pipāsate kshipram prayachet, tādṛik tad.
 atho kshipram devebhyo 'nnādyam somapītham prayachā-
 nīti. kshipram lāsminl loke pratishṭhāty 8 aparimitābhīr
 uttarayoḥ savanayor. aparimito vai svargo lokāḥ, svarga-
 sya lokasyāptyai 9 kāmam tad dhotā ṣaṇsed yad dhotra-
 kāḥ pūrvedyuh ṣaṇseyur, yad vā hotā tad dhotrakāḥ.
 prāṇo vai hotāṅgāni hotrakāḥ, samāno vā ayam prāṇo
 'ṅgāny anusamcarati. tasmāt tat kāmam hotā ṣaṇsed yad
 dhotrakāḥ pūrvedyuh ṣaṇseyur, yad vā hotā tad dhotra-
 kāḥ 10 sūktāntair hotā paridadhad ety, atha samānya eva
 tṛitīyasavane hotrakāṇām paridhānīyā bhavanty. ātmā vai
 hotāṅgāni hotrakāḥ. samānā vā ime 'ṅgānām antās, tasmāt

samānya eva tṛtīyasavane hotrakāṇām paridhānīyā bhavanti bhavanti || 8 || 5 ||

Iti shashṭhapañcīkākāyaṁ dvitīyo 'dhyāyaḥ.

Iti saptaviṃśādhyaḥ pañcamah khaṇḍaḥ.

1 Ā tvā vahantu haraya iti prātaḥsavana unnīyamānebhya 'nvāha vṛshanvatīḥ pītavatīḥ sutavatīḥ madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajño 3 gāyatrīr anvāha, gāyatram vai prātaḥsavanam 4 nava nyūnāḥ prātaḥsavane 'nvāha, nyūne vai retaḥ sicyate 5 daśa madhyamdine 'nvāha, nyūne vai retaḥ siktam madhyam striyai prāpya sthaviṣṭham bhavati 6 nava nyūnās tṛtīyasavane 'nvāha, nyūnād vai prajāḥ prajāyante 7 tad yad etāni kevalasūktāny anvāha, yajamānam eva tad garbham bhūtam prajanayati yajñād devayonyai 8 te haike sapta-saptānvāhuḥ sapta prātaḥsavane sapta mādhyamdine sapta tṛtīyasavane: yāvatyo vai puroṇuvākyās tāvatyo yājyāḥ, sapta vai prāñco yajanti sapta vashaṭkurvanti, tāsām etāḥ puroṇuvākyā iti vadantas 9 tat tathā na kuryād. yajamānasya ha te reto vilumpanty atho yajamānam eva, yajamāno hi sūktam 10 navabhir vā etam maitrāvaruṇo 'smāl lokād antarikshalokam abhi pravahati, daśabhir antarikshalokād amuṁ lokam abhy — antarikshaloko hi jyeshṭho — navabhir amuṣmāl lokāt svargam lokam abhi 11 na ha vai te yajamānam svargam lokam abhi voḥum arhanti ye sapta-saptānvāhus 12 tasmāt kevalaśa eva sūktāny anubrūyāt || 9 || 1 ||

1 Athāha: yad aindro vai yajño, 'tha kasmād dvāv eva prātaḥsavane prasthitānām pratyakṣhād aindrībhyām yajato hotā caiva brāhmaṇācchaṁsī ce, daśa te somyam madhv iti hotā yajati, ndra tvā vṛishabham vayam iti brāhmaṇācchaṁsī, nānādevatyābhir itare: katham teshām aindryo bhavanti 2 mitram vayan havāmaha iti mai-

trāvaruṇo yajati, varuṇaṃ somapītaya iti. yad vai kimca pītavat padaṃ tad aindraṃ rūpaṃ, tenendram prīṇāti 3 maruto yasya hi kshaya iti potā yajati, sa sugopātamo jana itīndro vai gopās, tad aindraṃ rūpaṃ, tenendram prīṇāty 4 agne patnīr ihā vaheti neshtā yajati, tvashṭāraṃ somapītaya itīndro vai Tvashtā, tad aindraṃ rūpaṃ, tenendram prīṇāty 5 ukshānnāya vaśānnāyety āgnīdro yajati, somapriṣṭhāya vedhasa itīndro vai vedhās, tad aindraṃ rūpaṃ, tenendram prīṇāti 6 prātaryāvabhir ā gataṃ devebhir jenyāvasū | indrāgnī somapītaya iti svayaṃ samriddhāchāvākāsyai-7vam u haitā aindryo bhavanti 8 yan nānādevatyās, tenānyā devatāḥ prīṇāti 9 yad u gāyatriyas, tenāgneyya 10 etad u haitābhis trayam upāpnoti || 10 || 2 ||

1 Asāvi devaṃ goṛijīkam andha iti madhyamdina unniyamānebhya 'nvāha vṛishanvatīḥ pītavatīḥ sutavatīr madvatī rūpasamriddhā 2 aindrīr anvāhaindro vai yajñās. trishṭubho 'nvāha, trishṭubhaṃ vai mādhyamdinaṃ savanam 3 tad āhur: yat tritīyasavanasyaiva rūpaṃ madvad, atha kasmān madhyamdine madvatīr anu cāha yajanti cābhir iti 4 mādhyantīva vai madhyamdine devatāḥ, sam eva tritīyasavane mādayante. tasmān madhyamdine madvatīr anu cāha yajanti cābhis 5 te vai khalu sarva eva mādhyamdine prasthitānām pratyakshād aindrībhir yajanty 6 abhitrīṇnavatībhir eke 7 pibā somam abhi yam ugra tarda iti hotā yajati 8 sa īm pāhi ya ṛijīshī tarutra iti mai-trāvaruṇo yajaty 9 evā pāhi pratnathā mandatu tveti brāhmaṇācchaṇsī yajaty 10 arvān ehi somakāmam tvāhur iti potā yajati 11 tavāyaṃ somas tvam chy arvān iti neshtā yajati 12 ndrāya somāḥ pradivo vidānā ity achāvāko yajaty 13 āpūrṇo asya kalaśaḥ svāhety āgnīdro yajati 14 tāsām etā abhitrīṇnavatyō bhavantīndro

vai prātaḥsavane na vyajayata, sa etābhir eva mādhyam-
dinam savanam abhyatṛiṇat. yad abhyatṛiṇat, tasmād etā
abhitṛiṇṇavatyo bhavanti || 11 ||³ ||

1 Ithopa yāta śavaso napāta iti tṛitīyasavana unnī-
yamānebhyo 'nvāha vṛishanvatīḥ pītavatīḥ sutavatīḥ madvatī
rūpasamṛiddhās. tā aindrārbhavyo bhavanti 2 tad āhur:
yan nārbhavīṣhu stuvate, 'tha kasmād ārbhavaḥ pavamāna
ity ācakshata iti 3 Prajāpatir vai pita Rībhūn martyān
sato 'martyān kṛtvā tṛitīyasavana ābhajat, tasmān nārbha-
vīṣhu stuvate, 'thārbhavaḥ pavamāna ity ācakshate 4 'thāha:
yad yathāchandasaṁ pūrvayoh savanayor anvāha gāyatrīḥ
prātaḥsavane trisṭubho mādhyamdine, 'tha kasmā jāgate
sati tṛitīyasavane trisṭubho 'nvāheti 5 dhītarasaṁ vai tṛi-
tīyasavanam, athaitad adhītarasaṁ śukriyaṁ chando yat
trisṭup savanasya sarasatāyā iti brūyād, atho Indram
evaitat savane 'nvābhajatīty 6 athāha: yad aindrārbhavaṁ
vai tṛitīyasavanam, atha kasmād esha eva tṛitīyasavane
prasthitānām pratyakshād aindrārbhavyā yajati, ndra ri-
bhubhir vājavadbhiḥ samukshitam iti hotaiva, nānā-
devatyābhir itare, katham teshām aindrārbhavyo bhavanti-
ti 7 ndrāvaruṇā sutapāv imam sutam iti maitrāvaruṇo
yajati, yuvo ratho adhvaraṁ devavītaya iti bahūni
vāha. tad Rībhūṇām rūpam 8 indraḥ ca somam piba-
tam bṛihaspata iti brāhmaṇācchaṁsī yajaty, ā vām vi-
śantv indavaḥ svābhuva iti bahūni vāha. tad Rībhū-
ṇām rūpam 9 ā vo vahantu saptayo raghushyada
iti potā yajati, raghupatvānaḥ pra jigāta bāhubhir
iti bahūni vāha. tad Rībhūṇām rūpam 10 ameva naḥ su-
havā ā hi gantaneti neshṭā yajati, gantaneti bahūni
vāha. tad Rībhūṇām rūpam 11 indrāvishṇu pibatam
madhvo asyety achāvāko yajaty, ā vām andhāṁsi ma-
dirāṇy agmann iti bahūni vāha. tad Rībhūṇām rūpam

12 imam stomam arhate jātavedasa ity āgnīdhro yajati, ratham iva sam mahemā manīshayeti bahūni vāha. tad Ribhūnām rūpam 13 evam u haitā aindrārbhavyo bhavanti 14 yan nānādevatyās, tenānyā devatāḥ prīnāti 15 yad u jagatprāsāhā, jāgatam vai tṛtīyasavanam, tṛtīyasavanasyaiva samṛiddhyai || 12 || 4 ||

1 Athāha: yād ukthīnyo 'nyā hotrā anukthā anyāḥ, katham asyaitā ukthīnyaḥ sarvāḥ samāḥ samṛiddhā bhavanti 2 yad evaināḥ sampragīrya hotrā ity ācakshate, tena samā 3 yad ukthīnyo 'nyā hotrā anukthā anyās, teno viśhamā 4 evam u hāsyaitā ukthīnyaḥ sarvāḥ samāḥ samṛiddhā bhavanti 5 athāha: śaṁsanti prātaḥsavane śaṁsanti mādhyamdine hotrakāḥ, katham eśhām tṛtīyasavane śastam bhavati 6 yad eva mādhyamdine dve-dve sūkte śaṁsanti brūyāt, tenety 7 athāha: yad dvyuktho hotā, katham hotrakā dvyukthā bhavanti 8 yad eva dvidevatyābhir yajanti brūyāt, teneti || 13 || 5 ||

1 Athāha: yad etās tīsa ukthīnyo hotrāḥ, katham itarā ukthīnyo bhavanti 2 ājyam evāgnīdhriyāyā uktham, marutvatīyam potriyāyai, vaiṣvadevam neshṭriyāyai. tā vā etā hotrā evamnyāṅgā eva bhavanti 3 athāha: yad ekapraishā anye hotrakā, atha kasmād dvipraishāḥ potā dvipraisho neshṭeti 4 yatrādo gāyatrī suparno bhūtvā somam āharat, tad etāsām hotrānām Indra ukthāni parilupya hotre pradadau: yūyam mābhyahvayadhvam yūyam asyāvedishṭeti. te hocur devā: vāceme hotre prabhāvayāmeti, tasmāt te dvipraishe bhavata. ṛicāgnīdhriyām prabhāvayām cakrus, tasmāt tasyaikayarcā bhūyasyo yājyā bhavanti 5 athāha: yad dhotā yakshad dhotā yakshad iti maitrāvaruṇo hotre preshyaty, atha kasmād ahotribhyaḥ sadbhyo hotrāśaṁsi-bhyo hotā yakshad dhotā yakshad iti preshyati 6 prāṇo vai hotā prāṇaḥ sarva ṛitvijāḥ, prāṇo yakshat prāṇo ya-

kshad ity eva tad āhā7thābāsty udgāṭṭrīṇām praishā3h |
 nā3ñ iti | astīti brūyād. yad evaitat praśāstā japam japi-
 tvā studhvam ity āha, sa eshām praisho 8 'thābāsty achā-
 vākasya pravara3h | nā3ñ iti | astīti brūyād. yad evainam
 adhvaryur āhāchāvāka vadasva yat te vādyam ity, esho
 'sya pravaro 9 'thāha: yad aindrāvaruṇam maitrāvaruṇas
 tṛitīyasavane śaṁsaty, atha kasmād asyāgneyaṁ stotriyānu-
 rūpau bhavata ity. Agninā vai mukhena devā asurān
 ukthebhyo nirjaghnus, tasmād asyāgneyaṁ stotriyānurūpau
 bhavato 10 'thāha: yad aindrābārhaspatyam brāhmaṇācchā-
 ṁsī tṛitīyasavane śaṁsaty aindrāvaishṇavam achāvākaḥ, ka-
 tham enayor aindrāḥ stotriyānurūpā bhavantīti, ndro ha sma
 vā asurān ukthebhyah prajigāya, so 'bravit: kaṣ cāham
 cety. aham cāham ceti ha sma devatā anvavayanti. sa
 yad Indrah pūrvaḥ prajigāya, tasmād enayor aindrāḥ sto-
 triyānurūpā bhavanti. yad v aham cāham ceti ha sma de-
 vatā anvavayus, tasmān nānādevatyāni śaṁsataḥ || 14 || ॥

1 Athāha: yad vaiṣvadevaṁ vai tṛitīyasavanam, atha
 kasmād etāny aindrāṇi jāgatāni sūktāni tṛitīyasavana āra-
 mbhaṇīyāni śasyanta itī, ndram evaitair ārabhya yantīti
 brūyād. atho yaj jāgatam vai tṛitīyasavanam, taj jagatkā-
 myaiva. tad yat kimcāta ūrdhvaṁ chandaḥ śasyate, tad
 dha sarvaṁ jāgatam bhavaty etāni ced aindrāṇi jāgatāni
 sūktāni tṛitīyasavana ārambhaṇīyāni śasyante 2 'tha trai-
 shṭubham achāvāko 'ntataḥ śaṁsati: sam vām karmaṇeti.
 yad eva pañāyyaṁ karma, tad etad abhivadati 3 sam
 ishety. annam vā isho, 'nnādyasyāvaruddhya 4 arishṭatir
 naḥ pathibhiḥ pārayanteti, svastitāyā evaitad ahar-
 ahaḥ śaṁsaty 5 athāha: yaj jāgatam vai tṛitīyasavanam,
 atha kasmād eshām trishṭubhaḥ paridhānīyā bhavantīti.
 vīryam vai trishṭub, vīrya eva tad antataḥ pratitishṭhanto
 6 antī6yam indram varuṇam aṣṭa me gīr iti maitrā-

varuṇasya, bṛihaspatir naḥ pari pātu paścād iti brāhmaṇācchānsina, ubhā jigyaṭhur ity achāvākasyo 7 bhau hi tau jigyat 8 na parā jayethe na parā jigya iti 9 na hi tayoh kataras cana parājigya 10 indras ca viśhṇo yad apaspridhethām tredhā sahasram vi tad airayethām itī 11 indras ca ha vai Viśhṇus cāsuirair yuyudhāte, tām ha sma jitvocatuh: kalpāmahā iti. te ha tathety asurā ūcuḥ. so 'bravīd Indro: yāvad evāyaṁ Viśhṇus trir vikramate, tāvad asmākam, atha yushmākam itarad iti. sa imāñi lokān vicakrame 'tho vedān atho vācam. tad āhuḥ: kim tat sahasram itī, me lokā ime vedā atho vāg iti brūyād 12 airayethām-airayethām ity achāvāka ukthye 'bhyasyati, sa hi tatrāntyo bhavaty 13 agniśtome hotātirātre ca, sa hi tatrāntyo bhavaty 14 abhyasyet shoḷaśini 3m | nābhyasye 3t iti | abhyasyed, ity āhuḥ, katham anyeshv ahasv abhyasyati katham atra nābhyasyed iti. tasmād abhyasyet || 15 || 7 ||

1 Athāha: yan nārāṣaṁsam vai tṛitīyasavanam, atha kasmād achāvāko 'ntataḥ śilpeshv anārāṣaṁsīḥ ṣaṁsatīti 2 vikṛitir vai nārāṣaṁsam. kim iva ca vai kim iva ca reto vikriyate, tat tadā vikṛitam prajātam bhavaty. athaitan mṛidv iva chandaḥ śithiram yan nārāṣaṁsam. athaisho 'ntyo yad achāvākas: tad dṛiḥatāyāi dṛiḥe pratishṭhāsyāma iti 3 tasmād achāvāko 'ntataḥ śilpeshv anārāṣaṁsīḥ ṣaṁsati: dṛiḥatāyāi dṛiḥe pratishṭhāsyāma iti dṛiḥe pratishṭhāsyāma iti || 16 || 8 ||

Iti shashṭhapañcīkāyāṁ tṛitīyo 'dhyāyāḥ.

Ity aṣṭāvīṁśadhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Yaḥ śvaśtotriyas, tam anurūpaṁ kurvanti prātaḥ savane 'hīnasamtatyai 2 yathā vā ekāhaḥ suta, evam ahīnas. tad yathāikāhasya sutasya savanāni samtiśṭhamānāni yanti, evam evāhīnasyāhāni samtiśṭhamānāni yanti. tad

yac chvaṣṭotriyam anurūpaṃ kurvanti prātaḥsavane 'hīna-
saṃtatyā, ahīnam eva tat saṃtanvanti 3 te vai devāḥ ca
ṛishayaḥ cādriyanta: samānena yajñaṃ saṃtanavāmeti, ta
etat samānaṃ yajñasyāpaṣyan: samānān pragāthān samā-
nīḥ pratipadaḥ samānāni sūktāny 4 okaḥsūri vā Indro. ya-
tra vā Indraḥ pūrvam gachaty, aiva tatrāparam gachati,
yajñasyaiva sendratāyai || 17 || 1 ||

1 Tān vā etān sampātān Viṣvāmitraḥ prathamam apa-
syat, tān Viṣvāmitreṇa dṛiṣṭtān Vāmadevo 'srijatai, va tvām
indra vajrinn atra, yan na indro jujushe yac ca
vasṣṭi, kathā mahām avṛidhat kasya hotur iti, tān
kshipraṃ samapatad. yat kshipraṃ samapatat; tat sampā-
tānām sampātātvaṃ 2 sa hekshām cakre Viṣvāmitro: yān
vā ahaṃ sampātān apaṣyam tān Vāmadevo 'sṛiṣṭa, kāni
nv ahaṃ sūktāni sampātāns tatpratimān sṛijeyeti. sa etāni
sūktāni sampātāns tatpratimān asṛijata: sadyo ha jāto
vṛishabhaḥ kanīna, indraḥ pūrbhid ātirad dāsam
arkair, imām ū shu prabhṛitim sātaye dhā, icha-
nti tvā somyāsaḥ sakhāyaḥ, ṣāsad vahnir duhitur
naptyam gād, abhi tasṣṭeva dīdhayā manīṣhām
iti 3 ya eka id dhavyaḥ carshaṇīnām iti Bharadvājo;
yas tigmasṛiṅgo vṛishabho na bhīma, ud u bra-
hmāny airata ṣravasyeti Vasishṭho, 'smā id u pra-
tavase turāyeti Nodhās 4 ta ete prātaḥsavane śalaha-
stotriyān chastvā mādhyamdine 'hīnasūktāni ṣaṃsanti 5 tāny
etāny ahīnasūktāny: ā satyo yātu maghavān ṛijīṣhīti
satyavan maitrāvaruṇo; 'smā id u pra tavase turāye,
ndrāya brahmāṇi rātata mā | indra brahmāṇi go-
tamāso akrann iti brahmaṇvad brāhmaṇēcchaṃsī; ṣāsad
vahnir — janayanta vahnim iti vahnivad achāvākas
6 tad āluḥ: kasmād achāvāko vahnivad etat sūktam ubha-
yatra ṣaṃsati parāñcishu caivāhassv abhyāvartishu ceti

7 vīryavān vā esha bahvrico, vahnivad etat suktam. vahati ha vai vahnir dhuro yāsu yujyate. tasmād achāvāko vahnivad etat suktam ubhayatra śaṁsati parāñcishu caivāhassv abhyāvartishu ca 8 tāni pañcasv ahassu bhavanti: caturviṁṣe 'bhijiti vishuvati viṣvajiti mahāvrate. 'hīnāni ha vā etāny ahāni, na hy eshu kiṁ cana hīyate. parāñcīni ha vā etāny ahāny anabhyāvartīni, tasmād enāny eteshv ahassu śaṁsanti 9 yad enāni śaṁsanty: ahīnān svargāṁ lokān sarvarūpān sarvasamriddhān avāpnavāmeti 10 yad evaināni śaṁsantīndram evaitair nihvayante, yatha śiṣabhaṁ vāṣitāyāi 11 yad v evaināni śaṁsanty, ahīnasya samṁtatyā, ahīnam eva tat samṁtanvanti || 18 || 2 ||

1 Tato vā etāns trīn sampātān maitrāvaruṇo viparyāsam ekaikam ahar-ahāḥ śaṁsaty 2 evā tvām indra vajrīn atreti prathame 'hani, yan na indro jujushe yac ca vashṭīti dvitīye, kathā mahām avṛidhat kasya hotur iti tritīye 3 trīn eva sampātān brāhmaṇācchaṁsī viparyāsam ekaikam ahar-ahāḥ śaṁsati, ndraḥ pūrbhid ātirad dāsam arkair iti prathame 'hani, ya eka id dhavyaṣ carshaṇīnām iti dvitīye, yas tigmasṛiṅgo vṛishabho na bhīma iti tritīye 4 trīn eva sampātān achāvāko viparyāsam ekaikam ahar-ahāḥ śaṁsati, mām ūshu prabhṛitiṁ sātaye dhā iti prathame 'hani, chanti tvā somyāsaḥ sakhāya iti dvitīye, śāsad vahnir duhitur nāptyam gād iti tritīye 5 tāni vā etāni nava 6 trīni cāharahāṣasyāni 7 tāni dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, Prajāpatir yajūas. tat samvatsaram Prajāpatiṁ yajūam āpnuvanti, tat samvatsare Prajāpatau yajñe 'har-ahāḥ pratitishṭhanto yanti 8 tāny antareṇāvāpam āvaperann 9 anyūñkhyā virājo vaimadiṣ caturthe 'hani, pañktiḥ pañcame, pārucchepiḥ shashṭhe 10 'tha yāny ahāni mahāsto-

māni syuḥ: ko adya naryo devakāma iti maitrāvaruṇa āvapeta, vane na vā yo ny adhāyi cākann iti brāhmaṇācchaṁsy, ā yāhy arvāṇ upa vandhureshṭhā ity achāvāka 11 etāni vā āvapanāny. etair vā āvapanair devāḥ svargam lokam ajayann etair ṛishayas. tathaivaitad yajamānā etair āvapanaiḥ svargam lokam jayanti || 19 || 3 ||

1 Sadyo ha jāto vṛishabhah kanīna iti maitrāvaruṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsati 2 tad etat sūktam svargyam. etena vai sūktena devāḥ svargam lokam ajayann etena ṛishayas. tathaivaitad yajamānā etena sūktena svargam lokam jayanti 3 tad u vaiśvāmitram. viśvasya ha vai mitram Viśvāmitra āsa 4 viśvam hāsmāi mitram bhavati ya evaṁ veda yeshām caivam vidvān etan maitrāvaruṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsati 5 tad ṛishabhavat paṣumad bhavati, paṣūnām avaruddhyai 6 tat pañcarcam bhavati. pañcapadā pañktiḥ, pañktir vā annam, annādyasyāvaruddhyā 7 ud u brahmāny airata śravasyeti brāhmaṇācchaṁsi brahmaṇvat samṛiddham sūktam ahar-ahāḥ śaṁsati 8 tad etat sūktam svargyam. etena vai sūktena devāḥ svargam lokam ajayann etena ṛishayas. tathaivaitad yajamānā etena sūktena svargam lokam jayanti 9 tad u vāsishṭham. etena vai Vasishṭha Indrasya priyam dhāmopāgachāt, sa paramam lokam ajayad 10 upendrasya priyam lokam gachati, jayati paramam lokam ya evaṁ veda 11 tad vai shalīricam. shad vā ṛitava, ṛitūnām āptyai 12 tad upariśṭāt sampātānām śaṁsaty. āptvaiva tat svargam lokam yajamānā asmiṇ loka pratitishṭhanty 13 abhi tashṭeva dīdhayā manīshām ity achāvāko ahar-ahāḥ śaṁsaty abhivat tatyai rūpam 14 abhi priyāni marmṛiṣat parāṇīti. yāny eva parāny ahāni tāni priyāni, tāny eva tad abhimarmṛiṣato yanty abhyārabhamānāḥ. paro vā asmāl lokāt svargo lokas, tam eva tad abhivadati 15 ka-

vīñr ichāmi samdriṣe sumedhā iti 16 ye vai te na ri-
shayaḥ pūrve pretās te vai kavayas, tām eva tad abhyati-
vadati 17 tad u vaiṣvamitraṃ. viṣvasya ha vai mitraṃ Vi-
śvāmitra āsa. viṣvaṃ hāsmāi mitraṃ bhavati ya evaṃ
veda 18 tad aniruktam prajāpatyaṃ ṣaṁsaty. anirukto vai
Prajāpatiḥ, Prajāpater āptyai 19 sakṛid Indraṃ nirāha, te-
naindrād rūpān na pracyavate 20 tad vai daṣarcaṃ. daṣā-
ksharā virāl, annaṃ virāl, annādyasyāvaruddhyai 21 yad
eva daṣarcāṣm | daṣa vai prānāḥ, prānān eva tad āpnuva-
nti, prānān ātman dadhate 22 tad upariśtāt sampātānām
ṣaṁsaty. āptaiva tat svargaṃ lokam yajamānā asmiñl loka
pratitishṭhanti || 20 || * ||

1 Kas tam indra tvāvasuṃ, kan navyo atasī-
nām, kad ū nv asyākṛitam iti kadvantaḥ pragāthā
ārambhaṇīyā ahar-ahaḥ ṣasyante 2 ko vai Prajāpatiḥ, Pra-
jāpater āptyai 3 yad eva kadvantāṣḥ | annaṃ vai kam,
annādyasyāvaruddhyai 4 yad v eva kadvantāṣḥ | ahar-aha-
r vā ete śāntāny ahīnasūktāny upayunḡjānā yanti, tāni ka-
dvadbhiḥ pragāthaiḥ ṣamayanti. tāny ebhyaḥ śāntāni kam
bhavanti, tāny enāḥ chāntāni svargaṃ lokam abhi vahanti
5 trishṭubhaḥ sūktapratipadaḥ ṣaṁseyus 6 tā haike purastāt
pragāthānām ṣaṁsanti dhāyyā iti vadantas 7 tat tathā na
kuryāt 8 kshatraṃ vai hotā viṣo hotrāṣaṁsinaḥ, kshatrā-
yaiva tad viṣam pratyudyāminīm kuryuḥ, pāpavasyasaṃ
9 trishṭubho ma imāḥ sūktapratipada ity eva vidyāt 10 tad
yathā samudram praplayerann, evaṃ haiva te praplavante
ye samvatsaram vā dvādaśāhaṃ vāsate. tad yathā sairā-
vatīm nāvam pārakāmāḥ samāroheyur, evaṃ evaitās tri-
shṭubhaḥ samārohanti 11 na ha vā etac chando gamayitvā
svargaṃ lokam upāvartate, vīryavattamaṃ hi 12 tābhyo
na vyāhvayīta, samānam hi chando, 'tho ned dhāyyāḥ ka-
ravānīti 13 yad enāḥ ṣaṁsanti: prajānātābhiḥ sūktapratipa-

dbhiḥ sūktāni samārohāmeti 14 yad evaināḥ śaṁsantīndram
evaitābhir nihvayante, yatha ṛishabhaṁ vāṣitāyai. yad v
evaināḥ śaṁsanty, ahīnasya śaṁtatyā, ahīnam eva tat śaṁ-
tanvanti || 21 || ॥

1 Apa prāca indra viṣvāṇ amitrān iti maitrāva-
raṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsaty 2 apāpāco
abhibhūte nudasva | apodīco apa śūrādharāca urau
yathā tava śarman mademety 3 abhayasya rūpam,
abhayam iva hi yann ichati 4 brahmaṇā te brahma-
yujā yunajmīti brāhmaṇacchaṁsy ahar-ahāḥ śaṁsati.
yunajmīti yuktavati, yukta iva hy ahīno, 'hīnasya rūpam
5 uruṁ no lokam anu neshi vidvān ity achāvāko 'har-
ahāḥ śaṁsaty. anu neshīty, etīva hy ahīno, 'hīnasya rū-
pam 6 neshīti satrāyaṇarūpam 7 tā vā etā abar-ahāḥ śa-
syante 8 samānibhiḥ paridadhyur 9 okaḥsārī haishām Indro
yajñam bhavati3ū | yatha ṛishabho vāṣitāṁ yathā vā gauḥ
prajñātāṁ goshṭham, evaṁ haishām Indro yajñam aiva
gachati 10 na śunamhuvīyayāhīnasya paridadhyāt. ksha-
triyo ha rāshṭrāc cyavate, yo haiva paro bhavati, tam
abhibhavyati || 22 || ॥

1 Athāto 'hīnasya yuktiḥ ca vimuktiḥ ca 2 vy antari-
ksham atirad ity ahīnam yuṅkta, eved indram iti vi-
muṅcaty 3 āham sarasvatīvator, nūnam sā ta ity ahī-
nam yuṅkte 4 te syāma deva varuṇa, nū shṭuta iti
vimuṅcaty 5 esha ha vā ahīnam tantum arhati ya enaṁ
yoktum ca vimoktum ca veda 6 tad yac caturviṁše 'han
yujyante sā yuktir, atha yat purastād udayanīyasyātirā-
trasya vimucyante sā vimuktis 7 tad yac caturviṁše 'hann
aikāhikābhiḥ paridadhyur, atrāhaiva yajñam śaṁsthāpa-
yeyur, nāhīnakarma kuryur. atha yad ahīnaparidhānīyā-
bhiḥ paridadhyur, yathā śrānto 'vimucyamāna utkrītyetai-
vaṁ yajamānā utkrītyerann. ubhayībhiḥ paridadhyus 8 tad

yathā dīrghādhva upavimokam yāyāt, tādrik tat 9 samtato haishām yajño bhavati3n | vy ū muñcanta 10 ekām dve na dvayoh savanayoh stomam atisañsed 11 dīrghāranyāni ha vai bhavanti yatra bahvībhiḥ stomo 'tiṣasyate 12 'parimitābhiḥ tṛtīyasavane. 'parimito vai svargo lokah, svargasya lokasyāptyai 13 samtato hāsyaḥbyārabdho 'visrasto 'hīno bhavati ya evaṁ vidvān ahīnam tanute || 23 || 7 ||

1 Devā vai vale gāḥ paryapaśyañs, tā yajñenaivepsañs, tāḥ shashṭhenāhnāpnvañs. te prātaḥsavane Nabhākena valam anabhayañs. tam yad anabhayā3n | aśrathayann evainam tat. ta u tṛtīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valam virujya gā udājañs 2 tathaivaitad yajamānāḥ prātaḥsavane Nabhākena valam nabhayanti. tam yan nabhayanti3n | śrathayanty evainam tat. tasmād dhotrakāḥ prātaḥsavane nābhākāñs trīcāḥ chañsanti 3 yaḥ kakubho nidhāraya iti maitrāvaruṇaḥ, pūrvīṣṭa indropamātaya iti brāhmaṇācechañsī, tā hi madhyam bharāṇām ity achāvākas 4 ta u tṛtīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valam virujya gā āpnvanti 5 pacchaḥ prathamam shad vālakhilyānām sūktāni viharaty, ardhareṇa dvitīyam, rikṣas tṛtīyam. sa paccho viharan pragāthe-pragātha evaikapadām dadhyāt, sa vācaḥ kūṭas 6 tā etāḥ pañcaikapadāḥ. catasro daśamād ahna, ekā mahāvratād 7 athaśṭākṣharāṇi mātānāmanāni padāni. teshāṃ yāvadbhiḥ sampadyeta tāvanti śaṇsen, netaṇy ādriyetā8thārdhareṇa viharāñs tāḥ caivaikapadāḥ śaṇset tāni caivāśṭākṣharāṇi mātānāmanāni padāni 9 atha rikṣo viharāñs tāḥ caivaikapadāḥ śaṇset tāni caivāśṭākṣharāṇi mātānāmanāni padāni 10 sa yat prathamam shad vālakhilyānām sūktāni viharati, prāṇam ca tad vācam ca viharati. yad dvitīyam, cakṣuḥ ca tan manaḥ ca viharati. yat tṛtīyam, śrotram ca tad ātmānam ca viharati. tad

upāpto vibhāre kāma, upāpto vajre vālakhilyāsūpāpto vācaḥ
 kūta ekapadāyām, upāptaḥ prānakṛīptiḥ 11 avihṛitān eva
 caturthaṁ pragāthān chaṁsati. paśavo vai pragāthān, pa-
 śūnām avaruddhyai 12 nātraikapadām vyavadadhyād 13 yad
 atraikapadām vyavadadhyād, vācaḥ kūtena yajamānāt pa-
 śūn nirhanyād. ya enam tatra brūyād: vācaḥ kūtena ya-
 jamānāt paśūn niravadhīr, apaśum enam akar iti, śaśvat
 tathā syāt 14 tasmāt tatraikapadām na vyavadadhyād 15 vy-
 evottame sūkte paryasyati, sa eva tayor vibhāras 16 tad etat
 Saubalāya Sarpir Vātsiḥ śaśaṁsa. sa hovāca: bhūyishṭhān
 ahaṁ yajamāne paśūn paryagrahaisham, akanishṭhā u mām
 āgamishyanti. tasmai ha yathā mahadbhya ṛitvigbhya
 evaṁ nināya. tad etat paśavyaṁ ca svargyaṁ ca śastraṁ,
 tasmād etac chaṁsati || 24 || * ||

1 Dūrohaṇaṁ rohati, tasyoktam brāhmaṇam 2 aindre
 paśukāmasya rohed, aindrā vai paśavas 3 taj jāgataṁ syāj,
 jāgatā vai paśavas 4 tan mahāsūktam syād, bhūyishṭheshv
 eva tat paśushu yajamānam pratishṭhāpayati 5 Baraṇ rohet,
 tan mahāsūktam ca jāgataṁ ca 6 ndrāvaruṇe pratishṭhākā-
 masya rohed. etaddevatā vā eshā hotraitatpratishṭhā yad
 aindrāvaruṇā, tad enat svāyām eva pratishṭhāyām antataḥ
 pratishṭhāpayati 7 yad evaindrāvaruṇā 3i | eshā ha vā atra
 nivin, nividā vai kāmā āpyante. sa yady aindrāvaruṇe
 rohet, sauparṇe rohet. tad upāpta aindrāvaruṇe kāma,
 upāptaḥ sauparṇe || 25 || * ||

1 Tad āhuḥ: samśaṁset shashṭhe 'hā3n | na samśaṁset
 iti | 2 samśaṁsed ity āhuḥ 3 katham anyeshv ahassu sam-
 śaṁsati, katham atra na samśaṁsed ity 4 atho khalv āhur:
 naiva samśaṁset 5 svargo vai lokāḥ shashṭham abar, asa-
 māyī vai svargo lokāḥ, kaścid vai svarge loka sameti. sa
 yat samśaṁset, samānam tat kuryād. atha yaṇ na sam-
 śaṁsati 3n | tat svargasya lokasya rūpaṁ. tasmān na sam-

ṣaṁsed. yad eva na saṁṣaṁsatī3ū | 6 ātmā vai stotriyāḥ
 prāṇā vāḥkilyāḥ. sa yat saṁṣaṁsed, etābhyām devatā-
 bhyām yajamānasya prāṇān vīyād. ya enaṁ tatra brūyād:
 etābhyām devatābhyām yajamānasya prāṇān vyagāt, prāṇa
 enaṁ hāsyatīti, ṣaṣvat tathā syāt. tasmān na saṁṣaṁset
 7 sa yad ikṣhetāṁsisham vāḥkilyā hanta purastād dūro-
 haṇasya saṁṣaṁsānīti, no eva tasyāṣām iyāt 8 tam yadi
 darpa eva vinded, upariṣṭād dūrohaṇasyāpi bahūni śatāni
 ṣaṁsed. yasyo tat kāmāya tathā kuryād, atraiva tad upāptam
 9 aindryo vāḥkilyās, tāsām dvādaśākṣharāṇi padāni, tatra
 sa kāma upāpto ya aindre jūgate. 'thedaṁ aindrāvaruṇam
 sūktam, aindrāvaruṇi paridhānīyā. tasmān na saṁṣaṁset
 10 tad āhur: yathā vāva stotram evaṁ ṣaṣtram. vihrītā
 vāḥkilyāḥ ṣasyante, vihrītām stotrā3m | avihritā3m iti |
 11 vihrītam iti brūyād, aṣṭākṣhareṇa dvādaśākṣharam iti
 12 tad āhur: yathā vāva ṣaṣtram evaṁ yājyā. tisro deva-
 tāḥ ṣasyante 'gnir Indro Varuṇa ity athaindrāvaruṇyā ya-
 jati, katham Agnir anantarita iti 13 yo vā Agniḥ sa Varu-
 ṇas. tad apy etad ṛishinoktam: tvam agne varuṇo jā-
 yase yad iti. tad yad evaindrāvaruṇyā yajati, tenāgnir
 anantarito 'nantaritaḥ || 26 || 10 ||

Iti shashṭhapañcīkāyām caturtho 'dhyāyāḥ.

Ity ekonatrinṣādhyaḥ dāṣamaḥ khaṇḍaḥ.

1 Śilpāni ṣaṁsanti 2 devaśilpāny, eteshām vai śilpānām
 anukṛitibā śilpam adhigamyate. hasti kaṁso vāso hira-
 nyam aṣvatarirathaḥ śilpam 3 śilpam hāsmim adhigamyate
 ya evaṁ veda 4 yad eva śilpāni3ū | 5 ātmasaṁskṛitir vāva
 śilpāni, chandomayaṁ vā etair yajamāna ātmānam saṁ-
 skurute 6 nābhānediṣṭham ṣaṁsati 7 reto vai Nābhānedi-
 ṣṭho, retas tat siṁcati 8 tam aniruktam ṣaṁsaty. aniruktam
 vai reto gubā yonyām sicaty 9 sa retomiṣro bhavati:
 kṣhmayā retāḥ saṁjagmāno ni shiṁcad iti, retāḥ-

samṛiddhyā eva 10 tam sanārāṣaṁsam ṣaṁsati. prajā vai naro vāk ṣaṁsah, prajāsv eva tad vācam dadhāti. tasmād imāḥ prajā vadatyō jāyante 11 tam haike purastāc chaṁsanti: purastādāyatanā vāg iti vadanta 12 upariśtād eka: upariśtādāyatanā vāg iti vadanto 13 madhya eva ṣaṁsen. madhyāyatanā vā iyaṁ vāg 14 upariśtānneḍiyasivopariśtān neḍiyasiva vā iyaṁ vāk 4 tam hotā retobhūtam siktva maitrāvaruṇāya samprayachaty: etasya tvam prāṇān kalpayeti || 27 || 1 ||

1 Vākhilyāḥ ṣaṁsati. prāṇā vai vākhilyāḥ, prāṇān evāsyā tat kalpayati 2 tā vihrītāḥ ṣaṁsati. vihrītā vā ime prāṇāḥ: prāṇenāpāno, 'pānena vyānaḥ 3 sa pacchah prathame sūkte viharaty, ardharcaso dvitīye, rikṣas tṛtīye 4 sa yat prathame sūkte viharati, prāṇam ca tad vācam ca viharati. yad dvitīye, cakshuḥ ca tan manaḥ ca viharati. yat tṛtīye, śrotram ca tad ātmānam ca viharati 5 te haike saha bṛihatyaṁ saha satobṛihatyaṁ viharanti. tad upāpto vihare kāmo, net tu pragāthāḥ kalpante 6 'timarṣam eva vihareṭ, tathā vai pragāthāḥ kalpante. pragāthā vai vākhilyās, tasmād atimarṣam eva vihareḍ. yad evātimarṣā3m | 7 ātmā vai bṛihatī, prāṇāḥ satobṛihatī. sa bṛihatīm aṣaṁsīt, sa ātmātha satobṛihatīm, te prāṇā; atha bṛihatīm atha satobṛihatīm, tad ātmānam prāṇaiḥ paribṛihann eti. tasmād atimarṣam eva vihareḍ 8 yad v evātimarṣā3m | ātmā vai bṛihatī, paṣavaḥ satobṛihatī. sa bṛihatīm aṣaṁsīt, sa ātmātha satobṛihatīm, te paṣavo; 'tha bṛihatīm atha satobṛihatīm, tad ātmānam paṣubliḥ paribṛihann eti. tasmād atimarṣam eva vihareḍ 9 vy evottame sūkte paryasyati, sa eva taylor viharas 10 tasya maitrāvaruṇaḥ prāṇān kalpayitvā brāhmaṇacchaṁsine samprayachaty: etaṁ tvam prajānāyati || 28 || 2 ||

1 Sukīrtim ṣaṁsati. devayonir vai Sukīrtis, tad yajñād

devayonyai yajamānam prajanayati 2 Vṛishākapiṃ śaṁsaty. ātmā vai Vṛishākapir, ātmānam evāśya tat kalpayati 3 taṃ nyūṅkhaty. annaṃ vai nyūṅkhas, tad asmai jātāyānnādyam pratidadhāti yathā kumārāya stanam 4 sa pāṅkto bhavati. pāṅkto 'yam puruṣaḥ pañcadhā vihitō: lomāni tvaṅ māṁsam asthi majjā. sa yāvān eva puruṣas, tāva-ntaṃ yajamānam saṁskaroti 5 taṃ brāhmaṇācchaṁsī janayitvāchāvākāya samprayachaty: etasya tvam pratishthāṃ kalpayeti || 29 || 3 ||

1 Evayāmarutaṃ śaṁsati. pratishthā vā evayāmarut, pratishthāṃ evāśya tat kalpayati 2 taṃ nyūṅkhaty. annaṃ vai nyūṅkho, 'nnādyam evāsmiṁs tad dadhāti 3 sa jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā 4 sa u māruta. āpo vai Maruta āpo 'nnaṃ, abhipūrvam evāsmiṁs tad annādyam dadhāti 5 tāny etāni saha carāṇīty ācakshate: nābhānedishthāṃ vālakhilyā vṛishākapiṃ evayāmarutaṃ. tāni saha vā śaṁset saha vā na śaṁsed 6 yad enāni nānā śaṁsed, yathā puruṣaṃ vā reto vā vi-chindyāt tādrik tat. tasmād enāni saba vā śaṁset saha vā na śaṁset 7 sa ha Bulila Āṣvataṛa Āṣvir vaiṣvajito hotā sann ikṣhāṃ cakṛa: eṣhāṃ vā eṣhāṃ śilpānāṃ viṣvajiti sām̐vatsarīke dve madhyam̐dinam abhi pratyector hantāham itthaṃ evayāmarutaṃ śaṁsayānīti. tad dha tathā śaṁsayāṃ cakṛa 8 tad dha tathā śasyamāne Gauṣṭa ājagāma, sa hovāca: hotaḥ kathā te śastraṃ vicakṛam plavata iti 9 kiṃ hy abhūd ity 10 evayāmarud ayam uttarataḥ śasyata iti sa hovācaindro vai madhyam̐dinaḥ, kathendram madhyam̐dinān ninīśhasīti 11 nendram madhyam̐dinān ninīśhāmīti hovāca 12 chandas tv idaṃ amadhyam̐dinasācy. ayam jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā. sa u māruto. maiva śaṁsishteti 13 sa hovācāramāchāvaky. atha hāsmiṁn anuśāsanam īshe 14 sa hovācaindraṃ

esha vishṇunyaṅgam śaṁsatv, atha tvam etaṁ hotar upari-
 śhṭād raudryai dhāyāyāi purastān mārutasyāpyasyāthā
 iti 15 tad dha tathā śaṁsayāṁ cakāra. tad idam apy eta-
 rhi tathaiva śasyate || 30 || 4 ||

1 Tad āhur: yad asmin viśvajity atirātra evaṁ shashṭhe
 'hani kalpate yajñah kalpate yajamānasya prajātiḥ, katham
 atrāṣasta eva Nābhānedishṭho bhavaty atha maitrāvaruṇo
 vālakhilyāḥ śaṁsati, te prāṇā — reto vā agre 'tha prāṇā
 — evaṁ brāhmaṇācchansy: aṣasta eva Nābhānedishṭho bha-
 vaty atha Vṛishākapiṁ śaṁsati, sa ātmā — reto vā agre
 'thātmā — katham atra yajamānasya prajātiḥ, katham
 prāṇā aviklīptā bhavantīti 2 yajamānaṁ ha vā etena sa-
 rveṇa yajñakratunā saṁskurvanti. sa yathā garbho yonyāṁ
 antar, evaṁ sambhavaṁ chete. na vai sakṛid evāgre sarvaḥ
 sambhavaty, ekaikaṁ vā aṅgaṁ sambhavataḥ sambhavatīti
 3 sarvāṇi cet samāne 'han kriyeran, kalpata eva yajñah
 kalpate yajamānasya prajātir. athaitaṁ hotaivayāmarutaṁ
 tṛtīyasavane śaṁsati, tad yāsyā pratishṭhā tasyāṁ evainaṁ
 tad antataḥ pratishṭhāpayati || 31 || 5 ||

1 Chandasāṁ vai shashṭhenāhnāptānāṁ raso 'tyanedat.
 sa Prajāpatir abibhet: parāṇ ayam chandasāṁ raso lokān
 atyeshyatīti. tam parastāc chandobhiḥ paryagriḥṇān: nā-
 rāśaṁsyā gāyatrīyā, raibhyā trishṭubhaḥ, pārikshityā jaga-
 tyāḥ, kāravyayānushṭubhas. tat punaḥ chandassu rasam
 adadhāt 2 sarasair hāsyā chandobhir ishṭam bhavati, sara-
 saiḥ chandobhir yajñam tanute ya evaṁ veda 3 nārāśaṁsiḥ
 śaṁsati. prajā vai naro vāk śaṁsah, prajāsv eva tad vācam
 dadhāti. tasmād imāḥ prajā vadatyō jāyante. ya evaṁ
 veda yad eva nārāśaṁsiḥ | 4 śaṁsanto vai devāḥ ca ṛisha-
 yaḥ ca svargam lokam āyaṁ, tathaivaitad yajamānāḥ śa-
 ṁsanta eva svargam lokam yanti 5 tāḥ pragrāham śaṁsati
 yathā Vṛishākapiṁ, vārshākapiṁ hi, Vṛishākapes tan nyā-

yam eti 6 tāsū na nyūṅkhayen, nī vīva nardet, sa hi tāsām
 nyūṅkho 7 raibhīḥ śaṁsati 8 rebhanto vai devāḥ ca ṛisha-
 yaḥ ca svargam lokam āyaṁs, tathaivaitad yajamānā re-
 bhanta eva svargam lokam yanti 9 tāḥ pragrāham śaṁsati
 yathā Vṛishākapiṁ, vārshākapiṁ hi, Vṛishākapes tan
 nyāyam eti. tāsū na nyūṅkhayen, nī vīva nardet, sa hi tā-
 sām nyūṅkhaḥ 10 pārikshitīḥ śaṁsaty 11 Agnir vai pari-
 kshid, Agnir hīmaḥ prajāḥ parikshety, Agniṁ hīmaḥ pra-
 jāḥ parikshiyanty 12 Agner eva sāyujyam sarūpatām salo-
 katām aṣṇute ya evam veda 13 yad eva pārikshitiḥ |
 14 samvatsaro vai parikshit, samvatsaro hīmaḥ prajāḥ pari-
 ksheti, samvatsaram hīmaḥ prajāḥ parikshiyanti 15 sam-
 vatsarasyaiva sāyujyam sarūpatām salokatām aṣṇute ya
 evam veda. tāḥ pragrāham śaṁsati yathā Vṛishākapiṁ,
 vārshākapiṁ hi, Vṛishākapes tan nyāyam eti. tāsū na
 nyūṅkhayen, nī vīva nardet, sa hi tāsām nyūṅkhaḥ 16 kā-
 ravyāḥ śaṁsati 17 devā vai yat kiṁca kalyāṇam karmāku-
 rvaṁs tat kāravyābhir āpnuvaṁs, tathaivaitad yajamānā
 yat kiṁca kalyāṇam karma kurvanti tat kāravyābhir āpnu-
 vanti 18 tāḥ pragrāham śaṁsati yathā Vṛishākapiṁ, vār-
 shākapiṁ hi, Vṛishākapes tan nyāyam eti. tāsū na nyū-
 űkhayet, nī vīva nardet, sa hi tāsām nyūṅkho 19 diṣām
 klīptīḥ śaṁsati. diṣa eva tat kalpayati 20 tāḥ pañca śa-
 ṁsati. pañca vā imā diṣaḥ, catasras tiraṣya, ekordhvā
 21 tāsū na nyūṅkhayen naivaiva ca ninarden: ned imā
 diṣo nyūṅkhayānīti 22 tā ardharcaṣaḥ śaṁsati, pratishṭhāyā
 eva 23 janakalpāḥ śaṁsati. prajā vai janakalpā, diṣa eva
 tat kalpayitvā tāsū prajāḥ pratishṭhāpayati 24 tāsū na
 nyūṅkhayen naivaiva ca ninarden: ned imāḥ prajā nyū-
 űkhayānīti. tā ardharcaṣaḥ śaṁsati, pratishṭhāyā eve 25 dra-
 gāthāḥ śaṁsatīndragāthābhir vai devā asurān abhigāyāthai-
 nān atyāyaṁs, tathaivaitad yajamānā indragāthābhir evā-

priyam bhrātrivyaṃ abhigāyāthainam atiyanti 26 tā ardha-
rcaṣaḥ śaṁsati, pratishṭhāyā eva || 32 || c ||

1 Aitaṣapralāpaṃ śaṁsaty 2 Aitaṣo ha vai munir agner
āyur dadarṣa, yajñasyāyātayāmam iti haika āhuh. so 'bra-
vīt putrān: putrakā agner āyur adarṣam, tad abhilapi-
shyāmi, yat kimca vadāmi tan me mā parigāteti. sa pra-
tyapadyatai, tā aśvā ā plavante pratīpam prātīsatva-
nam iti 3 tasyābhyagnir Aitaṣāyana etyākāle 'bhīhāya mu-
kham apyagrīhṇād: adripan naḥ piteti 4 taṃ hovācāpehy,
alaso 'bhūr yo me vācam avadhīh. śatāyuraṃ gām akari-
shyam sahasrāyuraṃ puruṣam, pāpishṭhām te prajāṃ ka-
romi yo mettham asakthā iti 5 tasmād āhur: Abhyagnaya
Aitaṣāyanā Aurvānām pāpishṭhā iti 6 taṃ haika bhūyānsam
śaṁsanti 7 sa na nishedhed, yāvatkāmaṃ śaṁsaty eva brū-
yād. āyur vā aitaṣapralāpa 8 āyur eva tad yajamānasya
pratārayati ya evaṃ veda 9 yad evaitaṣapralāpā3h | 10 cha-
ndasām haisha raso yad aitaṣapralāpaṣ, chandassv eva tad
rasam dadhāti 11 sarasair hāsya chandobhir ishtam bha-
vati, sarasaiḥ chandobhir yajnam tanute yā evaṃ veda
12 yad v evaitaṣapralāpā3h | 13 ayātayāmā vā akṣhitir ai-
taṣapralāpo, 'yātayāmā me yajñe 'sad akṣhitir me yajñe
'sad iti 14 taṃ vā etam aitaṣapralāpaṃ śaṁsati padāvagrā-
ham yathā nividam 15 tasyottamena padena prañauti yathā
nividam 16 pravalhikāḥ śaṁsati. pravalhikābhir vai devā
asurān pravallyāthainān atyāyaṁs, tathaivaitad yajamānāḥ
pravalhikābhir evāpriyam bhrātrivyaṃ pravallyāthainam
atiyanti 17 tā ardharcaṣaḥ śaṁsati, pratishṭhāyā eva 18 ji-
jñāsenyāḥ śaṁsaty. ājijñāsenyābhir vai devā asurān ājñā-
yāthainān atyāyaṁs, tathaivaitad yajamānā ājijñāsenyābhir
evāpriyam bhrātrivyaṃ ājñāyāthainam atiyanti. tā ardha-
rcaṣaḥ śaṁsati, pratishṭhāyā eva 19 pratirādhām śaṁsati.
pratirādhena vai devā asurān pratirādhyāthainān atyāyaṁs,

tathaivaitad yajamānāḥ pratirādhenaivāpriyam bhrātrivyaṃ
pratirādhyāthainam atiyanty 20 ativādaṃ śaṁsaty. ativā-
dena vai devā asurān atyudyāthainān atyāyaṁs, tathaivai-
tad yajamānā ativādenaivāpriyam bhrātrivyaṃ atyudyā-
thainam atiyanti. tam ardharcaṣaḥ śaṁsati, pratishthāyā
eva || 33 || 7 ||

1 Devanīthaṃ śaṁsaty 2 Ādityāḥ ca ha vā Aṅgirasas
ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam
iti. te hāṅgirasas pūrve śvaḥsutyāṃ svargasya lokasya
dadṛṣus, te 'gnim prajighyur — Aṅgirasāṃ vā eko 'gnih
— parehy, Ādityebhyaḥ śvaḥsutyāṃ svargasya lokasya
prabrūhīti. te hādityā Agnim eva dṛiṣṭvā sadyaḥsutyāṃ
svargasya lokasya dadṛṣus. tān etyābravīc: chvaḥsutyāṃ
vaḥ svargasya lokasya prabrūma iti. te hocur: atha vayam
tubhyaṃ sadyaḥsutyāṃ svargasya lokasya prabrūmas, tva-
yaiva vayam hotrā svargaṃ lokam eshyāma iti. sa ta-
thety ukṭvā pratyuktaḥ punar ājagāma 3 te hocuḥ: prāvo-
cā3ḥ iti | prāvocam iti hovācātho me pratiprāvocann iti.
no hi na pratyajñāsthā3ḥ iti | prati vā ajñāsam iti hovāca
4 yaśasā vā esho 'bhyaiti ya ārtvijyena, taṃ yaḥ pratiru-
ndhet yaśaḥ sa pratirundhet, tasmān na pratyarautsīti
5 yadi tv asmād apojjigāṁsed, yajñenāsmād apodiyāt | yadi
tv ayājyaḥ, svayam apoditaṃ tasmāt || 34 || 8 ||

1 Te hādityān Aṅgirasas 'yājayaṁs, tebhya yājyadbhya
imāṃ prithivīm pūrṇāṃ dakṣiṇānām adadus. tān iyaṃ
pratigrihītāpatat, tāṃ nyavṛiṇjan, sā sinbhī bhūtvā vijri-
mbhantī janān acarat. tasyāḥ śocatyā ime pradarāḥ prā-
diryanta ye 'syā ime pradarāḥ, sameva haiva tataḥ purā
2 tasmād āhur: na nivṛittadakṣiṇāṃ pratigrihṇīyān: nen
mā śucā viddhā śucā vidhyād iti 3 yadi tv enāṃ pratigri-
hṇīyād, apriyāyainām bhrātrivyāya dadyāt, parā haiva
bhavaty 4 atha yo 'sau tapati3ḥ | esho 'śvaḥ śveto rūpaṃ
kṛitvāśvābhidhānyapihitenātmanā praticakrama. imāṃ vo

nayāma iti, sa esha devanītho 'nūcyata 5 ādityā ha jaritar aṅgirobhṛyo dakṣhiṇām anayan | 6 tām ha jaritar na praty āyann iti. na hi ta imām pratyāyaṁs 7 tām u ha jaritaḥ praty āyann iti. prati hi te 'mum āyaṁs 8 tām ha jaritar na praty aḡribhṇann iti. na hi ta imām pratyagribhṇaṁs 9 tām u ha jaritaḥ praty aḡribhṇann iti. prati hi te 'mum aḡribhṇann 10 abā neta sann avicetanānīty. esha ha vā ahnām vicetayitā 11 jajñā neta sann apurogavāsa iti. dakṣhiṇā vai yajñānām purogavī. yathā ha vā idam ano 'purogavam rishyaty, evaṁ haiva yajño 'dakṣhiṇo rishyati. tasmād āhur: dātavyaiva yajñe dakṣhiṇā bhavaty apy alpikāpy 12 uta śveta āṣupatvā | 13 uto padyābhir javi-
shṭhaḥ | 14 utem āsu mānam piparti | 15 ādityā ru-
drā vasavas tvelate | 16 idam rādhaḥ prati ḡri-
bhṇīhy aṅgira iti. pratigraham eva tad rādhasa aichann
17 idam rādho bṛihat prithu | 18 devā dadatv ā va-
ram | 19 tad vo astu sucetanam | 20 yushme astu
dive-dive | 21 praty eva ḡribhāyateti. praty evainam
tad ajagrabhaisham 22 tam vā etam devanītham śaṁsati
padāvagrāham yathā nividam. tasyottamena padena pra-
nauti yathā nvidaḥ || 35 || ° ||

1 Bhūtechadaḥ śaṁsati 2 bhūtechadbhir vai devā asu-
rān upāsacantoteva yuddhenoteva māyayā. teshām vai devā
asurāṇām bhūtechadbhir eva bhūtaṁ chādayitvāthainān
atyāyaṁs, tathaivaitad yajamānā bhūtechadbhir evāpriyasya
bhrātrivyasya bhūtaṁ chādayitvāthainam atiyanti 3 tā
ardharcasaḥ śaṁsati, pratishṭhāyā evā 4 hanasyāḥ śaṁsati
5 āhanasyād vai retaḥ sicyate, retasaḥ prajāḥ prajāyante,
prajātim eva tad dadhāti 6 tā daśa śaṁsati. daśākṣharā
virāl, annam virāl, annād retaḥ sicyate, retasaḥ prajāḥ
prajāyante, prajātim eva tad dadhāti 7 tā nyūṅkhayaty.
annam vai nyūṅkho, 'nnād retaḥ sicyate, retasaḥ prajāḥ

prajāyante, prajātim eva tad dadhāti 8 dadhikrāvṇo akārisham iti dādhikrīm śaṁsati. devapavitram vai dadhikrā idam vā idam vyāhanasyām vācam avādīt, tad devapavitreṇa vācam punīte 9 sānushṭub bhavati. vāg vā anusṭup, tat svena chandasā vācam punīte 10 sutāso madhumattamā iti pāvamānīḥ śaṁsati 11 devapavitram vai pāvamānya. idam vā idam vyāhanasyām vācam avādīt, tad devapavitreṇaiva vācam punīte. tā anusṭubho bhavanti. vāg vā anusṭup, tat svenaiva chandasā vācam punīte 12 'va drapso aṅsumatīm atishṭhad ity aindrābārhaspatyaṃ tricam śaṁsati 13 viṣo adevīr abhy ācarantīr brīhaspatinā yujendraḥ sasāha ity 14 asuraviṣam ha vai devān abhy udācārya āsīt, sa Indro Brīhaspatinaiva yujāsuryaṃ varṇam abhidāsantam apāhaṁs. tathaivaitad yajamānā Indrābrīhaspatibhyām eva yujāsuryaṃ varṇam abhidāsantam apaghnate 15 tad āluḥ: saṁśaṁset shashṭhe 'hā3n | na saṁśaṁse3t iti | saṁśaṁsed ity āluḥ. katham anyeshv ahassu saṁśaṁsati, katham atra na saṁśaṁsed ity. atho khalv āhur: naiva saṁśaṁset. svargo vai lokāḥ shashṭham ahar, asamāyī vai svargo lokāḥ, kaṣcid vai svarge loke sametīti. sa yat saṁśaṁset, samānam tat kuryād. atha yan na saṁśaṁsati3ñ | tat svargasya lokasya rūpam. tasmān na saṁśaṁsed. yad eva na saṁśaṁsati3ñ | 16 etāni vā atrokthāni: nābhānedishṭho vālakhilyā vṛishākapiṛ evayāmarut. sa yat saṁśaṁsed, apaiva sa eteshu kāmam rādhnuyād 17 aindro vṛishākapiḥ, sarvāni chandānsy aitaṣapralāpas. tatra sa kāma upāpto ya aindre jāgate. 'thedam aindrābarhaspatyaṃ sūktam, aindrābārhaspatyā paridhānīyā. tasmān na saṁśaṁsen na saṁśaṁset || 36 || 10 ||

Iti shashṭhapañcikāyām pañcama 'dhyāyah.

Iti triṁśadhyāye daśamaḥ khaṇḍaḥ.

1 Athātah paṣor vibhaktis, tasya vibhāgam vakshyāmo
2 hanū sajiḥve prastotuh, syenam vaksha udgātuh, kaṇṭhaḥ
kākndraḥ pratihartur, dakṣhiṇā ṣronir hotuh, savyā bra-
hmaṇo, dakṣhiṇam sakthi maitrāvaruṇasya, savyam brā-
hmaṇācchaṇsino, dakṣhiṇam pārṣvam sāṁsam adhvaryoḥ,
savyam upagātrīṇām, savyo 'nsaḥ pratiprasthātur, dakṣhi-
ṇam dor neshtuh, savyam potur, dakṣhiṇa ūrur achāvāka-
sya, savya āgnīdhṛasya, dakṣhiṇo bāhur ātreyaśya, savyaḥ
sadasyaśya, sadam cānūkam ca gṛihapater, dakṣhiṇau pā-
dau gṛihapater vratapradasya, savyau pādau gṛihapater
bhāryāyāi vratapradasyau, shṭha enayoḥ sādḥāraṇo bhavati,
tam gṛihapatir eva praśiṇshyāj. jāghanīm patnībhyo hara-
nti, tām brāhmaṇāya dadyuh. skandhyāṣ ca maṇikās ti-
sraṣ ca kikasā grāvastutas, tisraṣ caiva kikasā ardham ca
vaikartasyonnetur, ardham caiva vaikartasya klomā ca ṣa-
mitus. tad brāhmaṇāya dadyād, yady abrahmaṇaḥ syāc.
chiraḥ subrahmaṇyāyāi, yaḥ śvaḥsutyām prāha tasyājinaḥ,
ilā sarveshām hotur vā 3 tā vā etāḥ shattriṇṣatam ekapadā
yajñam vahanti. shattriṇṣadaksharā vai bṛihatī, bārhatāḥ
svargā lokāḥ. prāṇāṁś caiva tat svargāṁś ca lokān āpnu-
vanti, prāṇeshu caiva tat svargeshu ca lokeshu pratiti-
shṭhanto yanti 4 sa esha svargyaḥ paṣur ya enam evam
vibhajanty 5 atha ye 'to 'nyathā, tad yathā selagā vā pā-
pakṛito vā paṣum vimathnīraṇs tādṛik tat 6 tām vā etām
paṣor vibhaktim Śrautarīshir Devabhāgo vidām cakāra,
tām u hāprocyavāsmāl lokād uccakrāmat 7 tām u ha

Girijāya Bābhavyāyāmanushyaḥ provāca. tato hainām
etadarvān manushyā adhiyate 'dhīyate || 1 || :

Iti saptamapañcīkāyām prathamō 'dhyāyaḥ.

Ity ekatrinṣādhyāye prathamāḥ khaṇḍaḥ.

1 Tad āhur: ya āhitāgnir upavasathe mriyeta, katham
asya yajñāḥ syād iti. nainam yājayed, ity āhur, anabhi-
prāpto hi yajñam bhavatīti 2 tad āhur: ya āhitāgnir adhi-
srite 'gnihotre sāmñāyye vā havishshu vā mriyeta, kā tatra
prāyaścittir ity. atraivaināny anuparyādadhyād yathā sa-
rvāni samdahyeran. sā tatra prāyaścittis 3 tad āhur: ya
āhitāgnir āsanneshu havishshu mriyeta, kā tatra prāyaśc-
ittir iti. yābhya eva tāni devatābhyo havīnshi grīhītāni
bhavanti, tābhyaḥ svāhety evaināny āhavanīye sarvahunti
juhuyāt. sā tatra prāyaścittis 4 tad āhur: ya āhitāgniḥ
pravasan mriyeta, katham asyāgnihotraṁ syād ity. abhi-
vānyavatsāyāḥ payasā juhuyād. anyad ivaitat payo yad
abhivānyavatsāyā, anyad ivaitad agnihotraṁ yat preta-
syā5pi vā yata eva kutaśca payasā juhuyur 6 athāpy
āhur: evam evainān ājasrān ajuhvata indhīrann ā śarīrā-
ṇām āhartor iti 7 yadi śarīrāni na vidyeran, parṇaśaraḥ
shashtis trīṇi ca śatāny āhṛitya teshām purusharūpakam
iva kṛtvā tasmiṁs tām āvṛitaṁ kuryur, athainān charīrair
āhṛitaiḥ samsparsyodvāsāyeyur 8 adhyardhaśataṁ kāye,
sakthinī dvipañcāṣe ca viṁṣe co,rū dvipañcaviṁṣe, śeṣam
tu śirasy upari dadhyāt 9 sā tatra prāyaścittih || 2 || :

1 Tad āhur: yasyāgnihotry upāvasiṣṭhā duhyamānopa-
viṣet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yas mād
bhīṣhā nishīdasi tato no abhayam kṛidhi | paśūn
naḥ sarvān gopāya namo rudrāya mīlhusa iti. tām
utthāpayed: ud asthād devy aditir āyur yajñapatāv
adhāt | indrāya kṛiṇvatī bhāgam mitrāya varu-
ṇaya cety. athāsya udapātram ūdhasi ca mukhe copa-

grihñīyād, athainām brāhmanāya dadyāt. sā tatra prāya-
 ścittis 3 tad āhur: yasyāgnihotry upāvasṛiṣṭhā duhyamānā
 vāsyeta, kā tatra prāyaścittir ity. aśanāyām ha vā eshā ya-
 jamānasya pratikhyāya vāsyate. tām annam apy ādayee chā-
 ntyai, śāntir vā annam. sūyavasād bhagavatī hi bhūyā
 iti. sā tatra prāyaścittis 4 tad āhur: yasyāgnihotry upāvasṛi-
 ṣṭhā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat
 tatra skandayet, tad abhimṛisya japed: yad adya du-
 gdham pṛithivīm asṛipta yad oshadhīr atyasṛipad
 yad āpah | payo griheshu payo aghnyāyām payo
 vatseshu payo astu tan mayīti. tatra yat pari-
 ṣiṣṭam syāt, tena juhuyād yady alam homāya syād.
 yady u vai sarvaṃ siktam syād, athānyām āhūya tām
 dugdhvā tena juhuyād, ā tv eva śraddhāyai hotavyam.
 sā tatra prāyaścittih || 3 || 2 ||

1 Tad āhur: yasya sāyamdugdham sāmñāyyam du-
 shyed vāpahared vā, kā tatra prāyaścittir iti. prātardu-
 gdham dvaidham kṛtvā tasyānyatarām bhaktim ātacya
 tena yajeta: sā tatra prāyaścittis 2 tad āhur: yasya prātar-
 dugdham sāmñāyyam dushyed vāpahared vā, kā tatra prā-
 yaścittir ity. aindram vā mähendram vā puroḷāṣam tasya
 sthāne nirupya tena yajeta. sā tatra prāyaścittis 3 tad
 āhur: yasya sarvaṃ eva sāmñāyyam dushyed vāpahared
 vā, kā tatra prāyaścittir ity. aindram vā mähendram veti
 samānam. sā tatra prāyaścittis 4 tad āhur: yasya sarvaṇy
 eva haviṃshi dushyeyur vāpahareyur vā, kā tatra prāya-
 ścittir ity. ājyasyaināni yathādevatam parikalpya tayājya-
 havisheshṭyā yajetāto 'nyām isṭīm anulbanām tanvīta. ya-
 jño yajñasya prāyaścittih || 4 || 3 ||

1 Tad āhur: yasyāgnihotram adhiṣṛitam amedhyam
 āpadyeta, kā tatra prāyaścittir iti. sarvaṃ evainat srucy
 abhiparyāśicya prāñ udetyāhavanīye haitām samidham

abhyādadhāty, athottarata āhavanīyasyoshaṇam bhasma nirūhya juhuyān manasā vā prajāpatyayā varcā. tad dhutam cāhutam ca. sa yady ekasminn unnīte yadi dvayor, esha eva kalpas. tac ced vyapanayitum śaknuyān, nishshicyaitad dushtam adushtam abhiparyāśicya tasya yathonnīti syāt tathā juhuyāt. sā tatra prāyaścittis 2 tad āhur: yasyāgnihotram adhiṣṛitam skandati vā vishyandate vā, kā tatra prāyaścittir iti. tad adbhīr upaninayec chāntyai, śāntir vā āpo. 'thainad dakṣiṇena pāṇinābhīmṛiṣya japati 3 divam tṛtīyaṁ devān yajño 'gāt tato mā draviṇam āśtāntarikṣam tṛtīyaṁ pitṛīn yajño 'gāt tato mā draviṇam āśṭa, pṛithivīm tṛtīyaṁ manuṣhyān yajño 'gāt tato mā draviṇam āśṭa 4 yayor ojasā skabhitā rajāṁsīti vaiṣṇuvāruṇīm ṛicam japati. Viṣṇur vai yajñasya durishtam pāti Varuṇaḥ svishṭam, tayor ubhayor eva śāntyai 5 sā tatra prāyaścittis 6 tad āhur: yasyāgnihotram adhiṣṛitam prāṇ udāyan skhalate vāpi vā bhraṇṣate, kā tatra prāyaścittir iti. sa yady upanivartayet, svargāl lokād yajamānam āvartayed. atraivāsmā upaviśṭāyaitam agnihotrāpariṣesham āhareyus, tasya yathonnīti syāt tathā juhuyāt. sā tatra prāyaścittis 7 tad āhur: atha yadi srug bhidyeta, kā tatra prāyaścittir ity. anyām sruccam āhṛitya juhuyād, athaitam sruccam bhinnām āhavanīye 'bhyādadhātyāt prāgdandām pratyakpushkarām. sā tatra prāyaścittis 8 tad āhur: yasyāhavanīye lāgnir vidyetātha gārhapatya upaśāmyet, kā tatra prāyaścittir iti. sa yadi prāṇcam uddharet prāyatanāc cyaveta, yat pratyāṇcam asuravad yajñam tanvīta, yan manthad bhrāṭṛivyaṁ yajamānasya janayed, yad anugamayet prāṇo yajamānam jāhyāt. sarvam evainam sahabhaśmānam samopya gārhapatyāyatane nidhāyātha prāṇcam āhavanīyam uddharet. sā tatra prāyaścittih || 5 || 4 ||

1 Tad āhur: yasyāgnāv agnim uddhareyuh, kā tatra prāyaścittir iti. sa yady anupaśyed, udūhya pūrvam aparāṃ nidadhyād. yady u nānupaśyet, so 'gnaye. 'gnivate 'shtākapālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: agnināgniḥ sam idhyate, tvam hy agne agninety. āhutim vāhavanīye juhuyād: agnaye 'gnivate svāheti. sā tatra prāyaścittis 2 tad āhur: yasya gārhapatyāvahavanīyau mithaḥ saṃsṛijyeyātām, kā tatra prāyaścittir iti. so 'gnaye vītaye 'shtākapālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: agna ā yāhi vītaye, yo agnim devavītaya ity. āhutim vāhavanīye juhuyād: agnaye vītaye svāheti. sā tatra prāyaścittis 3 tad āhur: yasya sarva evāgnayo mithaḥ saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye vivicaye 'shtākapālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: svar na vastor ushasām aroci, tvām agne mānushīr ilate viṣa ity. āhutim vāhavanīye juhuyād: agnaye vivicaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyāgnayo anyair agnibhiḥ saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye kshāmavate 'shtākapālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: akrandad agni stanayann iva dyaur, adhā yathā naḥ pitarāḥ parāsa ity. āhutim vāhavanīye juhuyād: agnaye kshāmavate svāheti. sā tatra prāyaścittih || 6 || ॥

1 Tad āhur: yasyāgnayo grāmyeṇāgninā saṃdahyeran, kā tatra prāyaścittir iti. so 'gnaye saṃvargāyāshtākapālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: kuvit su no gaviśhtaye, mā no asmin mahādhana ity. āhutim vāhavanīye juhuyād: agnaye saṃvargāya svāheti. sā tatra prāyaścittis 2 tad āhur: yasyāgnayo divyenāgninā saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye 'psumate 'shtākapālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: apsv agne sadhish ṭava, mayo dadhe medhiraḥ pū-

tadaksha ity. āhutim vāhavanīye juhuyād: agnaye 'psumate svāheti. sā tatra prāyaścittis 3 tad āhur: ya-syāgnayaḥ śavāgninā samsriḡyeran, kā tatra prāyaścittir iti. so 'gnaye śucaye 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: agniḥ śucivratatama, ud agne śucayas tavety. āhutim vāhavanīye juhuyād: agnaye śucaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyā-gnaya āraṇyenāgninā samdahyeran, kā tatra prāyaścittir iti. sam evāropayed araṇī volmukaṃ vā mokshayed yady āhavanīyād yadi gārhapatyād. yadi na śaknuyāt, so 'gnaye samvargāyāśtākāpālam purolāṣaṃ nirvapet. tasyokte yā-jyānuvākye. āhutim vāhavanīye juhuyād: agnaye sam-vargāya svāheti. sā tatra prāyaścittih || 7 || ॥

1 Tad āhur: ya āhitāgnir upavasathe 'śru kurvīta, kā tatra prāyaścittir iti. so 'gnaye vratabhṛite 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: tvam agne vratabhṛic chucir, vratāni bibhrad vratapā ada-bdha ity. āhutim vāhavanīye juhuyād: agnaye vrata-bhṛite svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhi-tāgnir upavasathe 'vratyam āpadyeta, kā tatra prāyaścittir iti. so 'gnaye vratapataye 'śtākāpālam purolāṣaṃ nirva-pet. tasya yājyānuvākye: tvam agne vratapā asi, yad vo vayam pramināma vratānīty. āhutim vāhavanīye juhuyād: agnaye vratapataye svāheti. sā tatra prā-yaścittis 3 tad āhur: ya āhitāgnir amāvāsyām paurṇamā-sīm vātiyāt, kā tatra prāyaścittir iti. so 'gnaye pathikṛite 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: vetthā hi vedho 'dhvana, ā devānām api panthām aganmety. āhutim vāhavanīye juhuyād: agnaye pathi-kṛite svāheti. sā tatra prāyaścittis 4 tad āhur: yasya sarva evāgnaya upaśāmyeran, kā tatra prāyaścittir iti. so 'gnaye tapasvate janadvate pāvakavate 'śtākāpālam pu-

rolāṣaṃ nirvāpet. tasya yājyānuvākye: ā yāhi tapasā janeshv, ā no yāhi tapasā janeshv ity. āhutim vāhavanīye juhuyād: agnaye tapasvate janadvate pāvā-kavate svāheti. sā tatra prāyaścittih || 8 || 7 ||

1 Tad āhur: ya āhitāgnir āgrayanenānīshṭvā navānnam prāśnīyāt, kā tatra prāyaścittir iti. so 'gnaye vaiṣvānarāya dvādaśakapālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: vaiṣvānaro ajījanat, prīṣṭo divi prīṣṭo agniḥ prīthivyām ity. āhutim vāhavanīye juhuyād: agnaye vaiṣvānarāya svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhitāgnir yadi kapālam naśyet, kā tatra prāyaścittir iti. so 'śvibhyām dvikapālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: aṣvinā vartir asmad ā gomatā nāsa-tyā rathenety. āhutim vāhavanīye juhuyād: aṣvibhyām svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir yadi pavitraṃ naśyet, kā tatra prāyaścittir iti. so 'gnaye pavitravate 'śtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: pavitraṃ te vitatam brahmaṇas pate, ta-posh pavitraṃ vitatam divas pada ity. āhutim vāhavanīye juhuyād: agnaye pavitravate svāheti. sā ta-tra prāyaścittis 4 tad āhur: ya āhitāgnir yadi hiranyam naśyet, kā tatra prāyaścittir iti. so 'gnaye hiranyavate 'śtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: hiranyakeṣo rajaso visāra, ā te suparṇā aminantañ evair ity. āhutim vāhavanīye juhuyād: agnaye hira-nyavate svāheti. sā tatra prāyaścittis 5 tad āhur: ya āhitāgnir yadi prātar asnāto 'gnihotraṃ juhuyāt, kā tatra prāyaścittir iti. so 'gnaye Varuṇāyāśtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: tvam no agne varuṇa-sya vidvān, sa tvam no agne 'vamo bhavotīty. āhu-tim vāhavanīye juhuyād: agnaye varuṇāya svāheti. sā tatra prāyaścittis 6 tad āhur: ya āhitāgnir yadi sūtākā-

nam prāṣṇīyāt, kā tatra prāyaścittir iti. so 'gnaye tantumate 'śhṭākāpālam puroḷāṣam nirvapet. tasya yājyānuvākye: tantum tanvan rajaso bhānum anv ihy, akshānahō nabyatanota somyā ity. āhutiṃ vāhavanīye juhuyād: agnaye tantumate svāheti. sā tatra prāyaścittis 7 tad āhur: ya āhitāgnir jīve mṛtaśabdāṃ śrutvā, kā tatra prāyaścittir iti. so 'gnaye surabhimate 'śhṭākāpālam puroḷāṣam nirvapet. tasya yājyānuvākye: agnir hotā ny asidad yajīyān, sādhvīm akar devavītiṃ no adyety. āhutiṃ vāhavanīye juhuyād: agnaye surabhimate svāheti. sā tatra prāyaścittis 8 tad āhur: ya āhitāgnir yasya bhāryā gaur vā yamau janayet, kā tatra prāyaścittir iti. so 'gnaye marutvate trayodaśakāpālam puroḷāṣam nirvapet. tasya yājyānuvākye: maruto yasya hi kshaye, 'rā ived acaramā ahevety. āhutiṃ vāhavanīye juhuyād: agnaye marutvate svāheti. sā tatra prāyaścittis 9 tad āhur: apatnīko 'py agnihotram āhare3t | nāhare3t iti | 10 āhared ity āhur 11 yadi nāhared, anaddhāpurushaḥ 12 ko 'naddhāpurusha iti. na devān na pitṛīn na manushyān iti 13 tasmād apatnīko 'py agnihotram āharet 14 tad eshābhi yajñagāthā gīyate 15

yajet sautrāmanyām apatnīko 'py asomapaḥ |

mātāpitṛibhyām anṛiṇārthād yajeti vacanāc chrutir

iti 16 tasmāt saumyam yājayet || 9 || * ||

(1 Tad āhur: vācāpatnīko 'gnihotram katham eva juhōti 2 nivishte mṛitā patnī nashṭā vāgnihotram katham agnihotram juhōti 3 putrān pauṭrān napṭrīn ity āhur: asmiṇṣ ca loke 'mushmiṇṣ cāsmiṇī loke 'yam svargo 'svargena svargam lokam ārurohety. amushyaiva lokasya saṃtatim dhārayati yasyaishām patnīm naichet. tasmād apatnīka-syādhānam kurvanti 4 apatnīko 'gnihotram katham agnihotram juhōti. śraddhā patnī satyam yajamānaḥ. śraddhā

satyam tad ity uttamam mithunam, śraddhayā satyena mithunena svargāṇi lokāṇi jayatīti || 10 || १ ||

(1 tad āhur: yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aśnanti. tasmād upavasaty: uta me devā havir aśnīyur iti 2 pūrvām paurṇamāsīm upavased iti Paiṅgyam, uttarām iti Kaushītakam. yā pūrvā paurṇamāsī sānumatir, yottarā sā Rākā 3 yā pūrvāmāvāsyā sā Sinivāli, yottarā sā Kuhūr 4 yām paryastamiyād abhyudiyād iti sā tithiḥ 5 pūrvām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyām candramasam yad upaiti yad yajate, tena somam krīṇanti tenottarām. uttarām upavased. uttarāṇi ha vai somo yajate somam anu daivatam. etad vai devasomam yac candramās, tasmād uttarām upavaset || 11 || 10 ||)

1 Tad āhur: yasyāgnim anuddhṛitam Ādityo 'bhyudiyād vābhyastamiyād vā praṇīto vā prāg ghomād upaśmyet, kā tatra prāyaścittir iti 2 hiranyam puraskṛitya sāyam uddharej. jyotir vai śukram hiranyam, jyotiḥ śukram asau; tad eva taj jyotiḥ śukram paśyann uddharati. rajatam antardhāya prātar uddhared, etad rātrirūpam. purā sambhedāc chāyānām āhavanīyam uddharen. mṛityur vai tamaḥ chāyā, tenaiva taj jyotishā mṛityum tamaḥ chāyām tarati. sā tatra prāyaścittis 3 tad āhur: yasya gārhapatyāhavanīyāv antareṇāno vā ratho vāṣvā vā pratipadyeta, kā tatra prāyaścittir iti. nainan manasi kuryād, ity āhur, ātmany asya hitā bhavantīti. tae cen manasi kurvīta, gārhapatyād avichinnām udakadhārām haret, tantum tannvan rajaso bhānum anv ihīty āhavanīyāt. sā tatra prāyaścittis 4 tad ābuh: katham agnīm anvādadbāno 'nvāhāryapacanam āhāraye3t | nāhāraye3t iti | 5 āhārayed ity ābuh. prāṇān vā esho 'bhyātmaṃ dhatte yo 'gnīm ādhatte. teśhām esho 'nnādatamo bhavati yad anvāhāryapacanas.

tasminn etām āhutiṃ juhoty: agnaye 'nnādāyānna-
 pataye svāhety 6 annādo hānnapatir bhavaty, aṣṇute
 prajāyānnādyam ya evaṃ vedāntareṇa gārhapatyāhava-
 nīyau hoshyan saṃcarētāitena ha vā enaṃ saṃcaramāṇam
 agnayo vidur: ayam asmāsu hoshyatīty. etena ha vā asya
 saṃcaramāṇasya gārhapatyāhavanīyau pāpmānam apaha-
 taḥ, so 'pahatapāpmordhvaḥ svargam lokam etīti vai brā-
 hmaṇam udāharanti 8 tad āhuḥ: katham agnīn pravatsyann
 upatishṭheta, proshya vā pratyetyāhar-ahar veti. tūshnīm
 ity āhus. tūshnīm vai śreyasa ākāṅkshante. 'thāpy āhur:
 ahar-ahar vā ete yajamānasyāśraddhayodvāsanāt praplā-
 vanād bibhyati. tān upatishṭhetaivābhayam vo 'bha-
 yam me 'stv ity. abhayam haivāsmāi bhavaty abhayam
 haivāsmāi bhavati || 12 || 11 ||

Iti saptamapeñcīkāyām dvitīyo 'dhyāyaḥ.

Iti dvātriṃśadhyāya ekādaśaḥ khaṇḍaḥ.

1 Hariṣcandro ha Vaidhasa Aikshvāko rājāputra āsa.
 tasya ha śataṃ jāyā babhūvus, tāsu putram na lebhe. ta-
 sya ha Parvatanāradau grīha ūshatuḥ, sa ha Nāradaṃ pa-
 pracha 2

yaṃ nv imam putram ichanti ye vijānanti ye ca na |
 kim svit putreṇa vindate tan ma ācakshva Nāradeti
 3 sa ekayā prīṣṭho daśabhiḥ pratyuvāca 4

ṛinam asmin saṃnayaty amṛitatvaṃ ca gachati |
 pitā putrasya jātasya paśyec cej jīvato mukham ||

5 yāvantaḥ prithivyām bhogā yāvanto jātavedasi |
 yāvanto apsu prāṇinām bhūyān putre pītus tataḥ ||

6 śaśvat putreṇa pitaro 'tyāyan bahulaṃ tamaḥ |
 ātmā hi jajña ātmanaḥ sa irāvaty atitārī ||

7 kim nu malaṃ kim ajinaṃ kim u śmaśrūṇi kim tapaḥ |
 putram brahmāṇa ichadhvaṃ sa vai loko 'vadāvadaḥ ||

8 annaṃ ha prāṇaḥ śaraṇaṃ ha vāso

rūpaṃ hiranyaṃ paśavo vivāhāḥ |
sakhā ha jāyā kṛiṇaṃ ha duhitā
jyotir ha putraḥ parame vyoman ||

9 patir jāyām praviṣati garbho bhūtvā sa mātaram |
tasyām punar navo bhūtvā daśame māsi jāyate ||

10 taj jāyā jāyā bhavati yad asyām jāyate punaḥ |
ābhūtir eshābhūtir bījam etan nidhīyate ||

11 devaṣ caitām ṛishayaṣ ca tejaḥ samabharan mahat |
devā manushyān abruvanu eshā vo janani punaḥ ||

12 nāputrasya loko 'stīti tat sarve paśavo viduḥ |
tasmāt tu putro mātaram svasāram cādhirohati ||

13 esha panthā urugāyaḥ susevo
yam putriṇa ākramante viṣokāḥ |
tam paśyanti paśavo vayānsi ca
tasmāt te mātṛāpi mithunibhavanti 14 ti

ha smā ākhyāya || 13 ||

1 Athainam uvāca: Varuṇaṃ rājānam upadhāva: putro me jāyatām, tena tvā yajā iti 2 tatheti. sa Varuṇaṃ rājānam upasasāra: putro me jāyatām, tena tvā yajā iti. tatheti. tasya ha putro jajñe Rohito nāma 3 taṃ hovācā-jani vai te putro, yajasva māneneti. sa hovāca: yadā vai paśor nirdaśo bhavaty, atha sa medhyo bhavati. nirdaśo nv astv, atha tvā yajā iti. tatheti 4 sa ha nirdaśa āsa. taṃ hovāca: nirdaśo nv abhūd, yajasva māneneti. sa hovāca: yadā vai paśor dantā jāyante, 'tha sa medhyo bhavati. dantā nv asya jāyantām, atha tvā yajā iti. tatheti 5 tasya ha dantā jajñire. taṃ hovācājñata vā asya dantā, yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ padyante, 'tha sa medhyo bhavati. dantā nv asya padyantām, atha tvā yajā iti. tatheti 6 tasya ha dantāḥ pedire. taṃ hovācāpatsata vā asya dantā, yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ punar jāyante, 'tha sa me-

dhyo bhavati. dantā nv asya punar jāyantām, atha tvā yajā iti. tatheti 7 tasya ha dantāḥ punar jajūire. tam hovācājñata vā asya punar dantā, yajasva māneneti. sa hovāca: yadā vai kshatriyaḥ saṃnāhuko bhavaty, atha sa medhyo bhavati. saṃnāham nu prāpnōtv, atha tvā yajā iti. tatheti 8 sa ha saṃnāham prāpat. tam hovāca: saṃnāham nu prāpnōd, yajasva māneneti. sa tathety uktvā putram āmantrayām āsa: tatāyam vai mahyam tvām adādād, dhanta tvayāham imam yajā iti 9 sa ha nety uktvā dhanur ādāyāranyam apātasthau, sa saṃvatsaram aranye cacāra || 14 || 2 ||

1 Atha haikshvākam Varuṇo jagrāha, tasya hodaram jajūe. tad u ha Rohitaḥ śuśrāva, so 'ranyād grāmam eyāya. tam Indrah purusharūpeṇa paryetyovāca:

nānā śrāntāya śrīr astīti Rohita śuśruma |

pāpo nṛishadvaro jana Indra ic carataḥ sakhā ||
caraiveti 2 caraiveti vai mā brāhmaṇo 'voad, iti ha dvitīyam saṃvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam Indrah purusharūpeṇa paryetyovāca:

pushpinyau carato jaṅghe bhūshnur ātmā phalagrahiḥ |
sere 'sya sarve pāpmānaḥ śrameṇa prapathe hatuḥ ||

caraiveti 3 caraiveti vai mā brāhmaṇo 'voad, iti ha tṛtīyam saṃvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam Indrah purusharūpeṇa paryetyovāca:

āste bhaga āsīnasyordhvas tishṭhati tishṭhataḥ |

ṣete nipadyamānasya carāti carato bhagaḥ ||
caraiveti 4 caraiveti vai mā brāhmaṇo 'voad, iti ha catuṛtham saṃvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam indrah purusharūpeṇa paryetyovāca:

Kaliḥ śayāno bhavati saṃjihānas tu Dvāparaḥ |

uttishṭhaṅs Tretā bhavati Kṛitam sampadyate caraṅs ||
caraiveti 5 caraiveti vai mā brāhmaṇo 'voad, iti ha pañca-

mam samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

caran vai madhu vindati caran svādum udumbaram |
 sūryasya paśya śremāṇam yo na tandrayate caraṇis ||
 caraiveti 6 caraiveti vai mā brāhmaṇo 'voca, iti ha sha-
 shtham samvatsaram aranye cacāra. so 'jīgartaṁ Sauyava-
 sim ṛishim aśanayāparītam aranya upeyāya 7 tasya ha
 trayah putrā āsuh: Śunahpuchaḥ Śunahṣepaḥ Śunolāṅgūla
 iti. tam hovāca: ṛishe 'haṁ te śataṁ dadāmy, aham eshām
 ekenātmānam nishkrīṇā iti. sa jyeshtham putraṁ nigri-
 hṇāna uvāca: na nv imam iti, no evamam iti kanishtham
 mātā. tau ha madhyame sampādayām cakratuḥ Śunahṣepe.
 tasya ha śataṁ dattvā sa tam ādāya so 'ranyād grāmam
 eyāya 8 sa pitaram etyovāca: tata hantāham anenātmānam
 nishkrīṇā iti. sa Varuṇam rājānam upasasārānena tvā
 yajā iti. tatheti, bhūyān vai brāhmaṇaḥ kshatriyād iti
 Varuṇa uvāca. tasmā etam rājasūyam yajñakratum pro-
 vāca. tam etam abhisbecanīye purusham paśum ālebhe
 || 15 || 3 ||

1 Tasya ha Viṣvāmitro hotāṣī, Jamadagnir adhvaryur,
 Vasishtho brahmāyāsy udgātā. tasmā upākṛitāya niyo-
 ktāram na vividuḥ. sa hovācājīgartaḥ Sauyavasir: mahyam
 aparaṁ śataṁ dattāham enaṁ nyokshyāmīti. tasmā apa-
 raṁ śataṁ dadus, tam sa niniyoja 2 tasmā upākṛitāya ni-
 yuktāyāprītāyā paryagnikṛitāya viśasitāram na vividuḥ. sa
 hovācājīgartaḥ Sauyavasir: mahyam aparaṁ śataṁ dattā-
 ham enaṁ viśasishyāmīti. tasmā aparaṁ śataṁ daduḥ, so
 'sim niḥśāna eyāya 3 tha ha Śunahṣepa ikshām cakre: 'mā-
 nusham iva vai mā viśasishyanti, hantāham devatā upa-
 dhāvāmīti. sa Prajāpatim eva prathamam devatānām upa-
 sasāra: kasya nūnam katamasyāmṛitānām ity etaya-
 rcā 4 tam Prajāpatir uvācāgnir vai devānām nedishthas,

tam evopadhāveti. so 'gnim upasasārāgner vayam prathamasyāmṛitānām ity etayarcā 5 tam Agnir uvāca: Savitā vai prasavānām īṣe, tam evopadhāveti. sa Savitāram upasasārābhi tvā deva savitar ity etena trīcena 6 tam Savitovāca: Varuṇāya vai rājñe niyukto 'si, tam evopadhāveti. sa Varuṇam rājānam upasasārāta uttarābhir ekatriṁśatā 7 tam Varuṇa uvācāgnir vai devānām mukham suhṛdayatamas, tam nu stuyh atha tvotsrakshyāma iti. so 'gnim tushṭāvāta uttarābhir dvāviṁśatyā 8 tam Agnir uvāca: Viṣvān nu devān stuyh, atha tvotsrakshyāma iti. sa Viṣvān devāns tushṭāva: namo mahadbhīyo namo arbhakebhya ity etayarcā 9 tam Viṣve devā ūcur: Indro vai devānām ojishṭho balishṭhaḥ sahisṭhaḥ sattamaḥ pārayishṇutamas, tam nu stuyh, atha tvotsrakshyāma iti. sa Indram tushṭāva: yac cid dhi satya somapā iti caitena sūktenottarasya ca pañcadaśabhis 10 tasmā Indrah stūyamānaḥ prīto manasā hiraṇyaratham dadau. tam etayā pratiyāya: śaśvad indra iti 11 tam Indra uvācāṣvinau nu stuyh, atha tvotsrakshyāma iti. so 'ṣvinau tushṭāvāta uttareṇa trīcena 12 tam Aṣvinā ūcatur: Ushasam nu stuyh, atha tvotsrakshyāma iti. sa Ushasam tushṭāvāta uttareṇa trīcena 13 tasya ha smarcy-ricy uktāyām vi pāṣo mumuce, kaniya Aikshvākasyodaram bhavaty; uttamasyām evarecy uktāyām vi pāṣo mumuce, 'gada Aikshvāka āsa | 16 || 4 ||

1 Tam ṛitvija ūcus: tvam eva no 'syāhnaḥ samsthām adhigachety. atha haitam Ṣuṇaḥṣepo 'ñjaḥsavam dadarṣa, tam etābhiḥ catasṛibhir abhisushāva: yac cid dhi tvam grihe-griha ity. athainam dṛoṇakalaśam abhyavanināyoc chishṭam camvor bharety etayarcātha hāsminn anvā-rabdhe pūrvābhiḥ catasṛibhiḥ sasvābhākārābhir juhavām cakārāthainam avabhṛitham abhyavanināya: tvam no agne varuṇasya vidvān ity etābhyām. athainam ata ūrdhvam

agnim āhavanīyam upasthāpayām cakāra: śunaṣ cic che-
pam niditam sahasrād ity 2 atha ha Śunaṣsepō Viṣvā-
mitrasyāṅkam āśasāda. sa hovācājigartaḥ Sauyavasir: rishe
punar me putram dehīti. neti hovāca Viṣvāmitro, devā vā
imam mahyam arāsateti. sa ha Devarāto Vaiṣvāmītra āsa.
tasyaite Kāpileyabābhrahavāḥ 3 sa hovacājigartaḥ Sauyava-
sis: tvam vehi vihavyāvahā iti. sa hovācājigartaḥ Sau-
yavasir:

Āṅgirasō janmanāsy Ājigartiḥ śrutaḥ kavīḥ |
rishe paitāmahāt tantor māpagāḥ punar ehi mām ||
iti. sa hovāca Śunaṣsepō:

'darṣus tvā śāsahastam na yac chūdrēshv alapsata |
gavām trīṇi śatāni tvam avṛiṇītbā mad Aṅgira
iti 4 sa hovācājigartaḥ Sauyavasis:

tad vai mā tāta tapati pāpam karma mayā kṛitam |
tad aham nihnave tubhyam pratiyantu śatā gavām ||
iti. sa hovāca Śunaṣsepō:

yaḥ sakṛit pāpakam kuryāt kuryād enat tato 'param |
nāpāgāḥ śaudrān nyāyād asaṁdheyam tvayā kṛitam ||
ity 5 asaṁdheyam iti ha Viṣvāmītra upapapāda. sa hovāca
Viṣvāmitro:

bhīma eva Sauyavasīḥ śāsena viṣiṣāsishuḥ |
asthān, maitasya putro bhūr mamaivopehi putratām ||
iti 6 sa hovāca Śunaṣsepah:

sa vai yathā no jñāpayā rājaputra tathā vada |
yathaivāṅgirasah sann upeyām tava putratām ||
iti. sa hovāca Viṣvāmitro:

jyeshtho me tvam putrāṇām syās tava śreshthā prajā syāt |
upeyā daivam me dāyam tena vai tvopamantraya
iti 7 sa hovāca Śunaṣsepah:

saṁjñānāneshu vai brūyāt sauhardya me śriyai |
yathāham bharatarīshabhopeyām tava putratām ||

ity. atha ha Viṣvāmitraḥ putrān āmantrayām āsa:

Madhuchandāḥ ṣṛiṇotana Rishabho Renur Ashtakaḥ |
ye keca bhrātaraḥ sthanāsmāi jyaishṭhyāya kalpadhvam ||
iti || 17 || 5 ||

1 Tasya ha Viṣvāmitrasyaikaśatam putrā āsuh pañcā-
śad eva jyāyāṁso Madhuchandasah pañcāśat kanīyāṁsas
2 tad ye jyāyāṁso, na te kuṣalam menire. tān anuvyāja-
hārāntān vaḥ prajā bhakshishṭeti. ta ete 'ndhrāḥ Puṇḍrāḥ
Śabarāḥ Pulindā Mūtibā ity udantyā bahavo bhavanti Vai-
śvāmitrā dasyūnām bhūyishṭhāḥ 3 sa hovāca Madhuchandāḥ
pañcāśatā sārddham:

yan naḥ pitā samjānīte tasmiṁs tishṭhāmahe vayam |
puras tvā sarve kurmahe tvām anvañco vayam smasī-
ty 4 atha ha Viṣvāmitraḥ pratītaḥ putrāns tushṭāva 5
te vai putrāḥ paṣumanto vīravanto bhavishyatha |
ye mānam me 'nugriḥṇanto vīravantam akarta mā ||
6 puraetrā vīravanto Devarātena Gāthināḥ |
sarve rādhyāḥ stha putrā, esha vaḥ sadvivācanam ||
7 esha vaḥ Kuṣikā vīro Devarātas, tam anvita |
yushmāṁś ca dāyam ma upetā vidyāṁ yām u ca vidmasi ||
8 te samyañco Vaiśvāmitrāḥ sarve sākam sarātayaḥ |
Devarātāya tasthire dhṛityai śraishṭhyāya Gāthināḥ ||
9 adhīyata Devarāto rikthayor ubhayor rishih |
Jahnūnām cādhipatye daive vede ca Gāthinām ||

10 tad etat pararikṣatagātham ṣaunaḥṣepam ākhyānam 11 tad
dhotā rājñe 'bhishiktāyācasṭe 12 hiraṇyakaṣipāv āsīna āca-
sṭe, hiraṇyakaṣipāv āsīnaḥ pratigrīṇāti. yaśo vai hira-
ṇyam, yaśasaivainam tat samardhayaty 13 om ity ṛicaḥ
pratigara, evaṁ tatheti gāthāyā. om iti vai daivam, ta-
theti māmusham. daivena caivainam tan māmushena ca pā-
pād enasaḥ pramuñcati 14 tasmād yo rājā vijitī syād, apy
ayaJamāna ākhyāpayetaivaitac chaunaḥṣepam ākhyānam,

na hāsminn alpaṃ canainaḥ pariśiṣhyate 16 sahasram
ākhyātre dadyāc chatam pratigaritra etc caivāsane, śvetas
cāsvatārīratho hotuḥ 16 putrakāmā hāpy ākhyāpayerañil,
labhante ha putrāñil labhante ha putrān || 18 || c ||

Iti saptamaṣikāyāṃ tṛtīyo 'dhyāyaḥ.

Iti trayastriṃśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Prajāpatir yajñam asṛijata, yajñam sṛiṣṭam anu brah-
makshatre asṛijyetām. brahmakshatre anu dvayyaḥ prajā
asṛijyanta hutādaḥ cāhutādaḥ ca, brahmaivānu hutādaḥ
kshatram anv ahutāda. etā vai prajā hutādo yad brā-
hmaṇā, athaitā ahutādo yad rājanyo vaiśyaḥ śūdras 2 tā-
bhyo yajña udakrāmat, tam brahmakshatre anvaitām. yāny
eva brahmaṇa āyudbhāni tair brahmānvoid, yāni kshatra-
sya taiḥ kshatram. etāni vai brahmaṇa āyudbhāni yad ya-
jñāyudbhāny, athaitāni kshatrasya āyudbhāni yad aṣvarathaḥ
kavaca ishudhanva 3 tam kshatram ananvāpya nyavarta-
tā, yudhebhyo ha smāsyā vijamānaḥ parāñ evaity. athainam
brahmānvait, tam āpnot, tam āptvā parastān nirudhyāti-
śṭhat. sa āptaḥ parastān niruddhas tishṭhañ jñātvā svāny
āyudbhāni brahmopāvartata. tasmād dhāpy etarhi yajño
brahmaṇy eva brāhmaṇeshu pratishṭhito 4 'thainat ksha-
tram anvāgachāt, tad abravīd: upa māsmin yajñe hvaya-
sveti. tat tathety abravīt, tad vai nidhāya svāny āyudbhāni
brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā
yajñam upāvartasveti. tatheti. tat kshatram nidhāya svāny
āyudbhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma
bhūtvā yajñam upāvartata. tasmād dhāpy etarhi kshatriyo
yajamāno nidhāyaiva svāny āyudbhāni brahmaṇa evāyu-
dhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartate
|| 19 || 1 ||

1 Athāto devayajanasyaiva yācñyas. tad āhur: yad
brāhmaṇo rājanyo vaiśyo dīkshishyamāṇaḥ kshatriyam

devayajanam yācati, kam kshatriyo yāced iti 2 daivam kshatram yāced, ity āhur. Ādityo vai daivam kshatram, Āditya eshām bhūtānām adhipatiḥ 3 sa yad ahar dīkshishyamāno bhavati, tad ahaḥ pūrvāhna evodyantam Ādityam upatishṭhete, daṁ śreshṭham jyotishām jyotir uttamam | deva savitar devayajanam me dehi deva-yajyāyā iti devayajanam yācati 4 sa yat tatra yācita uttarām sarpaty, om tathā dadāmīti haiva tad āha 5 tasya ha na kā cana rishtir bhavati devena Savitrā prasūtasyo-ttarottariṇīm ha śriyam aṣnute, 'ṣnute ha prajānām aiśvaryaṁ ādhipatyam, ya evam upasthāya yācitvā devayajanam adhyavasāya dīkshate kshatriyaḥ san || 20 || 2 ||

1 Athāta ishtāpūrtasyāparijyāniḥ kshatriyasya yajamānasya. sa purastād dīkshāyā āhutiṁ juhuyāc caturgrīhītam ājyam āhavanīya ishtāpūrtasyāparijyānyai 2 punar na indro maghavā dadātu | brahma punar ishtam pūrtam dāt svāhety 3 athānūbandhyāyai samisṭṭayajushām uparishṭāt: punar no agnir jātavedā dadātu | kshatram punar ishtam pūrtam svāheti 4 saisheshṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya yad ete āhuti, ta-smād ete hotavye || 21 || 3 ||

1 Tad u ha smāha Saujāta Ārāḥbir: ajitapunarvanyam vā etad yad ete āhutiḥ iti. yathā ha kāmayeta tathaite kuryād, ya ito 'nuśāsanam kuryād itīme tv eva juhuyād 2 brahma prapadye brahma mā kshatrād gopāyatu brahmaṇe svāheti 3 tat-tad iti 3 || 4 brahma vā esha prapadyate, yo yajñam prapadyate. brahma vai yajño; yajñād u ha vā esha punar jāyate yo dīkshate. tam brahma prapannam kshatram na parijināti. brahma mā kshatrād gopāyatv ity āha, yathainam brahma kshatrād gopāyed. brahmaṇe svāheti, tad enat prīṇāti. tad enat prītam kshatrād gopāyaty 5 athānūbandhyāyai samisṭṭayajushām

upariśtāt 6 kshatram prapadye kshatram mā brahmaṇo gopāyatu kshatrāya svāheti. tat-tad iti 3ñ | kshatram vā esha prapadyate, yo rāshṭram prapadyate. kshatram hi rāshṭram. taṃ kshatram prapannam brahma na pariṇāti. kshatram mā brahmaṇo gopāyatv ity āha, yathainam kshatram brahmaṇo gopāyet. kshatrāya svāheti, tad enat prīṇāti. tad enat prītam brahmaṇo gopāyati 7 saisheshṭāpūrtasyaivāpariṇāniḥ kshatriyasya yajamānasya yad ete āhuti, tasmād ete eva hotavye || 22 || 4 ||

1 Athaindro vai devatayā kshatriyo bhavati, trishṭubhaṣ chandasā, pañcadaṣaḥ stomena, somo rājyena, rājanyo bandhunā. sa ha dīkshamāna eva brāhmaṇatām abhyupaiti yat kṛishṇājinam adhyūhati, yad dīkshitavratam carati, yad enam brāhmaṇā abhisamgachante. tasya ha dīkshamānasyendra evendriyam ādatte, trishṭub vīryam, pañcadaṣaḥ stoma āyuh, somo rājyam, pitaro yaśas kīrtim: anyo vā ayam asmad bhavati, brahma vā ayam bhavati, brahma vā ayam upāvartata iti vadantaḥ 2 sa purastād dīkshāyā āhutim hutvāhavanīyam upatishṭheta 3 nendra devatāyā emi, na trishṭubhaṣ chandaso, na pañcadaṣāt stomān, na somād rājño, na pitryād bandhor. mā ma Indra indriyam ādita, mā trishṭub vīryam, mā pañcadaṣaḥ stoma āyur, mā somo rājyam, mā pitaro yaśas kīrtim. sahendriyena vīryenāyushā rājyena yaśasā bandhunāgnim upaimi gāyatrīm chandas trivritam stomam somam rājānam, brahma prapadye brāhmaṇo bhavāmīti 4 tasya ha nendra indriyam ādatte na trishṭub vīryam na pañcadaṣaḥ stoma āyur na somo rājyam na pitaro yaśas kīrtim, ya evam etām āhutim hutvāhavanīyam upasthāya dīkshate kshatriyaḥ san || 23 || 5 ||

1 Athāgneyo vai devatayā kshatriyo dīkshito bhavati,

gāyatraṣ chandasā, trivṛit stomena, brāhmaṇo bandhunā. sa hodavasyann eva kshatriyatām abhyupaiti. tasya hoda-vasyato 'gnir eva teja ādatte, gāyatrī vīryam, trivṛit stoma āyur, brāhmaṇā brahma yaśas kīrtim: anyo vā ayam asmad bhavati, kshatram vā ayam bhavati, kshatram vā ayam upāvartata iti vadantaḥ 2 so 'nūbandhyāyai samishṭayajushām uparishṭād dhutvāhutim āhavanīyam upati-
shṭheta 3 nāgner devatāyā emi, na gāyatrīyāṣ chandaso, na trivṛitaḥ stomān, na brahmaṇo bandhor. mā me 'gnis teja ādita, mā gāyatrī vīryam, mā trivṛit stoma āyur, mā brāhmaṇā brahma yaśas kīrtim. saha tejasā vīryeṇāyushā brahmaṇā ya-
śasā kīrtyendram devatām upaimi trishṭubham chandaḥ pañcadaśam stomam somam rājānam, kshatram prapadye kshatriyo bhavāmi | devāḥ pi-
taraḥ pitaro devā yo 'smi sa san yaje | svam ma idam ishṭam svam pūrtam svam śrāntam svam hutam | tasya me 'yam Agnir upadrashṭāyam Vā-
yur upaśrotāsāv Adityo 'nukhyātedam aham ya evāsmi so 'smīti 4 tasya ha nāgnis teja ādatte na gāya-
trī vīryam na trivṛit stoma āyur na brāhmaṇā brahma yaśas kīrtim, ya evam etām āhutim hutvāhavanīyam upasthāyo-
davyati kshatriyaḥ san || 24 || ॥

1 Athāto dikṣhāyā āvedanasyaiva. tad āhur: yad brāhmaṇasya dikṣhitasya brāhmaṇo 'dikṣhishṭeti dikṣhām āve-dayanti, katham kshatriyasyāvedayed iti 2 yathāivaitad brāhmaṇasya dikṣhitasya: brāhmaṇo 'dikṣhishṭeti dikṣhām āve-dayanti, evam evaitat kshatriyasyāvedayet, purohitasyārshe-
yeṇeti 3 tat-tad iti 3 || 4 nidhāya vā esha svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmāt tasya purohitasyārsheyeṇa dikṣhām āve-dayeyuḥ, purohitasyārsheyeṇa pravaram pravṛiṇīran || 25 || ॥

1 Athāto yajamānabhāgasyaiva. tad āhuḥ: prāṣṇīyāt kshatriyo yajamānabhāgā3m | na prāṣṇīyā3t iti | 2 yat prāṣṇīyād ahutād dhutam prāṣya pāpīyān syād; yan na prāṣṇīyād yajñād ātmānam antariyād, yajño vai yajamānabhāgaḥ 3 sa brahmaṇe parihṛityaḥ 4 purohitāyatanaṃ vā etat kshatriyasya yad brahmā,rdhātmo ha vā esha kshatriyasya yat purohita. upāha parokshenaiva prāṣitarūpam āpnoti, nāsyā pratyaksham bhakshito bhavati 5 yajña u ha vā esha pratyaksham yad brahmā. brahmaṇi hi sarvo yajñāḥ pratishṭhito, yajñe yajamāno. yajña eva tad yajñam apyatyarjanti yathāpsv āpo yathāgnāv agniṃ. tad vai nātiricyate, tad enam na hinasti. tasmāt sa brahmaṇe parihṛityo 6 'gnau haike juhvati: prajāpater vibhān nāma lokas, tasmiṃs tvā dadbhāmi saha yajamānena svāheti. tat tathā na kuryād. yajamāno vai yajamānabhāgo, yajamānam ha so 'gnau pravṛinakti. ya enam tatra brūyād: yajamānam āgnau prāvārkshih, prāsyāgniḥ prāṇān dhakshyati, marishyati yajamāna iti: saṣvat tathā syāt. tasmāt tasyāśām neyād āśām neyāt || 26 || s ||

Iti saptamapañcīkāyāṃ caturtho 'dhyāyaḥ.

Iti catustriṃśadhyaḥ 'śṣṭamaḥ khaṇḍaḥ.

1 Viṣvaṃtaro ha Saushadmanah Śyāparṇān parica-kshāṇo viṣyāparṇam yajñam ājahre. tad dhānubudhya Śyāparṇās taṃ yajñam ājagmus, te ha tadantarvedy āśām cakrire. tān ha dṛiṣṭvovāca: pāpasya vā ime karmanah kartāra āsate 'pūtāyai vāco vaditāro yac Chyāparṇā, imān utthāpayateme me 'ntarvedi māsishateti. tatheti. tān utthāpayām cakrus 2 te hotthāpyamānā ruruvire: ye tebhyo Bhūtavīrebhyo 'sitamṛigāḥ Kaṣyapānām somapītham abhijigyuḥ Pārikshitasya Janamejayasya vikaṣyape yajñe, tais te tatra vīravanta āsuh. kaḥ svit so 'smākāsti vīro, ya imam somapītham abhijeshyatīty 3 ayam aham asmi vo

vīra, iti hovāca Rāmo Mārgaveyo 4 Rāmo hāsa Mārgaveyo 'nūcānaḥ Śyāparṇīyas. teshāṃ hottiṣṭhatām uvācāpi nu rājann itthaṃvidam veder utthāpayantīti. yas tvam katham vettha brahmabandhav iti || 27 || 1 ||

1 Yatrendraṃ devatāḥ paryavṛñjan: Viṣvarūpaṃ Tvā-shṭram abhyamaṇṣta, Vṛitram aṣṭrita, yatīn sālāvṛikebhyaḥ prādād, arurmaghān avadhīd, Bṛihaspateḥ pratyavadhīd iti: tatrendraḥ somapīthena vyārdhyatendrasyaṇu vyṛiddhiṃ kshatraṃ somapīthena vyārdhyatāpīndraḥ somapithe 'bhavāt Tvashṭur āmushya somam. tad vyṛiddham evādyāpi kshatraṃ somapīthena. sa yas tam bhakshaṃ vidyād yaḥ kshatrasya somapīthena vyṛiddhasya yena kshatraṃ samṛidhyate, katham tam veder utthāpayantīti 2 vettha brāhmaṇa tvam tam bhakshāṣm | veda hīti. tam vai no brāhmaṇa brūhīti. tasmai vai te rājann, iti hovāca || 28 || 2 ||

1 Trayāṇāṃ bhakshāṇāṃ ekam āharishyanti: somam vā dadhi vāpo vā 2 sa yadi somam, brāhmaṇānāṃ sa bhaksho: brāhmaṇāṇs tena bhakshēṇa jinviśhyasi, brāhmaṇa-kalpas te prajāyāṃ ājanishyata ādāyy āpāyy āvasāyī yathākāmaprayāpyo. yadā vai kshatriyāya pāpam bhavati, brāhmaṇakalpo 'sya prajāyāṃ ājāyata, īṣvaro hāsmād dvitīyo vā tṛitīyo vā brāhmaṇatām abhyupaitoḥ, sa brahma-bandhavena jījyūshito 3 'tha yadi dadhi, vaiśyānāṃ sa bhaksho: vaiśyāṇs tena bhakshēṇa jinviśhyasi, vaiśyakalpas te prajāyāṃ ājanishyate 'nyasya balikṛid anyasyādyo yathākāmajyeyo. yadā vai kshatriyāya pāpam bhavati, vaiśyakalpo 'sya prajāyāṃ ājāyata, īṣvaro hāsmād dvitīyo vā tṛitīyo vā vaiśyatām abhyupaitoḥ, sa vaiśyatayā jījyūshito 4 'tha yady apah, śūdrāṇāṃ sa bhakshaḥ: śūdrāṇs tena bhakshēṇa jinviśhyasi, śūdrakalpas te prajāyāṃ ājanishyate 'nyasya preśhyāḥ kāmottthāpyo yathākāmavadhyo. yadā vai kshatriyāya pāpam bhavati, śūdrakalpo 'sya pra-

jāyām ājāyata, īṣvaro hāsmād dvitīyo vā tṛitīyo vā śūdra-
tām abhyupaitoḥ, sa śūdratayā jīyūṣhitaḥ || 29 || ३ ||

1 Ete vai te trayo bhakshā rājann, iti hovāca, yeshām
āśām neyāt kshatriyo yajamāno 2 'thāsyaiṣa svo bhaksho:
nyagrodhasyāvarodhāṣ ca phalāni caudumbarāṇy āśva-
ttāni plākshāṇy abhishunuyāt tāni bhakshayet, so 'sya
svo bhaksho 3 yato vā adhi devā yajñeneshtvā svargam
lokam āyañs, tatraitāñs camasān nyubjañs, te nyagrodhā
abhavan. nyubjā iti hāpy enān etarhy ācakshate Kurukshe-
tre. te ha prathamajā nyagrodhānām, tebhyo bānye 'dhi-
jātās 4 te yan nyañco 'rohañs tasmān nyañ rohati nya-
groho, nyagroho vai nāma. taṁ nyagrohaṁ santam nya-
grodha ity ācakshate parokshena, parokshapriyā iva hi
devāḥ || 30 || ४ ||

1 Teshām yaṣ camasānām raso 'vān ait te 'varodhā
abhavam, atha ya ūrdhvas tāni phalāṇy 2 eṣa ha vāva
kshatriyaḥ svād bhakshān naiti, yo nyagrodhasyāvarodhāñs
ca phalāni ca bhakshayaty. upāha parokshenaiva somapī-
tham āpnoti, nāsyā pratyaksham bhakshito bhavati. paro-
ksham iva ha vā eṣa somo rājā yan nyagrodhaḥ, paro-
ksham ivaisha brahmaṇo rūpam upanigachati yat kshatri-
yaḥ: purodhayaiva dikshayaiva pravarenaiva 3 kshatram
vā etad vanaspatinām yan nyagrodhaḥ, kshatram rājanyo.
nitata iva hīha kshatriyo rāṣṭre vasan bhavati pratishṭhita
iva, nitata iva nyagrodho 'varodhair bhūmyām pratishṭhita
iva 4 tad yat kshatriyo yajamāno nyagrodhasyāvarodhāñs
ca phalāni ca bhakshayaty, ātmany eva tat kshatram va-
naspatinām pratishṭhāpayati kshatra ātmānam 5 kshatra
ha vai sa ātmani kshatram vanaspatinām pratishṭhāpayati,
nyagrodha ivāvarodhair bhūmyām prati rāṣṭre tishṭhaty,
ugram hāsyā rāṣṭram avyathyam bhavati ya evam etam
bhaksham bhakshayati kshatriyo yajamānaḥ || 31 || ५ ||

1 Atha yad audumbarāṇy. ūrjo vā esho 'nnādyād vanaspatir ajāyata yad udumbaro, bhaujyaṃ vā etad vanaspatinām; ūrjam evāsmins tad annādyam ca bhaujyaṃ ca vanaspatinām kshatre dadhāty 2 atha yad āṣvatthāni. tejaso vā esha vanaspatir ajāyata yad āṣvatthaḥ, sāmrajyaṃ vā etad vanaspatinām; teja evāsmins tat sāmrajyaṃ ca vanaspatinām kshatre dadhāty 3 atha yat plākshāṇi. yaśaso vā esha vanaspatir ajāyata yat plakshaḥ, svārajyaṃ ca ha vā etad vairājaṃ ca vanaspatinām; yaśa evāsmins tat svārajyavairājaṃ ca vanaspatinām kshatre dadhāty 4 etāny asya purastād upakliptāni bhavanti, atha somaṃ rājānaṃ krīṇanti. te rājña evāvṛitopavasathāt prativeśaiḥ caranti, athaupavasathyam ahar etāny adhvaryuḥ purastād upakalpayetādhishavanaṃ carmādbishavane phalake droṇakalaṣaṃ daśāpavitram adrīṇ pūtabhṛitaṃ cādhavanīyaṃ ca sthālīm udañcanaṃ camasam ca. tad yad etad rājānaṃ prātar abhishuṇvanti, tad enāni dvedhā vigrihṇīyād: abhy anyāni sunuṃyān, mādhyamdinānyānyāni pariśiṇṣhyāt || 32 || ॥

1 Tad yatraitāṅś camasān unnayeyus, tad etam yajamānacamasam unnayet. tasmin dve darbhataruṇake prāste syātām. taylor vashaṭkṛite 'ntaḥparidhi pūrvam prāsyed: dadhikrāvṇo akārisham ity etayarcā sasvābhakārayā, nuvashaṭkṛite 'param: ā dadhikrāḥ śavasā pañca kṛishṭīr iti 2 tad yatraitāṅś camasān āhareyus, tad etam yajamānacamasam āharet. tān yatrodgrihṇīyus, tad enam upodgrihṇīyāt. tad yadelām hotopahvayeta, yadā camasam bhakshayed, athainam etayā bhakshayed 3 yad atra śishṭam rasinaḥ sutasya yad indro apibae chaci-bhiḥ | idam tad asya manasā śivena somaṃ rājānam iba bhakshayāmīti 4 śivo ha vā asmā esha vānaspatyaḥ śivena manasā bhakshito bhavaty, ugram hāsyā rūshṭram avyathyam bhavati ya evam etam bhaksham bha-

kshayati kshatriyo yajamānaḥ 5 saṃ na edhi hṛide pī-
taḥ pra ṇa āyur jīvase soma tārīr ity ātmanaḥ pra-
tyabhimarṣa 6 īṣvaro ha vā esho 'pratyabhimrīṣto manu-
shyasyāyuhḥ pratyavahartor: anarhan mā bhakshayatīti.
tad yad etenātmānam abhimrīṣaty, āyur eva tat pratirata
7 ā pyāyasva sam etu te, saṃ te payāñsi sam u
yantu vājā iti camasam āpyāyaty abhirūpābhyām. yad
yajñe 'bhirūpaṃ tat samṛiddham || 33 || 7 ||

1 Tad yatraitāṃś camasān sādāyeyus, tad etam yaja-
mānacamasam sādāyet. tān yatra prakampayeyus, tad
enam anuprakampayed. athainam āhṛitam bhakshayen:
narāṣaṃsapītasya deva soma te mativida ūmaiḥ
pitṛibhir bhakshitasya bhakshayāmīti prātaḥsavane
nārāṣaṃso bhaksha, ūrvair iti mādhyamdine, kāvyair iti
trītiyasavana 2 ūmā vai pitarahḥ prātaḥsavana ūrvā mā
dhyamdine kāvyāṣ trītiyasavane, tad etat pitṛīn evāmṛitān
savanabhājah karoti 3 sarvo haiva so 'mṛita, iti ha smāha
Priyavrataḥ Somāpo, yah kaṣca savanabhāg ity 4 amṛitā
ha vā asya pitarahḥ savanabhājo bhavanty, ugraṃ hāsyā
rāshṭram avyathyam bhavati ya evam etam bhaksham bha-
kshayati kshatriyo yajamānaḥ 5 samāna ātmanaḥ pratyā-
bhimarṣah, samānam āpyāyanam camasasya 6 prātaḥsava-
nasyaivāmṛitā prātaḥsavane Careyur, mādhyamdinasya mā-
dhyamdine, trītiyasavanasya trītiyasavane 7 tam evam etam
bhaksham provāca Rāmo Mārgaveyo Viṣvamtarāya Sausha-
dmanāya 8 tasmin hovāca prokte: sahasram u ha brāhmaṇa
tubhyam dadmaḥ, saṣyāparṇa u me yajña ity 9 etam u haiva
provāca Turahḥ Kāvasheyo Janamejayāya Pārikshitāyaitam
u haiva procatuḥ Parvatanāradau Somakāya Sāhadevyāya,
Sahadevāya Sārṇjayāya, Babhrave Daivāvṛidhāya, Bhī-
māya Vaidarbhāya, Nagnajite Gāndhārāyaitam u haiva
provācāgnihḥ Sanaśrutāyārīmadamāya, Kratuvide Jānakaya,

etam u haiva provāca Vasishṭhaḥ Sudāse Paijavanāya. te
 ha te sarva eva mahaj jagmur etam bhaksham bhakshayi-
 tvā, sarve haiva mahārājā āsur, Āditya iva ha sma śriyām
 pratishṭhitās tapanti sarvābhyo digbhyo balim āvahanta
 10 Āditya iva ha vai śriyām pratishṭhitas tapati, sarvābhyo
 digbhyo balim āvahaty, ugraṃ hāsya rāshṭram avyathyam
 bhayati ya evam etam bhaksham bhakshayati kshatriyo
 yajamāno yajamānaḥ || 34 || 8 ||

Iti saptamapañcīkāyāṃ pañcama 'dhyāyaḥ.

Iti pañcatrinśadhyaḥ 'shṭamaḥ khaṇḍaḥ.

1 Athātah stutaṣaṣtrayor evai2kāhikam prātaḥsavanam, aikāhikam tritīyasavanam. ete vai śānte kṛipte pratishṭhite savane yad aikāhike, śāntyai kṛiptyai pratishṭhityā apracyntyā 3 ukto mādhyamdinah pavamāno ya ubhayaśānno bṛihatprishṭhasyobhe hi sāmanī kriyete 4 ā tvā ratham yathotaya, idam vaso sutam andha iti rāthamtarī pratipad rāthamtaro 'nucarah. pavamānoktham vā etad. yan marutvatīyam. pavamāne vā atra rathamtaram kurvanti bṛihat prishṭham, savivadbatāyai. tad idam rathamtaram stutam ābhyām pratipadanucarābhyām anuśaṁsaty 5 atho brahma vai rathamtaram kshatram bṛihad, brahma khalu vai kshatrāt pūrvam: brahmapurastān maugram rāshṭram avyathyam asad ity. athānnam vai rathamtaram, annam evāsmāi tat purastāt kalpayaty. atheyam vai prithivī rathamtaram, iyam khalu vai pratishṭhā, pratishṭhām evāsmāi tat purastāt kalpayati 6 samāna indrani-havo 'vibhaktah, so 'hnām. udvān brāhmaṇaspatya ubhayaśānno rūpam, ubhe hi sāmanī kriyete 7 samānyo dhāryyā avibhaktās, tā ahnām 8 aikāhiko marutvatīyah pragāthah || 1 || 1 ||

1 Janishṭhā ugrah sahasa turāyeti sūktam ugravat sahasvat, tat kshatrasya rūpam. mandra ojishṭha ity ojasvat, tat kshatrasya rūpam. bahulābhimāna ity abhivad, abhibhūtyai rūpam. tad ekādaśarcam bhavaty, ekādaśāksharā vai trishṭup, traisṭubho vai rājanya. ojo vā indriyam vīryam trishṭub, ojah kshatram vīryam rāja-

nyas; tad enam ojasā kshatreṇa vīryeṇa samardhayati. tad gaurivītam bhavaty. etad vai marutvatīyaṃ samṛiddhaṃ yad gaurivītam, tasyoktam brāhmaṇaṃ 2 tvām id dhi havāmaha iti bṛihatprishtham bhavati. kshatram vai bṛihat, kshatreṇaiva tat kshatram samardhayaty. atho kshatram vai bṛihad, ātmā yajamānasya nishkevalyaṃ. tad yad bṛihatprishtham bhavati, kshatram vai bṛihat, kshatreṇaivainam tat samardhayaty. atho jyaishthyaṃ vai bṛihaj, jyaishthyaenaivainam tat samardhayaty. atho śraishthyaṃ vai bṛihac, chraishthyaenaivainam tat samardhayaty 3 abhi tvā śūra nonuma iti rathamtaram anurūpaṃ kurvanty. ayaṃ vai loko rathamtaram, asau loko bṛihad; asya vai lokasyāsau loko 'nurūpo, 'mushya lokasyāyaṃ loko 'nurūpas. tad yad rathamtaram anurūpaṃ kurvanty, ubhāv eva tal lokau yajamānāya sambhogināu kurvanty. atho brahma vai rathamtaram kshatram bṛihad, brahmaṇi khalu vai kshatram pratishthitam kshatre brahmātho sāmna eva sayonitāyai 4 yad vāvāneti dhāyyā, tasyā uktam brāhmaṇaṃ 5 ubhayaṃ śṛiṇavac ca na iti sāmāpragātha ubhayaśāmno rūpam, ubhe hi sāmāni kriyete || 2 || 2 ||

1 Tam u shtuhi yo abhibhūtyojā iti sūktam abhivad abhibhūtyai rūpam 2 ashālham ugram sahamānam ābhir ity ugravat sahamānavat, tat kshatrasya rūpam 3 tat pañcadaśarcam bhavaty. ojo vā indriyaṃ vīryam pañcadaśa, ojaḥ kshatram vīryam. rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 4 tad bhāradvājaṃ bhavati. bhāradvājaṃ vai bṛihad, ārsheyeṇa salomaiśsha ha vāva kshatriyajñāḥ samṛiddho, yo bṛihatprishthas. tasmād yatra kvaca kshatriyo yajeta, bṛihad eva tatra prishtham syāt. tat samṛiddham || 3 || 3 ||

1 Aikāhikā hotrā. etā vai sūntāḥ kṛiptāḥ pratishthitā hotrā yad aikāhikāḥ, śāntyai kṛiptyai pratishthitā apra-

cyutyai. tāḥ sarvarūpā bhavanti sarvasamṛiddhāḥ, sarva-
rūpatāyai sarvasamṛiddhyai: sarvarūpābhir hotrābhiḥ sa-
rvasamṛiddhābhiḥ sarvān kāmān avāpnavāmeti. tasmād
yatra kvacaikāhā asarvastomā asarvapṛishṭhā, aikāhikā
eva tatra hotrāḥ syus. tat samṛiddham 2 ukthya evāyam
pañcadaśaḥ syād, ity āhur. ojo vā indriyaṃ vīryam pañca-
daśa, ojaḥ kshatram vīryam rājanyas, tad enam ojasā
kshatreṇa vīryeṇa samardhayati 3 tasya triṇṣat stutaśa-
strāṇi bhavanti. triṇṣadaksharā vai virād, virāl annādyam,
virājy evainam tad annādye pratishṭhāpayati. tasmāt tad-
ukthyaḥ pañcadaśaḥ syād, ity āhur 4 jyotishṭoma evāgni-
shṭomaḥ syād 5 brahma vai stomānām trivṛit kshatram pa-
ñcadaśo, brahma khalu vai kshatrāt pūrvam: brahmapura-
stān ma ugraṃ rāshṭram avyathyam asad iti. viśaḥ sapta-
daśaḥ śaudro varṇa ekaviṇṣo, viśam caivāśmai tac chau-
draṃ ca varṇam anuvartmānau kurvanty. atho tejo vai
stomānām trivṛid vīryam pañcadaśaḥ prajātiḥ saptadaśaḥ
pratishṭhaikaviṇṣas, tad enam tejasā vīryeṇa prajātyā pra-
tisṭhayāntataḥ samardhayati. tasmāj jyotishṭomaḥ syāt
6 tasya caturviṇṣatiḥ stutaśastrāṇi bhavanti. caturviṇṣatya-
rdhamāso vai samvatsaraḥ, samvatsare kṛitsnam annādyam,
kṛitsna evainam tad annādye pratishṭhāpayati. tasmāj jyo-
tisṭoma evāgnishṭomaḥ syād agnishṭomaḥ syāt || 4 || 4 ||

Ity aṣṭamapañcikaḥ prathamō 'dhyāyaḥ.

Īti śaṭtriṇṣadhyāye caturthaḥ khaṇḍaḥ.

1 Athātāḥ punarabhishekasyaiva 2 sūyate ha vā asya
kshatram, yo dīkshate kshatriyaḥ san. sa yadāvabhṛitād
udetyānūbandhyayeshṭvodavasyaty, athainam udavasānīyā-
yām samsthitāyām punar abhishiñcanti 3 tasyaite pūrastād
eva sambhārā upakṛiptā bhavanty: audumbary āsandī: ta-
syaī prādeśamātrāḥ pādāḥ syur, aratnimātrāṇi śīrshanyā-
nūcyāni. mauñjam vivayanam, vyāghracarmāstaraṇam, au-

dumbaraṣ camasa, udumbaraṣākhā. tasminn etasmiṁs camase 'śtātayāni nishutāni bhavanti: dadhi madhu sarpir ātapavarshyā āpah śashpāni ca tokmāni ca surā dūrvā 4 tad yaishā dakṣhiṇā sphāvartanir veder bhavati, tatraitām prācīm āsandīm pratishṭhāpayati. tasyā antarvedi dvau pādaḥ bhavato bahirvedi dvāv. iyaṁ vai śṛis. tasyā etat parimitaṁ rūpaṁ yad antarvedy, athaisha bhūmāparimito yo bahirvedi. tad yad asyā antarvedi dvau pādaḥ bhavato bahirvedi dvā, ubhayoḥ kāmāyora upāptyai yaṣ cāntarvedi yaṣ ca bahirvedi || 5 || 1 ||

1 Vyāghracarmanāstrīṇāty uttaralomnā prācīnagrīveṇa. kshatraṁ vā etad āraṇyānām paśūnām yad vyāghraḥ kshatraṁ rājanyaḥ, kshatreṇaiva tat kshatraṁ samardhayati. tām paścāt prāñ upaviśyācya jānu dakṣhiṇam abhimantrayata ubhābhyām pāṇibhyām ālabhyā 3 gnish tvā gāyatrīyā sayuk chandasārohatu Savitoshoṇihā Somo 'nushtubhā Bṛihaspatir bṛihatīyā Mitrāvaruṇau pañktyendras trishṭubhā Viṣve devā jagatyā. tān aham anu rājyāya sāmraṇyāya bhaujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya mātā rājyāyādhipatyāya svāvaśyāyātishṭhāyārohami 4 ty etām āsandīm ārohad dakṣhiṇenāgre jānunātha savyena 5 tat-tad iti 3 || 6 caturuttarair vai devāḥ chandobhiḥ sayug bhūtva itām śṛiyam ārohan yasyām eta etarhi pratishṭhitā: Agnir gāyatrīyā Savitoshoṇihā Somo 'nushtubhā Bṛihaspatir bṛihatīyā Mitrāvaruṇau pañktyendras trishṭubhā Viṣve devā jagatyā 7 te ete abhyanūcyete: agner gāyatrī abhavat sayugveti 8 kalpate ha vā asmai yogakshema, uttarottarinīm ha śṛiyam aśnute, 'śnute ha prajānām aiśvaryaṁ ādhipatyam ya evam etā anu devatā etām āsandīm ārohati kshatriyaḥ sann 9 athainam abhishekshyann apām śāntim vācayati 10 śivena mā cakshushā paśyatāpah śivayā

tanvopa sprīṣata tvacam me | sarvāñ agnīñr apsu-
shado huve vo mayi varco balam ojo ni dhatteti
11 naitasyābhishishicānasyāśāntā āpo vīryam nirhaṇann iti
|| 6 || 2 ||

1 Athainam udumbaraśākhām antardbāyābhishīñca-
tī2mā āpaḥ śivatamā imāḥ sarvasya bheshajih |
imā rāshṭrasya vardhanīr imā rāshṭrabhṛito 'mṛi-
tāḥ || 3 yābhir indram abhyashiñcat prajāpatiḥ so-
mam rājānam varuṇam yamam manum | tābhir
adbhir abhishīñcāmi tvām aham rājñām tvam adhi-
rājo bhavcha || 4 mahāntam tvā mahīnām samrājam
carshañmām devī janitry ajījanad bhadrā janitry
ajījanad 5 devasya tvā savituh prasave 'śvinor
bāhubhyām pūshṇo hastābhyām agnes tejasā sū-
ryasya varcasendrasyendriyenābhishīñcāmi | ba-
lāya śriyai yaśase 'nnādyāya 6 bhūr iti ya iched
imam eva praty: annam adyād ity, atha ya iched dvipu-
rusham bhūr bhuvā ity, atha ya ichet tripurusham vā-
pratimam vā bhūr bhuvāḥ svar iti 7 tad dhaika āhuḥ:
sarvāptir vā eshā yad etā vyāhṛitayo, 'tisarveṇa hāsyā pa-
rasmai kṛitam bhavatīti; tam etenābhishīñced: devasya
tvā savituh prasave 'śvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-
syendriyenābhishīñcāmi | balāya śriyai yaśase
'nnādyāyeti 8 tad u punaḥ paricakshate: yad asarveṇa
vāco 'bhishikto bhavatīṣvaro ha tu purāyushaḥ praitor, iti
ha smāha Satyakāmo Jābālo, yam etābhir vyāhṛitibhir
nābhishīñcantīti 9 ṣvaro ha sarvam āyur aitoḥ, sarvam āpnod
vijayenety u ha smāhoddālaka Ārunir, yam etābhir vyāhṛi-
tibhir abhishīñcantīti. tam etenaivābhishīñced: devasya
tvā savituh prasave 'śvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-

syendriyenābhishiñcāmi | balāya śriyai yaśase
'nnādyāya bhūr bhuvaḥ svar ity 10 athaitāni ha vai
kshatriyād ījānād vyutkrāntāni bhavanti: brahmakshatre
ūrg annādyam apām oshadhīnām raso brahmavarcasam irā
pushṭiḥ prajātiḥ. kshatrarūpaṁ tad, atho annasya rasa
oshadhīnām kshatram pratishṭhā. tad yad evāmū purastād
āhuti juhōti, tad asmin brahmakshatre dadhāti || 7 || 3 ||

1 Atha yad audumbary āsandī bhavaty audumbaraś
camasa udumbaraśākhorg vā annādyam udumbara; ūrjam
evāsmins tad annādyam dadhāty 2 atha yad dadhi madhu
ghṛitam bhavaty, apām sa oshadhīnām raso; 'pām evāsmins
tad oshadhīnām rasam dadhāty 3 atha yad ūtapavarshyā
āpo bhavanti, tejaś ca ha vai brahmavarcasam cātapava-
rshyā āpas; teja evāsmins tad brahmavarcasam ca dadhāty
4 atha yac chashpāni ca tokmāni ca bhavantīrāyai tat pu-
shṭyai rūpaṁ atho prajātyā; irām evāsmins tat pushṭim
dadhāty atho prajātim 5 atha yat surā bhavati, kshatra-
rūpaṁ tad atho annasya rasaḥ; kshatrarūpaṁ evāsmins tad
dadhāty atho annasya rasam 6 atha yad dūrvā bhavati,
kshatram vā etad oshadhīnām yad dūrvā kshatram rāja-
nyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pra-
tishṭhita iva, nitateva dūrvāvarodbair bhūmyām pratishṭhi-
teva. tad yad dūrvā bhavaty, oshadhīnām evāsmins tat
kshatram dadhāty atho pratishṭhām 7 etāni ha vai yāny
asmād ījānād vyutkrāntāni bhavanti, tāny evāsmins tad
dadhāti, tair evainam tat samardhayaty 8 athāsmāi surā-
kāṁsam hasta ādadhāti 9 svādishṭhayā madishṭhayā
pavasva soma dhārayā | indrāya pātave suta 10 ity
ādhyā śāntim vācayati 11 nānā hi vām devahitam
sadas kṛitam mā sam śrikshāthām parame vyo-
mani | surā tvam asi śushminī soma esha rājā mai-
nam hīnsishṭam svām yonim āviśantāv iti 12 soma-

pīthasya caishā surāpīthasya ca vyāvṛtīḥ 13 pītvā yam
rātim manyeta tasmā enām prayachet, tad dhi mitrasya
rūpam. mitra evainām tad antataḥ pratishṭhāpayati, ta-
thā hi mitre pratitishṭhati 14 pratitishṭhati ya evaṃ veda
|| 8 || 4 ||

1 Athodumbaraśākhām abhi pratyavarohaty. ūrg vā
annādyam udumbara, ūrjam eva tad annādyam abhi pra-
tyavarohaty 2 upary evāsīno bhūmau pādan pratishṭhāpya
pratyavaroham āha 3 pratitishṭhāmi dyāvāprithivyoh,
pratitishṭhāmi prānāpānayoḥ, pratitishṭhāmy aho-
rātrayoḥ, pratitishṭhāmy annapānayoḥ, prati bra-
hman prati kshatre praty eshu trishu lokeshu ti-
shṭhāmīty 4 antataḥ sarveṇātmanā pratitishṭhati. sarva-
smin ha vā etasmin pratitishṭhaty, uttarottariṇīm ha śriyam
aśnute, 'śnute ha prajānām aiśvaryam ādhipatyam ya evaṃ
etena punarabhishekeṇābhishiktaḥ kshatriyaḥ pratyavaro-
haty 5 etena pratyavarohena pratyavarūhyopastham kṛtvā
prān āsīno: namo brahmaṇe namo brahmaṇe namo
brahmaṇa iti trishkṛitvo brahmaṇe namaskṛitya: varam
dadāmi jityā abhijityai vijityai samjityā iti vācam
visrijate 6 sa yan: namo brahmaṇe namo brahmaṇe
namo brahmaṇa iti trishkṛitvo brahmaṇe namaskaroti,
brahmaṇa eva tat kshatram vaśam eti. tad yatra vai bra-
hmanah kshatram vaśam eti, tad rāshṭram samṛiddham tad
vīravād, ā hāsmīn vīro jāyate 7 'tha yad: varam dadāmi
jityā abhijityai vijityai samjityā iti vācam visri-
jata, etad vai vāco jitam yad dadāmi āha. yad eva vāco
jitā 3m | tau ma idam anu karma samtishṭhātā iti 8 visrijya
vācam upotthāyābhavanīye samidham abhyādadhātī 9 samid-
asi sam v cākshvendriyeṇa vīryeṇa svāheti 10 ndri-
yeṇaiva tad vīryeṇātmanam antataḥ samardhayaty 11 ādhāya
samidham trīni padāni prān udaññ abhyutkrāmati 12 kli-

ptir asi diṣām mayi devebhyaḥ kalpata | kalpa-
tām me yogakshemo 'bhayam me 'stv 13 ity aparā-
jitām diṣam upatishṭhate jitasyaivāpunahparājayāya. tat-
tad iti3ñ || 9 || 5 ||

1 Devāsura vā eshu lokeshu samyetyire. ta etasyām
prācyām diṣi yetire, tāns tato 'surā ajayaṁs. te dakṣhiṇa-
syām diṣi yetire, tāns tato 'surā ajayaṁs. te pratīcyām
diṣi yetire, tāns tato 'surā ajayaṁs. ta udīcyām diṣi yetire,
tāns tato 'surā ajayaṁs. ta etasminn avāntaradeṣe yetire
ya esha prāñ udañ, te ha tato jigyuṣ 2 taṁ yadi kshatriya
upadhāvet senayoḥ samāyatyos: tathā me kuru yathāham
imāṁ senāṁ jayānīti: sa yadi tatheti brūyād, vanaspate
vīdvaṅgo hi bhūyā ity asya rathopastham abhimṛiṣyā-
thainam brūyād 3 ātishṭhasvaitām te diṣam abhimu-
khaḥ samnaddho ratho 'bhipravartatām, sa udañ
sa pratyāñ sa dakṣhiṇā sa prāñ so. 'bhy ami-
tram ity 4 abhīvartena havishety evainam āvartayed,
athainam anvīkshetāpratirathena śāsena sauparṇeneti 5 ja-
yati ha tām senāṁ 6 yady u vā enam upadhāvet samgrā-
maṁ samyatishyamānas: tathā me kuru yathāham imāṁ
samgrāmaṁ samjayānīty, etasyām evainam diṣi yātayej.
jayati ha taṁ samgrāmaṁ 7 yady u vā enam upadhāved
rāshṭrād aparudhyamānas: tathā me kuru yathāham idaṁ
rāshṭram punar avagachānīty, etām evainam diṣam upa-
shkramayet. tathā ha rāshṭram punar avagachaty 8 upa-
sthāyāmitrāṇāṁ vyapanuttim bruvan gṛihān abhyety: apa
prāca indra viṣvāñ amitrān iti, sarvato hāsmā anami-
tram abhayam bhavaty, uttarottarinīm ha śriyam aśnute,
'śnute ha prajānām aiśvaryaṁ ādhipatyam ya evam etām
amitrāṇāṁ vyapanuttim bruvan gṛihān abhyety 9 etya
gṛihān paścād gṛihyaśyāgner upavishtāyānvārabdhāya ri-
tvig antataḥ kaṁsena caturgṛihītās tisra ājyāhutir ain-

drīḥ prapadaṃ juhoty anārtyā arisṭyā ajyānyā abha-
yāya || 10 || ८ ||

1 Pary ū shu pra dhanva vājasataye pari vṛi-
trā — bhūr brahma prāṇam amṛitam prapadyate
'yam asau śarma varmābhayaṃ svastaye | saha pra-
jayā saha paṣubhir — ṇi sakshaṇir dvishas tara-
dhyā riṇayā na iyase svāhā || 2 anu hi tvā sutam
soma madāmasi mahe sama — bhuvo brahma prā-
ṇam amṛitam prapadyate 'yam asau śarma varmā-
bhayaṃ svastaye | saha prajayā saha paṣubhi —
ryarājye vājāṇ abhi pavamāna pra gāhase svāhā ||
3 ajījano hi pavamāna sūryaṃ vidhāre ṣa — svar
brahma prāṇam amṛitam prapadyate 'yam asau
śarma varmābhayaṃ svastaye | saha prajayā saha
paṣubhiḥ — kmanā payo gojīrayā rauhamāṇaḥ
puraṃdhyā svāhety 4 anārto ha vā arisṭo 'jītaḥ sa-
rvato guptas trayyai vidyāyai rūpeṇa sarvā diṣo 'nusaṃ-
caraty aindre loka pratishṭhito, yasmā etā ritvig antataḥ
kaṇsena caturgrihītās tisra ājyāhutir aindriḥ prapadaṃ ju-
hoty 5 athāntataḥ prajātim āśāste gavām aṣvānām puruṣhā-
ṇām: iha gāvaḥ pra jāyadhvam ihāṣvā iha pūru-
shāḥ | iho sahasradakṣhiṇo vīras trātā ni shī-
datv iti 6 bahur ha vai prajayā paṣubhir bhavati ya evam
etām antataḥ prajātim āśāste gavām aṣvānām puruṣhāṇām
7 esha ha vāva kshatriyo 'vikriṣṭo, yam evaṃvido yāja-
yanty 8 atha ha taṃ vy eva karshante — yathā ha vā
idaṃ nishādā vā selagā vā pāpakṛito vā vittavantam puru-
sham arāṇye grihītvā kartam anvasya vittam ādāya dra-
vanty, evam eva ta ritvijo yajamānaṃ kartam anvasya vi-
ttam ādāya dravanti — yam anevaṃvido yājayanty 9 etad
dha sma vai tad vidvān āha Janamejayaḥ Pārikshita:
evaṃvidaṃ hi vai mām evaṃvido yājayanti. tasmād aham

jayāmy abhītvarīm senām, jayāmy abhītvarīyā senayā. na mā divyā na mānushya ishava ṛichanty, eshyāmi sarvam āyuh, sarvabhūmir bhavishyāmīti 10 na ha vā enam divyā na mānushya ishava ṛichanty, eti sarvam āyuh, sarvabhūmir bhavati, yam evaṃvido yājayanti yājayanti || 11 || ७ ||

Ity ashtamapañcīkāyām dvitīyo 'dhyāyah.

Iti saptatrinśadhyāye saptamaḥ khaṇḍaḥ.

1 Athāta aindro mabābhishekas 2 te devā abruvan sa-prajāpatikā: ayaṃ vai devānām ojishtho balishthah sahi-shthah sattamaḥ pārayishnutama, imam evābhishecāmahā iti. tatheti. tad vai tad Indram eva 3 tasmā etām āsandīm samabharann ṛicam nāma. tasyai bṛihac ca rathamtaram ca pūrvau pādāv akurvan, vairūpaṃ ca vairājam cāparau, śākvararaivate śīrshanye, naudhasam ca kāleyam cānūcye, ṛicah prācīnātānān, sāmāni tiraścīnavāyān, yajūnshy atikā-śān, yaśa āstaranam, śriyam upabarhanam. tasyai Savitā ca Bṛhaspatiḥ ca pūrvau pādāv adhārayatām, Vāyuḥ ca Pūshā cāparau, Mitrāvaruṇau śīrshanye, Aśvināv anūcye. sa etām āsandīm ārohad 4 Vasavas tvā gāyatrena chandasā trivṛitā stomena rathamtareṇa sāmā-
rohanu, tān anv ārohāmi sāmṛājyāya. Rudrās tvā traishṭubhena chandasā pañcadaṣena stomena bṛihatā sāmārohanu, tān anv ārohāmi bhau-
jyāya, dityās tvā jāgatena chandasā saptadaṣena stomena vairūpeṇa sāmārohanu, tān anv āro-
hāmi svārājyāya. Viṣve tvā devā ānushṭubhena chandasaikaviṇṣena stomena vairājena sāmāro-
hanu, tān anv ārohāmi vairājyāya. Sādhyāḥ ca tvāptyāḥ ca devāḥ pāñktena chandasā trinavena stomena śākwareṇa sāmārohanu, tān anv āro-
hāmi rājyāya. Mārutaḥ ca tvāṅgirasas ca devā atichandasā chandasā trayastriṇṣena stomena rai-

vatena sāmṇārohanu, tān anv ārohami pārame-
 shṭhyāya mähārājyāyādhipatyāya svāvaśyāyāti-
 shṭhāyārohamīty etām āsandīm ārohat 5 tam etasyām
 āsandyām āsīnam viṣve devā abruvan: na vā anabhyutkru-
 shṭa Indro vīryam kartum arhaty, abhy enam utkrośāmeti.
 tatheti. tam viṣve devā abhyudakrośann: imam devā
 abhyutkrośata samrājāṃ sāmrajyam bhojam bho-
 japitaram svarājāṃ svārājyam virājāṃ vairājyam
 rājānaṃ rājapitaram parameshṭhinam pārame-
 shṭhyam. kshatram ajani, kshatriyo 'jani, viśva-
 sya bhūtasyādhipatir ajani, viśām attājani, pu-
 rām bhattājany, asurāṇāṃ hantājani, brahmaṇo
 goptājani, dharmasya goptājanīti 6 tam abhyutkru-
 shṭam Prajāpatir abhishekshyann etayarcābhyamantrayata
 || 12 || 1 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |
 sāmrajyāya bhaṇjyāya svārājyāya vairājyāya pā-
 rameshṭhyāya rājyāya mähārājyāyādhipatyāya
 svāvaśyāyātishṭhāya sukratur iti 2 tam etasyām
 āsandyām āsīnam Prajāpatiḥ purastāt tishṭhan pratyāñmu-
 kha audumbaryārdayā śākhayā sapalāśayā jātarūpamayena
 ca pavitreṇāntardhāyābhyashiñcad imā āpaḥ śivatamā
 ity etena trīcena, devasya tveti ca yajushā, bhūr bha-
 vaḥ svar ity etābhiḥ ca vyāhṛitibhiḥ || 13 || 2 ||

1 Athainam prācyāṃ diśi Vasavo devāḥ shadbhiḥ caiva
 pañcaviṃśair ahobhir abhyashiñcann etena ca trīcenaitena
 ca yajushaitābhiḥ ca vyāhṛitibhiḥ sāmrajyāya 2 tasmād eta-
 syām prācyāṃ diśi ye keca prācyānāṃ rājānaḥ sāmrajyā-
 yaiva te 'bhishicyante, samrāj ity enān abhishiktān āca-
 kshata etām eva devānāṃ vihitim anv 3 athainam dakshi-
 nasyām diśi Rudrā devāḥ shadbhiḥ caiva pañcaviṃśair aho-
 bhir abhyashiñcann etena ca trīcenaitena ca yajushaitābhiḥ

ca vyāhṛitibhir bhanjyāya. tasmād etasyām dakṣiṇasyām
 diṣi ye keca Satvatām rājāno bhanjyāyaiva te 'bhishicya-
 nte, bhojety enān abhishiktān ācakshata etām eva devā-
 nām vihitim anv. athainam pratīcyām diṣy Ādityā devāḥ
 shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiñcann etena
 ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ svārā-
 jyāya. tasmād etasyām pratīcyām diṣi ye keca nīcyānām
 rājāno ye 'pācyānām svārājyāyaiva te 'bhishicyante sva-
 rāḥ ity enān abhishiktān ācakshata etām eva devānām vi-
 hitim anv. athainam udīcyām diṣi Viṣve devāḥ shadbhiḥ
 caiva pañcaviṁśair ahobhir abhyashiñcann etena ca trice-
 naitena ca yajushaitābhiḥ ca vyāhṛitibhir vairājyāya. ta-
 smād etasyām udīcyām diṣi ye keca pareṇa Himavantam
 janapadā Uttarakurava Uttaramadrā iti vairājyāyaiva te
 'bhishicyante, virāḥ ity enān abhishiktān ācakshata etām
 eva devānām vihitim anv. athainam asyām dhruvāyām
 madhyamāyām pratishṭhāyām diṣi Sādhyāś cāptyāś ca de-
 vāḥ shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiñcann
 etena ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ rā-
 jyāya. tasmād asyām dhruvāyām madhyamāyām pratishṭhā-
 yām diṣi ye keca Kurupañcālānām rājānaḥ savaśoṣīnarā-
 nām rājyāyaiva te 'bhishicyante, rājety enān abhishiktān
 ācakshata etām eva devānām vihitim anv. athainam ūrdhvā-
 yām diṣi Marutaś cāṅgirasas ca devāḥ shadbhiḥ caiva pa-
 ñcaviṁśair ahobhir abhyashiñcann etena ca tricenaitena ca
 yajushaitābhiḥ ca vyāhṛitibhiḥ pārameshṭhyāya mähārājyā-
 yādhipatyāya svāvasyāyātishṭhāyeti. sa parameshṭhī prajā-
 patyo 'bhavat 4 sa etena mahābhishekenābhishekta Indraḥ sa-
 rvā jītiṛ ajayat, sarvāṅl lokān avindat, sarveshām devānām
 śraishṭhyam atishṭhām paramatām agachat, sāmrajyam bhan-
 jyām svārājyam vairājyam pārameshṭhyam rājyam mähā-
 rājyam ādhipatyam jītvāsmiṅl loka svayambhūḥ svarāḥ

amṛito, 'mushmin svarge loke sarvān kāmān āptvāmṛitaḥ
samabHAVAT samabHAVAT || 14 || 3 ||

Ity ashtamapañcikāyāṃ tṛtīyo 'dhyāyah.

Ity ashtatrinśadhyāye tṛtīyah khaṇḍah.

1 Sa ya iched evamvit kshatriyam: ayam sarvā jitir
jayetāyam sarvāṇ lokān vindetāyam sarveshām rājñām
śraishṭhyam atishṭhām paramatām gacheta sāmrajyam bhau-
jyam svārājyam vairājyam pārameshṭhyam rājyam mājā-
rājyam ādhipatyam, ayam samantaparyāyī syāt sārvaabhau-
mah sārvaṃyusha, āntād ā pararārdhāt pṛithivyai samudra-
paryantāyā ekarāl iti: tam etenaindreṇa mahābhishkeṇa
kshatriyam śāpayitvā 'bhishiñced 2 yām ca rātrīm ajā-
yethā yām ca pretāsi, tad ubhayam antareṇe-
shṭāpūrtam te lokam sukṛitam āyuh prajām vṛi-
ñjīyam yadi me druhyer iti 3 sa ya iched evamvit
kshatriyo: 'ham sarvā jitir jayeyam, aham sarvāṇ lokān
vindeyam, aham sarveshām rājñām śraishṭhyam atishṭhām
paramatām gacheyam sāmrajyam bhaujyam svārājyam vai-
rājyam pārameshṭhyam rājyam mājārājyam ādhipatyam,
aham samantaparyāyī syām sārvaabhāumah sārvaṃyusha,
āntād ā parārdhāt pṛithivyai samudraparyantāyā ekarāl
iti: sa na vicikitset, sa brūyāt saha śraddhayā: yām ca
rātrīm ajāye 'ham yām ca pretāsmi, tad ubhayam
antareṇeshṭāpūrtam me lokam sukṛitam āyuh pra-
jām vṛiñjīthā yadi te druhyeyam iti || 15 || 1 ||

1 Atha tato brūyāc: catusṭhayāni vānaspatyāni sam-
bharata, naiyagrodhāny audumbarāny āṣvatthāni plākshā-
nīti 2 kshatram vā etad vanaspatīnām yan nyagrodho: yan
naiyagrodhāni sambharanti, kshatram evāsmins tad da-
dhāti. bhaujyam vā etad vanaspatīnām yad udumbaro:
yad audumbarāni sambharanti, bhaujyam evāsmins tad da-
dhāti. sāmrajyam vā etad vanaspatīnām yad āṣvattho:

yad āṣvatthāni sambharanti, sāmrajyam evāsmins tad dadhāti. svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatināṃ yat plaksho: yat plākshāni sambharanti, svārājyavairājye evāsmins tad dadhāty 3 atha tato brūyāc: catusṭayāny auśhadhāni sambharata, tokmakṛitāni vrihīṇām mahāvrihīṇām priyaṃgūnām yavānām iti 4 kshatram vā etad ośhadhīnām yad vrihayo: yad vrihīṇām tokma sambharanti, kshatram evāsmins tad dadhāti. sāmrajyam vā etad ośhadhīnām yan mahāvrihayo: yan mahāvrihīṇām tokma sambharanti, sāmrajyam evāsmins tad dadhāti. bhaujyam vā etad ośhadhīnām yat priyaṃgavo: yat priyaṃgūnām tokma sambharanti, bhaujyam evāsmins tad dadhāti. sainānyam vā etad ośhadhīnām yad yavā. yad yavānām tokma sambharanti, sainānyam evāsmins tad dadhāti || 16 || 2 ||

1 Athāsmā audumbarīm āsandīm sambharanti, tasyā uktam brāhmaṇam. audumbaraṣ camaso vā pātri vodumbaraṣākḥā. tān etān sambhārān sambhṛityaudumbaryām pātryām vā camase vā samāvapeyus, teshu samopteshu dadhi madhu sarpir ātapavarshyā āpo 'bhyāniya pratishṭhāpyaitām āsandīm abhimantrayeta 2 bṛihac ca te ratham-taram ca pūrvau pādan bhavatām, vairūpaṃ ca vairājaṃ cāparau, śākvararaivate śirshaṇye, nau-dhasaṃ ca kāleyaṃ cānūce, ṛicah prācīnātānāḥ, sāmāni tiraṣcīnavāyā, yajūnshy atikāṣā, yaśa āstarāṇam, śrīr upabarhaṇam. Savitā ca te Bṛihaspatiṣ ca pūrvau pādan dhārayatām, Vāyuṣ ca Pūshā cāparau, Mitrāvaruṇau śirshaṇye, Aṣvināv anūce ity 3 athainam etām āsandīm ārohayed 4 Vasa-vas tvā gāyatrena chandasā trivṛitā stomena rathamtareṇa sāmārohanu, tān anv āroha sāmra-jyāya. Rudrās tvā traishṭubhena chandasā pañca-daṣena stomena bṛihatā sāmārohanu, tān anv

āroha bhaujyāyā, dityās tvā jāgatena chandasā
 saptadaṣena stomena vairūpeṇa sāmṇārohantu,
 tām anv āroha svārājyāya. Viṣve tvā devā ānu-
 shṭubhena chandasaikaviṇṣena stomena vairājena
 sāmṇārohantu, tām anv āroha vairājyāya. Marutaḥ
 ca tvāṅgirasas ca devā atichandasā chandasā
 trayastriṇṣena stomena raivatena sāmṇārohantu,
 tām anv āroha pārameshṭhyāya. Sādhyāḥ ca tvā-
 ptyāḥ ca devāḥ pāṅktena chandasā triṇavena sto-
 mena śākvareṇa sāmṇārohantu, tām anv āroha
 rājyāya mähārājyāyādhipatyāya svāvaṣyāyāti-
 shṭhāyārohety etām āsandīm ārohayet 5 tam etasyām
 āsandyām āsinam rājakartāro brūyur: na vā anabhyutkru-
 shṭaḥ kshatriyo vīryam kartum arhaty, abhy enam utkro-
 ṣāmeti. tatheti. tam rājakartāro 'bhyutkroṣanti, mam janā
 abhyutkroṣata samrājam sāmrajyam bhojam bho-
 japitaram svarājam svārājyam virājam vairā-
 jyam parameshṭhinam pārameshṭhyam rājānam
 rājapitaram. kshātram ajani, kshatriyo 'jani, vi-
 ṣvasya bhūtasyādhipatir ajani, viṣām attājany,
 amitrāṇām hantājani, brāhmaṇānām goptājani,
 dharmasya goptājanīti 6 tam abhyutkruṣṭam evaṃ-
 vid abhishekshyann etayarcābhimantrayeta || 17 || 3 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |
 sāmrajyāya bhaujyāya svārājyāya vairājyāya pā-
 rameshṭhyāya rājyāya mähārājyāyādhipatyāya
 svāvaṣyāyātishṭhāya sukratur iti. tam etasyām āsa-
 ndyām āsinam evaṃvit purastāt tishṭhan pratyañmukha au-
 dumbaryārdrayā śākhayā sapalāṣayā jātarūpamayena ca pa-
 vitrenāntardhāyābhishiṇcatimā āpaḥ śivatamā ity etena
 triceṇa, devasya tveti ca yajushā, bhūr bhuvah svar
 ity etābhiḥ ca vyābṛitibhiḥ || 18 || 4 ||

1 Prācyāṃ tvā diṣi Vasavo devāḥ shadbhiḥ
 caiva pañcaviṃśair ahobhir abhishiñcantv etena
 ca tricenaitena ca yajushaitābhiḥ ca vyāḥṛitibhiḥ
 sāmrajyāya. dakṣiṇasyāṃ tvā diṣi Rudrā devāḥ
 shadbhiḥ caiva pañcaviṃśair ahobhir abhishiñca-
 ntv etena ca tricenaitena ca yajushaitābhiḥ ca
 vyāḥṛitibhir bhaujyāya. pratīcyāṃ tvā diṣy Ādi-
 tyā devāḥ shadbhiḥ caiva pañcaviṃśair ahobhir
 abhishiñcantv etena ca tricenaitena ca yajushai-
 tābhiḥ ca vyāḥṛitibhiḥ svārājyāyo, dīcyāṃ tvā diṣi
 Viṣve devāḥ shadbhiḥ caiva pañcaviṃśair ahobhir
 abhishiñcantv etena ca tricenaitena ca yajushai-
 tābhiḥ ca vyāḥṛitibhir vairājyāyo, rdhvāyāṃ tvā
 diṣi Marutaḥ cāṅgirasas ca devāḥ shadbhiḥ caiva
 pañcaviṃśair ahobhir abhishiñcantv etena ca tri-
 cenaitena ca yajushaitābhiḥ ca vyāḥṛitibhiḥ pā-
 rameshṭhyāyā, syāṃ tvā dhruvāyāṃ madhyamā-
 yāṃ pratishṭhāyāṃ diṣi Sādhyāś cāptyāś ca de-
 vāḥ shadbhiḥ caiva pañcaviṃśair ahobhir abhishi-
 ñcantv etena ca tricenaitena ca yajushaitābhiḥ ca
 vyāḥṛitibhiḥ rājyāya mähārājyādhipatyāya svāva-
 syāyādhishṭhāyēti. sa parameshṭhī prajāpatyo bhavati
 2 sa etenaindrena mahābhishekenābhishikṭaḥ kshatriyaḥ sa-
 rvā jitir jayati, sarvāṇi lokāni vindati, sarveshāṃ rājāṃ
 śraishṭhyam atishṭhāṃ paramatāṃ gachati, sāmrajyam bha-
 ujam svārājyam pārameshṭhyam rājyam mähārājyam ādhi-
 patyam jitvāsmin loka svayambhūḥ svarāṃ amṛito, 'mu-
 shmin svarge loka sarvāni kāmāni āptvāmṛitaḥ sambhavati
 yam etenaindrena mahābhishekena kshatriyam śāpayitvā-
 bhishiñcati || 19 || ॥

1 Indriyam vā etad asmiṇi loka yad dadhi: yad da-
 dhuṇābhishiñcatindriyam evāsmin tad dadhāti. raso vā eśa

oshadhivanaspatishu yan madhu: yan madhvābhishhiñcati, rasam evāsmins tad dadhāti. tejo vā etat paṣūnām yad ghṛitam: yad ghṛitenābhishhiñcati, teja evāsmins tad dadhāti. amṛitam vā etad asmiñ loka yad āpo: yad adbhīr abhishhiñcaty, amṛitatvam evāsmins tad dadhāti 2 so 'bhi-shikto 'bhishektre brāhmaṇāya hiraṇyam dadyāt, sahasraṁ dadyāt, kshetraṁ catuspād dadyād. athāpy āhur: asaṁkhyātam evāparimitam dadyād; aparimito vai kshatriyo 'parimitasyāvaruddhyā ity 3 athāsmāi surākaṁsaṁ hasta ādadhāti: svādishṭhayā madishṭhayā pavasva soma dhārayā | indrāya pātave suta iti 4 tām pibed: yad atra śisṭam rasinaḥ sutasya yad indro apibac chacibhiḥ | idam tad asya manasā śivena somam rājānam iha bhakshayāmi || abhi tvā vṛishabhā sute sutam srijāmi pītaye | tṛimpā vy aṣnuhī madam iti 5 yo ha vāva somapīthaḥ surāyām pravishṭaḥ, śa haiva tena indreṇa mahābhishekenābhishhiktasya kshatriyasya bhakshito bhavati na surā 6 tām pītva bhimantrayetā, pāma somam, śam no bhaveti 7 tad yathaivādaḥ priyaḥ putraḥ pitaram priyā vā jāyā patim sukham śivam upasprīṣaty ā visrasa, evam haivaitena indreṇa mahābhishekenābhishhiktasya kshatriyasya surā vā somo vānyad vānnādyam sukham śivam upasprīṣaty ā visrasaḥ || 20 || e ||

1 Etena ha vā aindreṇa mahābhishekena Turāḥ Kāvashcho Janamejayam Pārikshitam abhishhisheca. tasmād u Janamejayaḥ Pārikshitah samantam sarvataḥ prithivīm jayan pariṇyāyāṣvena ca medhyeneje 2 tad eshābhi yajñagāthā gīyate | 3

Āsandivati dhānyādam rukmiṇam haritasrajam |
aṣvam babandha sārāṅgam devebhyo Janamejaya
ity 4 etena ha vā aindreṇa mahābhishekena Cyavano Bhārgavaḥ Śāryātām Mānavam abhishhisheca. tasmād u Śāryāto

Mānavah samantaṃ sarvataḥ prithivīm jayan parīyāyāṣvena
 ca medhyeneje, devānāṃ hāpi satre grīhapatir āsaiṣ tena
 ha vā aindreṇa mahābhishekeṇa Somaśuśmā Vājaratnāya-
 naḥ Śatānikam Sātrājitam abhishishheca. tasmād u Śatānī-
 kaḥ Sātrājitaḥ samantaṃ sarvataḥ prithivīm jayan parīyāyā-
 ṣvena ca medhyeneja 6 etena ha vā aindreṇa mahābhishekeṇa
 Parvatanārādāv Āmbāshṭhyam abhishishicatus. tasmād v
 Āmbāshṭhyaḥ samantaṃ sarvataḥ prithivīm jayan parīyā-
 yāṣvena ca medhyeneja 7 etena ha vā aindreṇa mahābhi-
 shekeṇa Parvatanāradau Yudhāṃśraushtīm Augrasainyam
 abhishishicatus. tasmād u Yudhāṃśraushtir Augrasainyaḥ
 samantaṃ sarvataḥ prithivīm jayan parīyāyāṣvena ca me-
 dhyeneja 8 etena ha vā aindreṇa mahābhishekeṇa Kaśyapo
 Viṣvakarmānam Bhauvanam abhishishheca. tasmād u Viṣva-
 karmā Bhauvanaḥ samantaṃ sarvataḥ prithivīm jayan pa-
 rīyāyāṣvena ca medhyeneje 9 bhūmir ha jagāv, ity udāha-
 ranti 10

na mā martyaḥ kaṣ cana dātum arhati
 Viṣvakarman Bhauvana māṃ didāsitha |
 nimañkshye 'haṃ salilasya madhye
 moghas ta esha Kaśyapāyāsa saṃgara

ity 11 etena ha vā aindreṇa mahābhishekeṇa Vasishṭhaḥ
 Sudāsam Paijavanam abhishishheca. tasmād u Sudāḥ Pai-
 javanaḥ samantaṃ sarvataḥ prithivīm jayan parīyāyāṣvena
 ca medhyeneja 12 etena ha vā aindreṇa mahābhishekeṇa
 Saṃvarta Āṅgirasō Maruttam Āvikshitam abhishishheca. ta-
 smād u Marutta Āvikshitaḥ samantaṃ sarvataḥ prithivīm
 jayan parīyāyāṣvena ca medhyeneje 13 tad apy esha śloko
 'bhigīto 14

Marutaḥ pariveshtāro Maruttasyāvasau grīhe |
 Āvikshitasya Kāmaprer viṣve devāḥ sabhāsada

iti || 21 || 7 ||

1 Etena ha vā aindreṇa mahābhishekenodamaya Ātreyo
'ṅgam abhisheca. tasmād v Aṅgaḥ samantaṃ sarvataḥ
prithivīm jayan parīyāyāṣvena ca medhyeneje 2 sa hovā-
cālopāṅgo: daṣa nāgasahasrāṇi daṣa dāsīśahasrāṇi dadāmi
te brāhmaṇopa māsmin yajñe hvayasveti 3 tad apy ete
ślokā abhigītāḥ | 4

yābhir gobhir Udamayam Praiyamedhā ayājayan |
dve-dve sahasre badvānām Ātreyo madhyato 'dadāt ||
5 aṣṭāṣṭisahasrāṇi śvetān Vairocano hayān |
prasṭhīn niṣṛītya prāyachad yajamāne purohite ||
6 deśād-deśāt samollhānām sarvāsām ādhyaduhitṛiṇām |
daśādadāt sahasrāṇy Ātreyo nishkakanṭhyah ||
7 daṣa nāgasahasrāṇi dattvātreyo 'vacatnuge |
śrāntaḥ pārikuṭān praipsad dānenāṅgasya brāhmaṇaḥ ||
8 śataṃ tubhyam śataṃ tubhyam iti smaiva pratāmyati |
sahasraṃ tubhyam ity uktvā prāṇān sma pratipadyata
iti || 22 || 8 ||

1 Etena ha vā aindreṇa mahābhishekeṇa Dīrghatamā
Māmateyo Bharataṃ Dauḥshantim abhisheca. tasmād u
Bharato Dauḥshantiḥ samantaṃ sarvataḥ prithivīm jayan
parīyāyāṣvair u ca medhyair ije 2 tad apy ete ślokā abhi-
gītāḥ | 3

hiranyena parivṛitān kṛiṣṇāṇi chukladato mṛigān |
Mashṇāre Bharato 'dadāc chatam badvāni sapta ca ||
4 Bharatasyaisha Dauḥshanter agniḥ Sācīguṇe citāḥ |
yasmin sahasraṃ brāhmaṇā badvaṣo gā vibhejire ||
5 aṣṭāṣaptatim Bharato Dauḥshantir Yamunām anu |
Gaṅgāyām Vṛitraghne 'badhnāt pañcapañcāśataṃ hayān ||
6 trayastrinśacchataṃ rājāśvān baddhvāya medhyān |
Dauḥshantir atyagād rājño māyām māyāvattaraḥ ||
7 mahākarma Bharatasya na pūrve nāpare janāḥ |
divam martya iva hastābhyām nodāpuḥ pañca mānavā

ity 8 etam ha vā aindram mahābhishekam Bṛihaduktha
rishir Durmukhāya Pāñcālāya provāca. tasmād u Durmu-
khaḥ Pāñcālo rājā san vidyayā samantaṃ sarvataḥ prithi-
vīm jayan pariyāyai 9 tam ha vā aindram mahābhishekam
Vāsishṭhaḥ Sātyahavyo 'tyarūtaye Jānamtapaye provāca.
tasmād v Atyatrātir Jānamtapir arājā san vidyayā sama-
ntaṃ sarvataḥ prithivīm jayan pariyāya 10 sa hovāca Vā-
sishṭhaḥ Sātyahavyo: 'jaishīr vai samantaṃ sarvataḥ pri-
thivīm, mahan mā gamayeti. sa hovācātyarātir Jānamtapir:
yadā brāhmaṇottarakurūṇ jayeyam, atha tvam u haiva pri-
thivyai rājā syāḥ, senāpatir eva te 'haṃ syām iti. sa ho-
vāca Vāsishṭhaḥ Sātyahavyo: devakshetraṃ vai tan, na vai
tan martyo jetum arhaty: adruksho vai ma, āta idam dada
iti. tato hātyarātīm Jānamtapim ātavīryaṃ niḥśukram Ami-
tratapanāḥ Śushmīṇaḥ Śaibyo rājā jaghāna 11 tasmād evaṃ
vidushe brāhmaṇāyaivam cakrushe na kshatriyo druhyen:
ned rāshṭrād avapadyeyam, ned vā mā prāṇo jahad iti ja-
had iti || 23 || ° ||

Ity ashtāmapañcīkāyaṃ caturtho 'dhyāyaḥ.

Ity ekonacatvāriṃśadhyāye navamaḥ khaṇḍaḥ.

1 Athātaḥ purodhāyā eva 2 na ha vā apurohitasya rā-
jño devā annam adanti. tasmād rājā yakshyamāṇo brā-
hmaṇam purodadbhīta: devā me 'nnam adann ity 3 agnīn vā
esha svargyān rājoddharate yat purohitam 4 tasya purohita
evābhavāniyo bhavati, jāyā gārhapatyaḥ, putro 'nvāhārya-
pacanaḥ. sa yat purohitāya karoty āhavanīya eva taj ju-
hoty, atha yaj jāyāyai karoti gārhapatya eva taj juhoty,
atha yat putrāya karoty anvāhāryapacana eva taj juhoti.
ta enaṃ śāntatanavo 'bhīhutā abhipritāḥ svargaṃ lokam
abhivahanti kshatraṃ ca balam ca rāshṭraṃ ca viṣaṃ ca
5 ta evainam aśāntatanavo 'nabhihutā anabhipritāḥ svargāḥ
lokān nudante kshatrāc ca balāc ca rāshṭrāc ca viṣaḥ cā-

6gnir vā esha vaiṣvānaraḥ pañcamenir yat purohitas. tasya vācy evaikā menir bhavati pādayor ekā tvacy ekā hṛidaya ekopastha ekā. tābhir jvalantībhir dīpyamānābhir upodeti rājānam. sa yad āha: kva bhagavo 'vātsīs, triṇāny asmā āharateti, tenāsyā tām śamayati yāsyā vāci menir bhavaty. atha yad asmā udakam ānayanti pādyam, tenāsyā tām śamayati yāsyā pādayor menir bhavaty. atha yad enam alamkurvanti, tenāsyā tām śamayati yāsyā tvaci menir bhavaty. atha yad enam tarpayanti, tenāsyā tām śamayati yāsyā hṛidaye menir bhavaty. atha yad asyānāruddho veśmasu vasati, tenāsyā tām śamayati yāsyopasthe menir bhavati 7 sa enam śāntatanur abhilihuto 'bhiprītaḥ svargam lokam abhivabati kshatram ca balam ca rāshṭram ca viṣam ca. sa evainam aśāntatanur anabhilihuto 'nabhiprītaḥ svargāl lokān nudate kshatrāc ca balāc ca rāshṭrāc ca viṣaḥ ca || 24 || 1 ||

1 Agnir vā esha vaiṣvānaraḥ pañcamenir yat purohitas, tābhi rājānam parigrihya tishṭhati samudra iva bhūmim 2 ayuvam āryasya rāshṭram bhavati, nainam purāyushaḥ prāṇo jahāty, ājarasaṃ jīvati, sarvam āyur eti, na punar mriyate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatram jayati, balena balam aśnute yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitas 4 tasmai viṣaḥ samjānate sammukhā ekamanaso yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ || 25 || 2 ||

1 Tad apy etad rishinoktam 2 sa id rājā pratijanyāni viṣvā śushmeṇa tasthāv abhi vīryeṇeti 3 sapatnā vai dvishanto, bhrātrivṛyā janyāni, tān eva tac chushmeṇa vīryeṇādhitisṭhati 4 Bṛihaspatim yaḥ subhṛitam bibhartīti. Bṛihaspatir ha vai devānām purohitas, tam anv anye manushyarājñām purohitā. Bṛihaspatim yaḥ subhṛitam bibhartīti yad āha, purohitam yaḥ su-

bhṛitam bibhartīty eva tad āha 5 valgūyati vandate pūrvabhājam ity, apacitim evāsmā etad āha 6 sa it ksheti sudhita okasi sva iti. gṛihā vā okaḥ, sveshv eva tad gṛiheshu subito vasati 7 tasmā ilā pinvate viṣvadānīm ity. annam vā ilānam evāsmā etad ūrjasvac chaṣvad bhavati 8 tasmai viṣaḥ svayam evā namanta iti. rāshṭrāṇi vai viṣo, rāshṭrāṇy evainam tat svayam upanamanti 9 yasmin brāhmā rājani pūrva etīti. purohitam evaitad āhā 10 pratīto jayati sam dhanānīti. rāshṭrāṇi vai dhanāni, tāny apratīto jayati 11 pratijanyāny uta yā sajanyeti. sapatnā vai dvishanto bhrātrivṛyā janyāni, tām apratīto jayaty 12 avasyave yo varivaḥ kṛinotīti yad āhavasīyase yo vasīyaḥ karotīty eva tad āha 13 brahmaṇe rājā tam avanti devā iti, purohitam evaitad abhivadati || 26 || 3 ||

1 Yo ha vai trīn purohitāns trīn purodhātṛīn veda, sa brāhmaṇaḥ purohitaḥ. sa vadeta purodhāyā: Agnir vāva purohitaḥ pṛithivī purodhātā, Vāyur vāva purohito 'ntariksham purodhātādityo vāva purohito dyauḥ purodhātai, sha ha vai purohito ya evaṃ vedātha sa tirohito ya evaṃ na veda 2 tasya rājā mitram bhavati, dvishantam apabādhate yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatraṃ jayati, balena balam aśnute yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitas. tasmai viṣaḥ samjānate sammukhā ekamanaso yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohito 4 bhūr bhuvāḥ svar om, amo 'ham asmi sa tvam sa tvam asy amo 'ham, dyaur aham pṛithivī tvam, sāmāham rik tvam, tāv eha samvabhāvahai | purāṇy asmān mahābhayāt | tanūr asi tanvam me pāhi | 5 yā oshadhīḥ somarājñīr bahviḥ śatavicakshaṇāḥ | tā mahyam asminn āsane 'chidraṃ śarma yachata ||

6 yā oshadhīḥ somarājūḥ viśvānāṁ prithivīm
 anu | tā mahyam asmin āsane 'chidraṁ śarma
 yachata || 7 asmin rāṣṭre śriyam ā veśayāmy ato
 devīḥ prati paśyāmy āpaḥ || 8 dakṣiṇam pādā
 āva neniḥ 'smin rāṣṭra indriyaṁ dadhāmi | sa-
 vyam pādā āva neniḥ 'smin rāṣṭra indriyaṁ
 vardhayāmi | pūrvam anyam aparaṁ anyam pā-
 dāv āva neniḥ | devā rāṣṭrasya guptyā abhaya-
 syāvaruddhyai || 9 āpaḥ pādāvanejanīḥ dvishantaṁ
 nīḥ dahantu me || 27 || 4 ||

1 Athāto brahmaṇaḥ parimaro. yo ha vai brahmaṇaḥ
 parimaram veda, pary enaṁ dvishanto bhrātrivyaḥ pari
 sapatnā mriyante 2 'yam vai brahma yo 'yam pavate. tam
 etāḥ pañca devatāḥ parimriyante: vidyud vṛṣṭiḥ candramā
 ādityo 'gnir 3 vidyud vai vidyutya vṛṣṭim anupraviṣati,
 sāntardhīyate, tāṁ na nirjānanti 4 yadā vai mriyate, 'thā-
 ntardhīyate, 'thainam na nirjānanti 5 sa brūyād vidyuto
 maraṇe: dvishan me mriyatām, so 'ntardhīyatām,
 tam mā nirjñāsishur iti 6 kshipraṁ haivainam na nir-
 jānanti 7 vṛṣṭir vai vṛṣṭtvā candramasam anupraviṣati,
 sāntardhīyate, tāṁ na nirjānanti. yadā vai mriyate, 'thā-
 ntardhīyate, 'thainam na nirjānanti. sa brūyād vṛṣṭer ma-
 raṇe: dvishan me mriyatām, so 'ntardhīyatām, tam
 mā nirjñāsishur iti. kshipraṁ haivainam na nirjānanti
 8 candramā vā amāvāsyāyām ādityam anupraviṣati, so 'ntar-
 dhīyate, tāṁ na nirjānanti. yadā vai mriyate, 'thāntardhi-
 yate, 'thainam na nirjānanti. sa brūyāc candramaso ma-
 raṇe: dvishan me mriyatām, so 'ntardhīyatām, tam
 mā nirjñāsishur iti. kshipraṁ haivainam na nirjānanti
 9 ādityo vā astam yann agnim anupraviṣati, so 'ntardhīyate,
 tāṁ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thai-
 nam na nirjānanti. sa brūyād ādityasya maraṇe: dvishan

me mriyatām, so 'ntardhīyatām, tam mā nirjñā-
sishur iti. kshipram haivainam na nirjānanti 10 agnir vā
udvān vāyum anupraviṣati, so 'ntardhīyate, tam na nirjā-
nanti. yadā vai mriyate, 'thāntardhīyate, 'thainam na nir-
jānanti. sa brūyād agner maraṇe: dvishan me mriya-
tām, so 'ntardhīyatām, tam mā nirjñāsishur iti.
kshipram haivainam na nirjānanti 11 tā vā etā devatā ata
eva punar jāyante 12 vāyor agnir jāyate, prānād dhi balān
mathyamāno 'dhijāyate. tam dṛiṣṭvā brūyād: agnir jā-
yatām, mā me dvishañ jany, ata eva parāñ pra-
jighyatv iti. ato haiva parāñ prajighyaty 13 agner vā
ādityo jāyate. tam dṛiṣṭvā brūyād: ādityo jāyatām,
mā me dvishañ jany, ata eva parāñ prajighyatv ity.
ato haiva parāñ prajighyaty 14 ādityād vai candramā jāyate.
tam dṛiṣṭvā brūyāc: candramā jāyatām, mā me dvi-
shañ jany, ata eva parāñ prajighyatv iti. ato haiva
parāñ prajighyati 15 candramaso vai vṛiṣṭīr jāyate. tām
dṛiṣṭvā brūyād: vṛiṣṭīr jāyatām, mā me dvishañ
jany, ata eva parāñ prajighyatv ity. ato haiva parāñ
prajighyati 16 vṛiṣṭer vai vidyuj jāyate. tām dṛiṣṭvā
brūyād: vidyuj jāyatām, mā me dvishañ jany, ata
eva parāñ prajighyatv ity. ato haiva parāñ prajighyati
17 sa esha brahmaṇaḥ parimaras 18 tam etam brahmaṇaḥ
parimaram Maitreyaḥ Kaushāravaḥ Sūtvane Kairīṣaye Bhā-
rgāyaṇāya rājñe provāca, tam ha pañca rājānaḥ parima-
mrus, tataḥ Sūtvā mahaj jagāma 19 tasya vratam: na dvi-
shataḥ pūrva upaviṣed; yadi tishṭhantam manyeta, tishṭhe-
taiva. na dvishataḥ pūrvaḥ samviṣed; yady āsīnam ma-
nyetāsītaiva. na dvishataḥ pūrvaḥ pravyāyād: yadi jāgra-
tam manyeta, jāgriyād evā 20 pi ha yady asyāṣmamūrdhā
dvishan bhavati, kshipram haivainam strīṇute strīṇute

Ity aṣṭama pañcika yāṃ pañcama 'dhyāyaḥ.
Iti catvāriṃśad dhyāyo pañcamah khaṇḍaḥ.

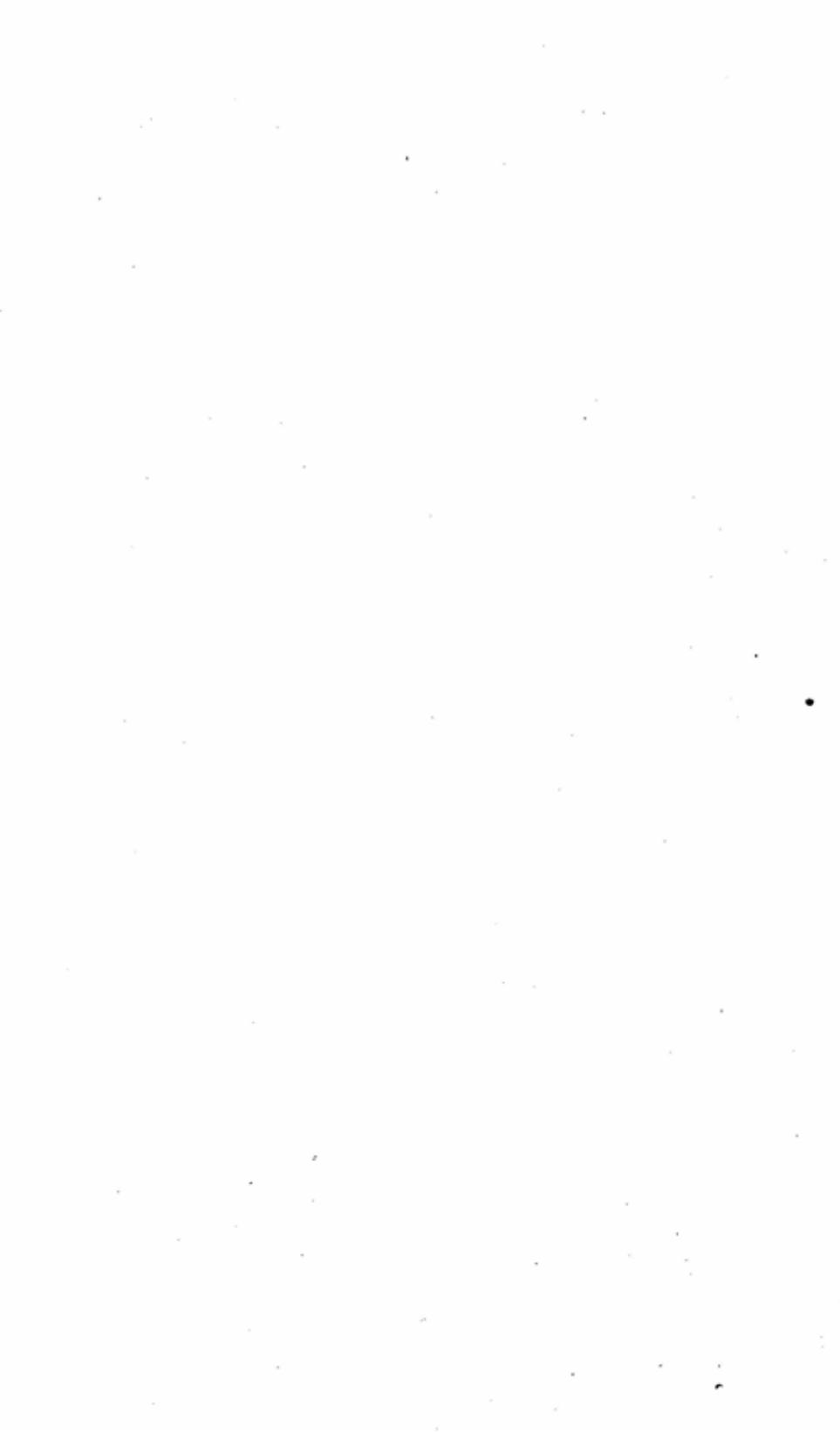
Zu 7, 11.

Śāṅkhāyanabrāhmaṇa 3, 1.

Yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aśnanti, tasmād upavasaty: uta me devā havir aśnīyur iti. pūrvām paurṇamāsīm upavaśed iti Paiṅgyam, uttarām iti Kaushītakam. yām pary astamayam utsarped iti sā sthitir. uttarām paurṇamāsīm upavaśed. anirjñāya purastād amāvāsyāyām candramasaṃ yad upavasati tena pūrvām prīṇāti, yad yajate tenottarām. uttarām upavaśed, uttarām u ha vai samudro vijate somam anu daivatam. etad vai devasatyam yac candramās, tasmād uttarām upavaśet ||

Anhang.

1. Auszüge aus dem Commentare von Sāyaṇācārya.
 2. Verzeichniss der erwähnten Verse.
 3. Namenverzeichniss.
 4. Anmerkungen.
-



1. Auszüge aus dem Commentare von Sāyaṇācārya.

Pañcika I.

1.

2. nirvapanti | śakaṭavasthāpitavrilhisarpghān nishkṛishya mu-
shṭicatusṭayaparimitānāṃ vr̥hṭāṇāṃ śūrpe prakshepo nirvāpaḥ | tat-
pūrvako yāgo 'tra nirvāpaḥśabdenopalakshyate |

dīkṣhaṇīyam | somayāge pravṛittasya yajamānasya saṃskāro
dīkṣhaṇam | tasya ca saṃskārasya hetuḥ karmaviśesho dīkṣhaṇīyāśa-
bdavācyaḥ | tasya karmaviśeshasya vācakena śabdena tatkarṃasādha-
nam upalakshyate | tato dīkṣhaṇīyākhyakarṃasādhanam puroḍāṣam
iti sāmānādhikarāṇyam upapannam |

11. prajāyate | tāv etau puroḍāṣacarupakṣhāv Āpastambena
darsitau | dīkṣhaṇīyāś tantram prakramayati | āgnāvāishṇavam ekā-
daśakapālāṃ nirvapaty, āgnāvāishṇavaṃ vā ghṛite caruṃ | puroḍāṣo
brahmavarcasakāmasya, ghṛite caruḥ prajākāmasya paśukāmasya vā |
ādityaṃ ghṛite caruṃ dvitīyam paśukāmasyaṅke samāmanantīti |

12. āmāvāsyena | tad āhūṣvalāyanaḥ | darṣapūrṇamāsābhyām
ishṭveshṭīpaṣucāturmāsyair atha somena (4, 1, 1) iti | yajeteti śeshah |
ishṭīr āgrayaṇeshṭīḥ | paśur nirādhapaṣubandhaḥ | Āpastambo 'py āha |
atha darṣapūrṇamāsāv ārabhate | tābhyāṃ saṃvatsaram ishṭvā somena
paśunā vā yajata iti |

esho ekā dīkṣhā | eshāpy ekā dīkṣhā | evam ukte saty anyāpi
kācid dīkṣhāstīti sūcitam bhavati | ata evāṣvalāyana ishṭīpūrvatvaṃ
somapūrvatvaṃ cety ubhau pakṣhāv udājahāra | ūrdhvaṃ darṣapū-
rṇamāsābhyām yathopapatty eke | prāg api somenaṅke (4, 1, 2) iti |
upapattir dravyādisampattīḥ | tām anatīkramyeti yathopapatti | da-
rṣapūrṇamāsābhyām ūrdhvaṃ dravyādisampattau satyām somena ya-
jeteti keshāṃcin matam | tābhyām prāg api sampattau somapānam
ity aparesham matam | Taittirīyāś ceshṭīpūrvatvam abhipretya vāsa-
ntādikālaviśesheshv ādhānam āmnāya punaḥ somapūrvatvam abhi-
pretya kālānīyamam anantarepādhānam āmananti | atho khalu yad

evainam yajña upanamed athādadhita saivāsyarddhir (Tb. 1, 1, 2, 8) iti | Āpastambo 'pīdam eva somādhānam abhipretya vasantādikālavīśeshaprattikshāṃ vārayati | nartūn sūrkshen na nakshatram iti | tasmāt pakshadvayam |

14. saptadaśa sāmīdhenīḥ | pra vo vāja abhidya ityādya ekādaśasamkhyāḥ pīco vahnīsamindhanahetutvāt sāmīdhenya ity ucyante | Āśvalāyana 1, 2, 7 | tāsū: trīḥ prathamām anvāha triruttamām iti vacanāt, tāḥ pañcadaśa sampadyante | prakṛitāv eva vihitāsu pañcadaśasv ṛikshu codakaprāptāsu, ye samidhiyamānasamiddhavadatyaṇ dve ṛicau taylor madhye dhāyyābhidheye ṛicau praksheptavye | tathā cāśvalāyanaḥ | dikṣhaṇīyāyām dhāyye virājau (4, 2, 1) iti | tatra prithupājā amartya ity ekā, tam sabādho yatasruca iti dvitīyā | etac ca Prayogasaṃgrahakāreṇodāhṛitam | atha dikṣhaṇīyāyām dhāyye bhavataḥ | śocishkeṣaṃ tam Imāhe prithupājās tam sabādha iti |

3.

5. ājyam | ājyagṛhitayor bhedaḥ pūrvācāryair udāhṛitaḥ | sarpir viltam ājyam syād ghaṇtibhutam gṛhitam vidur iti | Ishad viltam āyutam |

10. dikṣhitavimitam | dikṣhitasya praveśārtham viśeṣeṇa nirmītaḥ prācīnavaśo dikṣhitavimitaḥ |

11. yonīḥ | Āpastambo 'py āha | ā vo devāsa Imāha iti | pūrvayā dvārā prāgvaṇsam praviṣyati |

19. muṣṭī kurute | yajamāno hastayor muṣṭīm kuryāt | tatprakāra Āpastambena spāṣṭam abhihītaḥ | athāṅgulir nyacati | svāhā yajñam manaseti dve svāhā diva iti dve svāhā prithivyā iti dve svāhoror antarīkṣhād iti dve svāhā yajñam vātād ā rabha iti muṣṭī karotīti |

21. na pūrvadīkṣhīṇaḥ | dvayor vā bahūnām vā yajamānānām sambhūya somābhīshavaḥ samsavaḥ | sa ca mahān doṣaḥ | tasmīnn eva deśe tasmīnn eva kāle matsaragrastair yajamānāḥ pravartitāt | nadyā vā parvatena vā vyavadhānarahitayor samīpavartinor parasparamantradhīvanīṣṭaravanayogyayor deśayor spardhamānābhyām yajamānābhyām pravartitau yau somayāgau taylor ayam samsavākhyo doṣaḥ | tathā ca Sutrakāra āha | samsavo 'nantarīkṣeshu nadyā vā parvatena vā (6, 6, 11) iti | so 'yam doṣaḥ pūrvadīkṣhīṇo nāsti | ekasminn eva divase dvayor yajamānayor madhye yaḥ pūrvam dikṣhaṇīyeshṭīm karoti sa pūrvadīkṣhī |

samveśāya tvopaveśāya tvetyādimantreṇa yeyam samsavaprāyaścittāhutiḥ seyam aparadīkṣhīṇaiva kartavyā na pūrvadīkṣhīṇety arthaḥ |

4.

1. puronuvākye | tad ubhayam adhvaryuṇā preshto hotānu-brūyāt |

8. yājyānuvākye | yady apy arthānusāreṇānuvākyāyājye bha-vata iti vidhātavyam, tathāpy alpāctaram iti vyākaraṇasūtrānusāreṇa yājyāsabdasya pūrvanipāto dṛaśṭavyaḥ |

5.

1. gāyatriyau | sa havyavāl amartya ity ekā gāyatri, agnir hotā purohita ity aparā gāyatri | te ubhe svishtākṛidyāgasya sam-yājye kuryāt |

samyājyāsabdārtham Āśvalāyana āha | svishtākṛitaḥ samyājye ity ukte sauvishṭākṛitiḥ pratiyād (2, 1, 21) iti |

2. gāyatri | tat savitur vareṇyam ity asyām ṛici yad gāyatri-chaudas, tasya tejobrahmavarcasasādhanatvena tadrūpatvam loke pra-siddham |

4. ushṇihau | agne vājasya gomata ity ekoshṇik, sa idhāno vasuḥ kavir ity aparā |

7. anuṣṭubhau | tvam agne vasūn iti dve anuṣṭubhau |

10. bṛihatyaḥ | enā vo agnīm iti dve bṛihatyaḥ |

13. pañktiḥ | agnir tam manya iti dve pañktiḥ |

16. triṣṭubhau | dve virūpe carata iti dve triṣṭubhau |

19. jagatyaḥ | janasya gopā iti dve jagatyaḥ |

22. virājau | preddho agna, imo agna iti dve virājau |

6.

2. na vā ekena | tatra preddho agna ity asyām ṛicy ekonatri-ṇśad akṣarāṇy, imo agna ity asyām ṛici dvātriṇśad akṣarāṇy, atas tayoṛ na virāṭtvam iti cet | maivam | na vā ekenākshareṇeti vākye-naiva pariḥṛitatvāt |

8. vicakṣaṇavatīm | vicakṣaṇety akṣaracatusṭayātmako 'yam mantraḥ | tadyuktaṃ vākyam prayujīta | Devadattavicakṣaṇa gām ānaya, Yajñadattavicakṣaṇa gām badhānety evaṃ tatprayogaḥ | tad āhūpastambaḥ | canasitavicakṣaṇa iti nūnadheyānteshu dadhāti, canasiteti brāhmaṇaṃ vicakṣaṇeti rājanyavaiśyāv iti |

7.

8. tasmād dakṣiṇataḥ | yasmād atra devānāṃ digviśeṣahjñā-panāya dakṣiṇasyāṃ diṣy avasthitam Agnir yajati, tasmāt kāraṇād Vindhyaparvatasya dakṣiṇabhāge vrīhyādyoshadhayo 'gre pacyamāṇā āyanti | tattatsvāmigriheshv āgachanti | Vindhyasyottarabhāge yava-

godhūmacanapakādidhānyaprācūryam | tāni ca dhānyāni māghaphā-
lgunayoḥ pacyanta iti paścādbbhāvinī | dakṣiṇapadigbhāge tu yavādi-
prācūryābhāvāt pracurāṇi ca vrihyādmi kārttikamārgaśrīrshayoḥ pa-
cyamānatvād agre pāko 'bhīhitah |

14. yad uttamām | atra Pathyādnām catasṛiṇām devatānām
ājyena yāgaḥ | Adites tu caruṇeti drasṭavyam | tad āhāpastambah |
catuṣṭa ājyabhāgān pratidīṣaṃ yajati, Pathyām svastim purastād Agniṃ
dakṣiṇataḥ Somam paścāt Savitāram uttarato madhye 'ditiṃ havi-
sheti |

8.

1. prayājāhutibhiḥ | samidho yajati, Tanūnapātāṃ yajatiṭyā-
dinā vihitāḥ pañca prayājāhutayaḥ | tāsām prakṛitāv anuṣṭhānapra-
kāra āpastambena darśitāḥ | pañca prayājān prāco yajati pratidīṣaṃ
vā | samidhaḥ purastāt Tanūnapātāṃ dakṣiṇata idām paścād barhir
uttarataḥ svāhākāram madhya iti |

10.

7. yajñamukhe | yajñamukhaṃ yajñopakramaḥ | sa ca sutyā-
dine prātarānuvākādinaḥ bhaviṣyati | tadapekṣhayā prāyaṇīyeshṭiḥ
prathamam yajñamukham |

11.

1. prayājāvat | prāyaṇīyeshṭer darśapūrṇamāsavikṛitavāc
codakena prayājā anuyājās ca prāptāḥ | samidho agna ājyasya (Āśva-
lāyana 1, 5, 15) ityādya mantrasādhyāḥ prayājā, devam barhir (Āśva-
lāyana 1, 8, 7) ityādya mantrasādhyās trayo 'nuyājāḥ | prāyaṇīyā-
khyam karma prayājopetaṃ anuyājavarjitaṃ kartavyam iti śākhānta-
riyā āhuḥ |

6. tāvataiva | tadāniṃ yajñasya samāptatvād uttarakālīnaṃ
somakrayādikaṃ na pravarteta | eteshām ananushṭhānamātṛeṇa yajño
'samāpto bhavati, tata uttarānushṭhānaṃ nirvighnam pravartate |

7. nishkāsam | bhāṇḍagato leparūpo haviṣṣesho nishkāsaḥ |
prāyaṇīyakarmasambandhinam nishkāsaṃ kasmīṃścit pātre sthāpayet |
tataḥ sutyādine somayāgasyāvasāna udayanīyeshṭigatena haviṣṭā saha
taṃ nishkāsam abhinirvāpet |

9. amushmin vā etena | atra brahmavādināḥ kaṃcid doṣam
āhuḥ | prāyaṇīyam ity evaṃvidhanāmopetaṃ yat karmāsty, etena ka-
rmanā yajamānāḥ svargaloka eva sampiddhim prāpnuvanti nāsmiṃl
loke | katham iti cet | prāyaṇīyam ity etan nāma manasā kṛitvā ni-
rvāpanti, caranākāle 'pi tathaiva caranti | caranam āhutiḥ prakṣhepaḥ |
tasya ca nāmno 'yam arthaḥ | anena karmanā yajamānā asmāl lokāt
prayanty eva, na tv asmiṃl loke kaṃcit kālam pratitishṭhanti | ta-

smāt prāyaṇīyānāma sampannam iti | śrauta itisabdo brahmavādyu-
dbhāvitadoshasamāptyarthaḥ |

13. barsanaddhyai | barso manyākāro granthiviśeṣaḥ | tasya
granther naddhir bandhanam | tatsiddhyartham |

14. tejanyāḥ | tejanī rajjuh |

12.

2. nānuvidyate | śubhakarmānukūlo nāsti | meshādisamkrā-
ntyādivirahitatvān malamāsa ity abhipretya tasmīn māse śiṣṭāḥ śu-
bhakarmāṇi varjayanti | ata evedānīm api somavikrayi śiṣṭācārasya-
nukūlo naiva vidyate |

13.

11. yo vai bhavati | yaḥ pumān prauḍhe yajñe pravṛitto bha-
vati, tatrāpi yaḥ śreṣṭhātām prayogapūṭavābhimānam aśnute prāṇnoti,
sa tādṛiṣaḥ puruṣaḥ karmasamāptivyagratayā paṇḍitammanyatvena
vā vaikalyaṁ kurvan kilbiṣam bhavati | pāpam prāṇnoti |

12. mānuvocaḥ | tasmād yajamānā evam āluḥ | he hotas tvam
mānuvocaḥ | anyacittāḥ san puronuvākyām mā paṭha | he adhvaryo
mā pracārīḥ | vyagratayā pracāram anyathānushṭhānam mā kārṣhīḥ |
nu kshipraṁ kurvanto bhavantaḥ kilbiṣam mā yātayan | mā prā-
pnuvata |

26. varuṇadevatyaḥ | yāvatkālāṁ soma upanaddha vastrā-
dina baddhaḥ syāt | yāvac ca pariṣṛitāni prācnavāṁśādisthānāni pra-
padyate | tāvad esha somo varuṇadevatākaḥ | bandhanasya varuṇapā-
śādhinatvād, āvarapasyāpi varuṇādhinatvāt |

14.

1. anyataro 'naḍvān | krayadeṣe somaṁ śakate prakshipya
prācnavāṁśasamīpe sanāniya śakatabaddhāyor anaḍhor madhye
kamcid anaḍvāḥ vimucyetaṁ avimucya rājānaṁ śakatād adha-
stād pītviḥ upāvahareyuḥ |

4. cakriyāṇām | laukikīnāṁ vaidikīnāṁ ca prajānāṁ sva-
rūpam | yadvā cakri śakataṁ | tena cakriṇa yānti śakatam āruhya
gachantyāḥ prajāḥ cakriyāḥ |

6. prāci tiṣṭhāti | etat sarvam abhipretyāpastambāḥ sam-
jagrāha | pra cyavasva bhuvā pata iti prāco 'bhiprayaya pradakṣhi-
ṇam āvartanta iti | agreṇa prāgvaṁśam prāgīṣham udagīṣham vā śa-
kataṁ avasthāpyeti |

15.

4. svena chandasā | te ca yājyānuvākye Āśvalāyaṇena da-
rṣite | idaṁ vishṇur vi cakrame, tad asya priyam abhi pātho aśyām
(4, 5, 3) iti |

6. agnim manthanti | atrāthiyeshtimadhye 'gnimanthanam Āpa-
stamba āha | āthiyam āsādy sambhārayajūnshi vyācashte | yajamā-
nam vācayatīty eke | paṣuvan nirmanthyaḥ sāmīdhenyaḥ ceti | Āśva-
lāyano 'py āha | āthiyeḥ | antā | tasya agnimanthanam (4, 5, 1. 2) iti |

16.

20. prahriyamāṇāya | āhavanīye prakshipyamāṇo 'yam ma-
thito 'gniḥ prahriyamāṇaḥ |

35. yajñena yajñam | uttanayā cānayā paridadhāti | anuvā-
canam samāpayet | yad āhāvalāyanah | yajñena yajñam ayajanta
devā iti paridadhyāt | sarvatrottamām paridhānīyēti vidyād (2, 16,
7. 8) iti |

40. abrahmaṇoktaḥ | athavā smṛtiśhv abrahmaṇatvena pra-
tipādito yo 'sti so 'yam abrahmaṇoktaḥ | tad yathā | abrahmaṇas tu
shaṭ proktaḥ iti Śatātapo 'bravīt | ādyas tu rājabbhṛityaḥ syād dvitīyaḥ
krayavikrayi || tṛtīyo bahuyajyākhyas caturtho 'srautayājakaḥ | pa-
ñcamam prāhur eteshāṃ grāmasya nagarasya ca || anāgatāṃ tu yaḥ
pūrvāṃ sādityāṃ caiva paścimāṃ | nopāsita dvijaḥ saṃdhyām bra-
hmabandhuḥ sa garhitāḥ ||

17.

6. jushāṇena | prakṛitāv āmnātau: jushāṇo 'gnir ājyasya vetu,
jushāṇaḥ soma ājyasya havisho vetv iti | tenaiva mantreṇa yajeta |

15. atiriktam tat | ye ceme śirasi yogyāḥ prāṇa ye 'py amī
nīcadesasthitāḥ prāṇās te sarve sam u vidre | sambhūyāikatra śirasy
avatishṭheran | tac cātiriktam | yogyasthānīyād adhikam | śīrorūpam
āthiyam karma cakshurādīnām eva prāṇānām yogyasthānam, na tv
adhodeśavartinām apānādīnām tatrāvakāśo 'stīty arthaḥ |

19.

4. abhi tyam devam | tā etāḥ catasra ṛicaḥ śākhāntaragatā
Āśvalāyanapāṭhitā drashṭavyāḥ (4, 6, 3) |

5. sam sīdasva | anena mantrepainam pravargyākhyam ma-
hāvīram kharasabdabhidheye samtāpanasthāne samasādayan | sthā-
payeyur ity arthaḥ |

7. patamgam | patamgam iti saṃhitāyām āmnātayor dvayor
pratīke, yo naḥ sanutya iti dvayor pratīke, bhavā no agna iti
dvayor |

9. catasra ekapātīnyah | ekasya mantrasya pātaḥ pratīkam
ekapātāḥ | so 'yam yāsv ṛikshu tā ekapātīnyah | ekaikasya ṛicaḥ pra-
tikāny etāni militvā catasra iti tātparyārthaḥ |

20.

3. ayaṃ vai venaḥ | śarīramadhye 'vasthitaṃ nābhiṃ hastenābhiniya pradarsayam ayaṃ vai vena ity ucyate | tasya nābher vena-tvaṃ katham iti cet | ucyate | asmān nābher ūrdhvā anye prāṇāḥ cakshurādayaḥ kecit prāṇaviśeṣā venanti | caranti | tathā nābher avāṇco 'pānavāyavādayaḥ kecid venanti | caranti | tasmād venanty asmād avadhibhūtān nābher iti vyutpattiyā venaśabdavācya nābhiḥ | nābhiśabdavācyatvaṃ katham iti cet | tad ucyate | ayaṃ nābhiḥ prāṇādhāratvena svayam prāṇarūpaḥ sann itarān ūrdhvacartino 'dhovartinaḥ ca prāṇān uddiṣya pratyekaṃ nābher nābhaishir ity evaṃ vaddann iva mār्याdarūpatvenāvasthitaḥ | tasmād ayaṃ dehamadhyavartī nābhir bhavati | naiva bhittim kurv ity abhipretya mār्याdarūpatvenāvasthānam eva nābher nābhiśabdapravṛttinimittam |

4. vi yat pavitram | Āṣvalāyana 4, 6, 3 |

21.

4. apaṣyaṃ tvā | etatsuktagatānāṃ tispīnāṃ pīcāṃ prithagvinīyogam Āṣvalāyana āha | apaṣyaṃ tvety etasyādyayā yajamānam ikṣhate dvitīyayā patnīm tṛtīyayātmānam (4, 6, 3) iti |

16. yābhir amum āvatam | Dieses bezieht sich auf die zweite Hälfte der Verse I, 112, 1—23.

17. arūrucat | tasyāḥ pūrvoktasukte sthānaviśeṣa Āṣvalāyanaena darśitaḥ | prāḡ uttamāyā arūrucat ushasaḥ pīṣṇir agriya ity āvapetottareṇārddharcena patnīm ikṣheta (4, 6, 3) iti |

20. iti nu pūrvam paṭalam | brahma jajñānam (1, 19) ity ārabhya prithivī uta dyaur ityantenoktaprakāreṇābhishṭāvasya pūrvobhāgo varṇitaḥ | atra bhāgadvayakalpanam ekaikasmin bhāge prathamottamayor pīcor āvṛttiyartham | ata evoktam | ādyāntyātrivasi-ddhyartham paṭaladvitayam kṛitam | anyathābhishṭāvasyaikyāt tritvaṃ tattraiva vai bhaved iti |

22.

1. athottaram | paṭalaśabdaḥ samūhavāci | uttarabhāgastho mantrasamūhaḥ kathyatā iti śeṣaḥ |

2. samiddho agnir aśvinā, samiddho agnir vṛiṣaṇāratiḥ divaḥ. Āṣvalāyana 4, 7, 4.

ut tishṭha | tasyā vinīyogam Āṣvalāyana āha | ut tishṭha brahmaṇas pata ity etām uktvāvatishṭhate (4, 7, 4) iti |

adhuḥkṣad iti saptadaś | tadvinīyogam āha | dugdhāyām adhuḥkṣad (4, 7, 4) iti |

upa drava | tadvinīyogam cāha | ahriyamāṇa upa drava (4, 7, 4) iti | seyaṃ śākhāntaragatatvād Āṣvalāyanena paṭhitaḥ |

ā suta ity ekonaviṁṣī | ā nūnam iti viṁṣī | anayor vyatyayena prayogam āha | āsicyamāna ā nūnam aṣvinor ṛishir iti gavya, ā sute siñcata śriyam ity āje (4, 7, 4) iti ||

sam u tya ity ekaviṁṣī | tad viniyogam cāha | āsiktayor sam u tye (4, 7, 4) iti | seyam ṛicām ekaviṁṣatir gharinaduho dhenor dohanasyānurūpā, tāsv ṛikshu dohanocitānām (śabdānām) dṛiṣyamānatvāt |

3. ud u shya devaḥ | mahāvīram ādayottishṭhatsv anyeshu hotod u shya deva ity anena mantreṇa tān anuttishṭhet | teshu ga-chatsu mantreṇānugachet |

kharām | kharāḥ pravṛiṇjanasthānam |

tapto vām ity eṣhā śākhāntaragatatvāt Sutrakāreṇa paṭhitā. 4, 7, 4.

4. agne viḥiti | pūrvoktayor yājyayoh pāṭhānte vaushaḍ iti yad uccāraṇam so 'yam prathamō vashaṭkāraḥ | tata ūrdhvam agne viḥity uccārya vaushaḍ iti yat pāṭhanam so 'yam anuvashaṭkāraḥ | etam mantram hotā paṭhet | he agne vihi | khāda | bhakshayety arthaḥ | gharṁasya yajety adhvaryuṇā preshto hotā pūrvoktam yā-jyādvayam savashaṭkāram yadā pāṭhati tadānīm adhvaryur aṣvinā gharṁam pātām iti mantreṇa juhōti | punar apy agne viḥiti hotrā pāṭhite saty adhvaryuḥ svāhendrāya vaḍ iti juhōti | tad etat sarvam Āpastamba āha | āśrāvya pratyāśrāvite sampreshyati gharṁasya ya-jety, aṣvinā gharṁam pātām iti vashaṭkṛite juhōti, svāhendrāya vaḍ ity anuvashaṭkṛita iti |

5. yad usriyāsu | Āśvalāyana 4, 7, 4.

6. trayāṇām | somo vallīraso, gharṁaḥ pravargyahavir, vāji-nam āmikṣānūnīshyādi nīram | eteshām svisṭākṛīdartham avadānam na kuryuḥ |

7. viṣvā āśā | Āśvalāyana 4, 7, 4.

8. svāhākṛitāḥ | Āśvalāyana 4, 7, 4.

9. pāvakaṣoce | hotur ekayarcā pravargyahaviḥṣeshabhaksha-papratikṣhām vidhatte |

11. ā yasmin | Āśvalāyana 4, 7, 4.

12. havir havishmaḥ | bahushu dīneshu pūrvāhṇūparāhṇayoh pravargyākhyam karmānushṭhiyate | tatrottame dīne 'parāhṇakālīne pravargyākhye kāpēcīd ṛicām adhikām vidhatte: havir havishma iti |

13. sūyavasāt | antīmāt prācīneshu pravargyeshu pūrvoktām adhikām aprakshipyaivānayaḥ paridadhyāt | antīme tu tām prakshipya paścādanayaḥ paridadhyāt | tad āhāśvalāyanah | sūyavasāt bhagavati hi bhūyā iti paridadhyāt, uttame prāg uttamāyā havir havishmo mahi sadma daivya ity āvapeta (4, 7, 4. 5) iti |

14. yo gharṁaḥ | pravargyahavirāśrayabhūto mahāvīrākhyo

mṛinmayapātraviśeṣho yo 'sāv asti tac chiṣṇam | prajānanendriyārū-
pam | taptasya mahāvīrasya hastābhyāṃ grahitum śakyatvāt tadgra-
haṇasamarthodumbarakāśhṭhanirmitau śaphau śaphanāmānau yau
vidyete, tau prajānanendriyasya pārśvavartinau śaphāv iva saṃdṛi-
ṣyete ca | udumbarakāśhṭhābhyāṃ śaphanāmakābhyāṃ mahāvīrasya
madhyabhāge dhṛitatvāt | tasyādhastād ādhārārtham udumbarakā-
śhṭhanirmitopayamantśabdavācya darvī yā vidyate, seyaṃ śarīrasa-
mbandhini te śṛoṇikapāle śṛoṇidvayamadhyagatam asthidvayam |

15. vedamayo brahmamayaḥ | vedasabdenātharvavedaḥ | sa-
rvavedasamaśhṭhiyuktir vocyate | brahmaśabdena hiranyagarbhaḥ |
amṛitaśabdena paramātmā |

23.

2. upasada vai | parakiyadurgasamīpavasthānena durgāvaro-
dharūpeṇaiva mahatya senayā durgavesṭhānena |

prathamām upasadam | tatra yā te agne 'yāṣayā tanur
ity anena mantreṇa sādhyopasat prathamādine 'nushṭhitatvāt pra-
thamā | yā te agne rajāṣayā tanur ity anena mantreṇa sādhyā
dvitīyādine 'nushṭheyatvād dvitīyā | yā te agne harāṣayeti ma-
ntreṇa sādhyā tṛtīyādine 'nushṭheyatvāt tṛtīyā |

7. tāvantam eva | evaṃ sati yāvān ahorātrayos saṃdhikālas
tāvantam eva dvishate dveshiṇe lokam sthānaviśeṣham pariśinasṭhi |
itarasmāt kālān niḥśaritatvena saṃdhyākālā evāsurāṇām pariśiṣhyate |
atrāikaikasmin dīne dvir-dvir anushṭheyā upasado jyotiṣṭome trīṣu
dīneshv anushṭheyāḥ | agnicāyane śaṭsu dīneshu | ahinasatrayor dvā-
daśasu dīneshu | tathā ca Taittirīyair āmnātam | tisra eva sāhnasyo-
pasado dvādaśāhīnasya yajñasya savīryatvāya (Ts. 6, 2, 5, 1) iti | ta-
thā śhaḍ upasado 'gneṣ cityasya bhavantīti śrutyantaram drasṭa-
vyam | Āṣvalāyanaḥ tv evam āha | ekāhīnānām tīraḥ śhaḍ vā | ahi-
nānām dvādaśa caturviṃśatiḥ saṃcare (4, 8, 13) iti | gavāmāyanaḥ khye
saṃcara ity arthaḥ |

24.

6. tat tātūnaptram | tasmād idam ājyasparśanākhyam tātū-
naptram karmābhavat | idam ca karmāpastambena vispasṭitam abhi-
hitam | ātithyāyā dhrauvāt śruci camase vā tātūnaptram samavadyati
caturavattam pañcavattam vāpataye tvā gṛiḥṇāmīty etaiḥ pratīma-
ntram anādhṛiṣṭam asīti yajamānasaptadaśā rītviḥ tātūnaptram
samavamṛiṣanty anu me dikṣām iti yajamāna iti |

8. tasmāt | yady apy etat tātūnaptrikarmopasadbhyaḥ pūrvam
anushṭheyam, tathāpy upasatprayuktavijayaprasaṅgena buddhistha-
tvād atrābhihitam |

25.

1. samānabarhishī | ātithyākarmaṇy āstirṇam barhir nāgnau prahṛitam | idāntatvena tatra karmasamāpanāt | tac cāpastambenoktam | idāntā samtishṭhate dhārayanti dhrauvam ājyam iti | śākhāntare ca barhishor anuvṛttir āmnātā | yad ātithyāyām barhis tad upasadam tad agnīshomīyasyeti |

2. Varuṇaḥ parṇāni | Varuṇo 'tra praśaṁsārtham evopādīyate na tu devatātvena, tadīyayor yājyānuvākyayor anabdhidhāsyamānatvāt |

4. vratam upaiti | vrataśabdenātra payahpānam ucyate |

5. trīṇ stanān | etāsāṃ stanasamkhyānām uktāḥ kālavīṣeṣhā āpastambenodāhṛitāḥ | caturāḥ sāyam duhyāt trīṇ prātar dvau sāyam ekam uttama iti |

6. paro varīyāṁsaḥ | ime prithivyantarikshadyusaptalokaḥ paro varīyāṁsaḥ | parastād ūrdhvbhāge 'tiṣayena varā atyantavistṛitāḥ | arvāg adhobhāge 'nhrīyāṁsaḥ | atīṣayenānuvat samkucitāḥ | satyalokād apur dyulokaḥ | tasmād apy apur antarikshalokaḥ | tasmād apy apur bhūlokaḥ | evaṃ saty upasado 'pi parastād ūrdhvalokasthānīyāt prathamadinād ārabhya tattaddināntaradīneshu stanasamkhyāhrāsenārvācōr upaity anutishṭhatīti yad asti, tad eṣhām eva lokānām abhijayāya bhavati |

7. upasadyāya | upasadyāyetyādyā āmnātās tīra rīcaḥ pūrvāhne sāmīdhenyaḥ | imām me agna ityādīkā āmnātās tīra rīco 'parāhne sāmīdhenyaḥ |

8. jaghnivatīḥ | hantīdhātvarthayuktā jaghnivatīḥ | tathāvidhā rīca udāharati |

13. grīvāsu | grīvāsthānīyāsūpasatsu gaṇḍamālākhyarogasthānyam doṣam dadhyāt | utpādayet | tathā sati hotā yajamānasya glānīviṣeṣhā janitor utpādayitum īṣvaraḥ samartho bhavet |

15. tad u ha | tasminn evoktārthe kaṣcid vṛttānta ucyata iti śeṣaḥ | Upāvināmakaḥ kaṣcid rīṣiḥ | sa tu Jānaṣruteyo Jānaṣrutāyāḥ striyo 'patyam | sa pumān upasadam kila vā upasannāmakanām karmaṇām eva vidhāyake brāhmaṇe tad vākyam āha sma | kim āheti | tad ucyate | yasmāt kāraṇād aślīlasyāpi kurūpasya śrotṛīyasya vedaśāstravido mukham triptam iva dāinyahīnatayā triptiyuktam eva rebhavatīva vedaśāstrapāthopetatvāc chāṁsad iva vy eva jūyate | viṣeṣheṇāvāsyam pramīyate | ity etad rīsher vacanam | tasya vacanaśābhiprāya ucyate | grīvāsthānīyā upasada ājyahavishkāḥ | ata eva śobhamānāḥ | loke 'pi śobhamānāsu grīvāsv adhyāhitam āśritam mukham śrotṛīyasambandhi triptyādyupetam dṛīyate | tasmāt kāraṇāc chobhanagrīvāhitamukhasāmyam ājyahavishkatvam ity abhipretya sa rīshis tad vākyam āha |

26.

1. aprayājam | tathā cāṣvalāyana āha | svishtākṛidādi lupyate
prayaṣṭa ājyabhāgau ca (4, 8, 8) iti | svishtākṛidādishv antarbhāvad
anuyājaloपो युक्ता एव |

atrāgnishomavishṇurūpāṇām devānām bahutvenāśrāvaṇārtham
uttarasmād deśād āhavanīyasya dakshipadeṣam praty asakṛid atikra-
manam prāptam | tad vārayitum āha | sakṛid etc.

2. sakṛit | vedyāhavanīyayor madhye sakṛid evātikramya da-
kshipadiṣy avasthito bahushu yāgeshu pratyekam āśrāvaṇam kuryāt |
evam saty upaśadyajñasya sarvata ākramanam bhavati | sthairyam
bhavati | anyathā punaḥ-punar uttarasyām diṣi gamane labdhāvasarāḥ
saṇ yajño 'py apakṛāmet | tasmāt sakṛid evātikramanam yuktaṃ | tad
āhāpastambāḥ | dhrauvād aṣṭān juhvām gṛihṇāti catur upabhṛti |
ghṛitavati śabde juhūpabhṛitāv ādāya dakshipā sakṛid atikrānta upa-
śuyajāvat pracaratiti |

3. krūram iva | somasya rājño 'nte samīpe ghṛitena dravyeṇa
tānūnaptrasamjnakam karma caranty anutishṭhantiti yad asti, tad
etat somasya rājñāḥ samīpe krūram iva vai ugram eva karma ca-
ranti |

4. āpyāyayanti | jalena prokṣaṇam āpyāyanam | śamayanti |
udricam aṣīya | ud uttamā samāptivishayā ṛig yasyām sutyā-
yām seyam udṛik | vighnam antareṇa samāptiparyantam anutishṭhe-
yam iti |

5. prestare nihnavate | yad yasmād evam tat tasmād ga-
rbharakṣhārtham prastara etannāmake darbhamuṣṭāu nihnavate | sam-
prānamanti | namaskāropacāram kuryur ity arthaḥ | nihnavaprakāra
Āpastambena darśitaḥ | atha nihnavate | dakṣiṇe vedyante prastaram
nidhaya dakṣiṇān pāṇin uttānān kṛitvā savyān nica eṣṭā rāya iti |

28.

1. agnaye | prācīnavānśagata āhavanīye 'vasthitasyāgneḥ saumi-
kyām uttaravedyām nayanam yad asti, tad etad atrāgnipraṇayanam |

16. ayam u syā | brāhmaṇagato 'yaṃśabdo 'tra strīlīngatvena
pariṇeyah |

28. paitudāravāḥ | pītudārūḥ khadiravṛikṣha ity eke | deva-
dāruvṛikṣha ity anye | guggulu prasiddham dhūpasādhnam | urṇā-
stukā avisambandhiromaviṣeṣhāḥ | sugandhitejanam tṛiṇaviṣesho, ya-
sya mūlāni gharṃmakāle pāṇīyamadhye sthāpyante |

29.

1. havirdhānābhyām | haviḥ somarūpam dhatto dhārayata
iti havirdhāne dve śakate | tayoh svarūpam Āpastambo darśayati |

prayuktapūrve śakate naddhayuge apratihitasāmye prakṣhāya tayoh
prathamagrathitāu granthīm visrasya navān prajātān kritvāgreṇa prā-
gvaṅsam abhitaḥ priṣṭhyām avyavanayan pariśrite sachadishī ava-
sthāpayatīti | tayor havirdhānayoḥ prācinavaṅsasya purobhāgam upa-
kramyottaradeśaparyantaṁ nayanam pravartanaṁ tad api sa evāha |
prāci pretam adhvaram ity udgrīhantaḥ pravartayantīti |

5. prabāhuk | parasparasādṛṣyena sahaiva vartamāne |

8. adhi dvayoḥ | havirdhānākhyayoḥ śakatayor upari soma-
syāvasthānāya grīhākāreṇa parito veshṭanam upary āchādanaṁ yat
kriyate, tad etad āchādanaṁ chadīḥśabdavācyaṁ | tādṛṣe dve chadi-
shī tayor havirdhānayoḥ avasthāpya tayoḥ chadishor upari tṛtīyaṁ
chadir havirdhānayoḥ udgrīhītayoḥ avasthāpyate |

15. rarāṭyām | havirdhānamandapasya cikīrshitasya prācyaṁ
dvāri bandhaniyā darbhamaḥ rarāṭi | dvitīyārthe saptamī |

21. yajushā | tad etad Āpastambo darśayati | vishṇoḥ pri-
ṣṭham aṣṭi tesu madhyamaṁ chadir adhyūhati | aratnivistāram
navāyāmam iti |

22. tau yadaiva | adhvaryur dakṣiṇasya havirdhānasya me-
thīm iśhāgrabhāgāvasthāpanakāśṭhaṁ sthāpayati | uttarasya tu pra-
tiprasthātā karoti | tad etad ubhayam Āpastambo darśayati | divo vā
vishṇo ity adhvaryur dakṣiṇasya havirdhānasya karṇātardam anu
methīm nihanti tasyām iśhām ninahyaty evam uttarasya pratipra-
sthātā vishṇor nu kam ity uttarasyottaraṁ karṇātardam anv iti | ta-
smin methīnihananakāle paridadhyād iti | yady apy ayam kālāḥ pa-
riṣṭrayanākālāt prācinah | tathāpi tatsamīpavartitvāt pūrvavidhinā saha
nātyantaṁ virodha ity etad darśayati | atra hi te etc.

30.

1. agnīśhomābhyām | yo 'yam agnīḥ prācinavaṅśākhyāyaḥ
śālāyā mukhe dvārabhāge pūrvasiddhāhavanīyarūpeṇāvatiṣṭhate | ta-
smāc chālamukhiyād agneḥ sakāṣāt kiyān apy agnidhriye dhīshṇye
netavyaḥ | somaś ca pūrvam śālamukhiyasamīpe 'vasthitas tenāgninā
sahānītaḥ san punar api havirdhānamandape netavyaḥ | tad idam
agnīśhomapraṇayanam | tadarthaṁ hotāram praty adhvaryuḥ praisha-
mantram brūyāt | tad etat sarvam Āpastamba āha | śālamukhiye pra-
ṇayaniyam idhmam ādīpya sikatābhīr upayamya | Agnīśhomābhyām
anubrūhīti sampreshyatīti | agnīprathamāḥ somapṛathamā vā prācim
abhipravrajanty agnidhriye 'gnim pratīṣṭhāpyeti | sa ca somo jigāti
gātūvid ity aparayā dvārā havirdhānam rājānam prapādayatīti ca |

2. sāvīr hi | Āśvalāyana 4, 10, 1.

12. āhutyām | āhutiś tu Yajurvede vihīta | nayavatyaścāgnidhre
juhōti suvargasya lokasyābhinitīyai (Ts. 6, 3, 2, 3) iti | sā cāpastam-

bena spashṭikṛita | agnīdbhriye 'gnim pratishṭhāpyāgne nayety ardhm
ajyaseshasya juhōtiti |

23. hiraṇmayam | havirdhānasya śakatasopari somasthāpanā-
rthe kṛishṇājinam āstṛipanti | tathā cāpastamba āha | dakṣhiṇasya
havirdhānasya nīde pūrvavat kṛishṇājināstarāṇaṃ rājāḥ sādānam iti |

Pañcika II.

1.

12. tasmāt palāśasyaiva | tasmād yonitvāt palāśakhyasyaiva
vṛikshasya sambandhinā palāśasabdena sarvavṛikshāṇāṃ patram āca-
kshate | vyavaharanti | amushya nyagrodhasya palāśam patram, amu-
shya cūtavṛikshasya palāśam patram |

2.

1. añjmo yūpam | ca sa praisho vikalpenāpastambena darṣi-
taḥ | yūpāyāyamānāyānubṛūhīti sampreshyati | ayaṃānāyānubṛūhīti |
añjmo yūpam anubṛūhīti veti |

añjanam tv āpastambena darṣitam | athainam asaṃskṛitenājyena
yajamāno 'grataḥ śakalenānakty aindram asīti cashalam añkṭvā supi-
ppalābhyas tvaushadhībhyā iti pratimucya devas tvā savitā madhvā-
naktv iti sruveṇa saṃtatam avichindann agnisṭhāṃ aṣṛim anaktīti |

6. uc chrayasva | tad etad ucchrayaṇam āpastambena darṣi-
tam | yūpāyocchriyamāṇāyānubṛūhīti sampreshyaty, ucchriyamāṇāyā-
nubṛūhīti vod divaṃ stabhānāntariksham prīṇety ucchrayatīti |

10. samiddhasya | ardhm antarvedy ardhm bahirvedi yu-
pasthāpanād āhavanīyapūrvadigāśrayaṇam |

22. yadi ha vā api | yady api yajamāno mṛityunā nīta eva
bhavati | tathāpi tatpādapāṭhena mṛityum parihṛityainam saṃvatsa-
rāyāyuhpradāya kālātmane dadāti |

32. tam dhirāsaḥ | atra prathamam añjmo yūpam anubṛūhīti
preshito yathāñjanti tvām iti prathamam anvāha | tathā yūpāyocchri-
yamāṇāyānubṛūhīti preshita uc chrayasvetyādyā ṛical pañcānubṛūyāt |
tathā yūpāya parivīyamāṇāyānubṛūhīti preshito yuvā suvāsā ity etām
anubṛūyāt |

3.

1. tishṭhed yūpāḥ | karmanī samāpte sati paścād ayaṃ yu-
paḥ kiṃ svasthāne tishṭhet | kiṃ vā tam yūpam vahnau prahared ity
evaṃvidham vicāram brahmavādina āhuḥ |

7. prastaraḥ | prastarākhyo darbhamusṭhīḥ |

8. atha ye tebhyaḥ | pūrvasiddhebhya 'nushṭhātṛibhya ṛi-

shibhyo 'vare ye kecid arvācinā idānīmtanā yajamānā āsan | te sarve yūpasya pratinidhitvena yūpaśakalam etaṃ svaruṇāmakaṃ svalpaṃ kśāhākhaṇḍam apaśyan | tasmād idānīmtano yajamānas tasmin yūpapraharaṇakāle taṃ svaruṇaṃ anupraharet | etac ca śākhāntare ṣrūyate | devā vai saṃsthite some pra sruco 'haran pra yūpaṃ | te 'manyanta: yajnaveśasaṃ vā idaṃ kurma iti | te prastaraṃ srucaṃ niśkrayaṇam apaśyan svaruṇaṃ yūpasya | saṃsthite some pra prastaraṃ harati, juhoti svaruṇaṃ, ayajūveśasāya (Ts. 6, 3, 4, 9) iti |

tad etat svarupraharaṇam āpastambena darśitam | juhvāṃ svaruṇaṃ avadāyānūyājānte juhoti dyāṃ te dhūmo gachatv iti |

9. sarvābhyyo vā eśhaḥ | yo yajamāno dīkshate somayāge dīksham prāpnoti | sa yajamānaḥ sarvadevatārtham ātmānam eva paśu-
tvenālabdhum upakramate |

10. dvirūpaḥ | śuklakṛiṣṇādivarṇadvayopetaḥ |

pīva iva | kimtu pīva iva śarīrapuṣṭyā sthūla eva paśuḥ kartavyaḥ | loke hi paśavaḥ pīvorūpā vai | medovṛiddhyā vai prāyeṇa sthūlarūpā eva bhavanti | yajamānas tu paśvanuśthānadine kṛiṣita iva | upasaddīneshu svalpakṣīrāṅhāreṇa tadānīm kṛiṣa eva bhavati |

12. acyutaḥ | avāṣyaṃ kartavyaḥ |

līpsitavyam | bhakṣhaṇāt pūrvam ādareṇa mahatā labdhum eśṭavyam api | tāv etau pūrvottarapakṣhau śākhāntare saṃgrībitau | tasmāt tasya nāṣyam | puruṣā niśkrayaṇa iva hy. atho khalv āhur: Agnīśhomābhyaṃ vā Indro Vṛitram ahann iti. yad agnīśhomīyam paśuṃ ālabhate, vārtraghna evāśya sa, tasmād v āṣyam (Ts. 6, 1, 11, 6) iti |

4.

1. āprībhīḥ | teshāṃ prayājādīnāṃ yājyāḥ prīthetutvād āprīśabdenocyante | etac ca śākhāntare śrutam | āprībhir āpnuvaṃs tad āprīṇāṃ āprītvam (Tb. 2, 2, 8, 6) iti | tābhīr āprīsaṃjñākābhīḥ prayājādībhir āprīṇāti | devatāḥ sarvatra prīṇayet | tatprītyartham yājyāḥ paṭhed ity arthaḥ |

3. samīdho yajati | samīnnāmakadevatātīvād yāgo 'pi samīdha ity anena śabdenocyate | samīnnāmakayāgam kuryād ity arthaḥ | yadvā hautraprakaraṇatvāt samīddevatāvīśhayāṃ yājyāṃ paṭhed ity arthaḥ | tatprakāram Baudhāyana āha | yad ājānāti samīdbyaḥ preśhyeti, tam maitrāvaruṇaḥ preśhyati hotā yakṣhad Agnīm samīdhā sushamīdhā samīddham ity, atha hotā yajati: samīddho adya manu-
sho duroṇe | tāv evam eva vyatīśhaṅgam uttareṇa maitrāvaruṇaḥ preśhyati | uttareṇottareṇa hotā yajatīti || aśyāyam arthaḥ | samīdbyaḥ preśhyeti mantreṇādhvaryur maitrāvaruṇam preśhyati | tadānīm ayam maitrāvaruṇaḥ praiśhasūktagatena hotā yakṣhad Agnīm samīdhetv

anena prathamamantrena hotāram preshyati | hotāpy āprīṣukte samiddho adyety etām prathamayājyām paṭhati | evam uttaratrādhvaryuḥ | maitrāvaruṇahotārau parasparasamnidhan svasvamantrayāgam kuryātām iti |

4. samindhate | prakāṣayanti |

atra prayājānām krameṇa samidhas tanūnapān narāṣaṁsa iḷo barhir dura ushāsānaktā daivya hotārā tistro devyas tvashṭā vanaspatiḥ svābhakṛitaya ity eta devatāḥ | Vasishṭhaśunakātribadhryaṣvarājanyānām narāṣaṁso dvitīyā | anyeshām tanūnapād dvitīyā |

5. Tanūnapātā | atrādhvaryupraishaparakāram Āpastamba | samidbhyah preshyeti prathamam sampreshyati preshya preshyatītarān iti || ato 'smin dvitīyaparyāye preshyeti mantrenādhvaryur maitrāvaruṇam preshyati | sa ca maitrāvaruṇaḥ praishasuktāgatena hotā yakshat Tanūnapātā ity anena dvitīyamantrena hotāram preshyati | sa tu hotāprīṣuktāgatām Tanūnapād ity etām dvitīyām yājyām paṭhet |

6. Narāṣaṁsam | adhvaryupreshito maitrāvaruṇo hotā yakshan Narāṣaṁsam iti mantrena hotāram preshyati | hotā Narāṣaṁsasyeti yājyām paṭhet |

anayor ubhayor mantrayor adhikāribhedena vyavasthām Āpastamba aha | Narāṣaṁso dvitīyah prayājo Vasishṭhaśunakānām ¹⁾ Tanūnapād itareshām gotrānām iti |

7. iḷah | hotā yakshad Agnim iḷa iḷita iti preshito hotā ājuhvāna ity etām yājyām paṭhet | ishyata iti vyutpattyānām iṣabdavācyam |

8. barbiḥ | hotā yakshad barbiḥ sushṭarīmeti mantrena preshito hotā prācinam barhir ity etām yājyām paṭhet |

9. durah | hotā yakshad dura ṛishvā ityādina mantrena preshito vyacasvatīr urvīyety etām yājyām paṭhet |

10. ushāsānaktā | hotā yakshad ushāsānakteti mantrena preshita a sushvayanti ityādikām yājyām paṭhet |

11. daivya hotārā | hotā yakshad daivya hotāreti mantrena preshito daivya hotārā prathameti yājyām paṭhet |

12. tistro devīḥ | hotā yakshat tistra ityādimantrena preshita a no yajñam iti yājyām paṭhet |

13. Tvashṭāram | hotā yakshat Tvashṭāram iti mantrena preshito hotā ya ime dyāvāprithivī ityājyām paṭhet |

14. vanaspatim | hotā yakshad vanaspatim ityādimantrena preshita upāvasṛijeti yājyām paṭhet |

1) Katyāyana 19, 6, 8.

15. svāhākṛitīḥ | hotā yakṣad Agniṃ svāheti mantreṇa pre-
shitaḥ sadyo jāta iti yājyām paṭhet |

5.

1. paryagnaye | paryagnikarāṇasya svarūpam Āpastambo da-
ṛṣayati | āhavanīyād ulmukam ādāyāgnidbraḥ pari vājapatīḥ kavir iti
triḥ pradakṣiṇam paryagni karoti paṣum iti || evam paritaḥ kriya-
mānyāgnaye yogyā ṛico he maitrāvaruṇa tvam anubrūhi | anenaiva
mantrenādhvaryuḥ preshayet |

2. agnir hotā | paṣoḥ parito 'gnir ity asminn arthe parya-
gnity ucyate | tasmin kriyamāṇe tṛicam maitrāvaruṇo 'nubrūyāt | tad
āhāvalāyanaḥ | presbīto maitrāvaruṇo 'gnir hotā na iti tṛicam pa-
ryagnaye 'nvāha (3, 2, 9) iti |

6. ata upapreshya | ataḥ paryagnikarāṇānuvacasād ūrdhvam
adhvaryur upapreshyetyādikam praishamantram paṭhet | hotar deve-
bhyo havīṣy upapreshya prerayeti tasyārthaḥ | atra maitrāvaruṇa-
sya hotṛisamīpe varāṇtyatvād dhotṛisabda upalakṣbakaḥ | tathā sati
maitrāvaruṇam praty adhvaryor mantro bhaviṣyati |

7. ajaid agniḥ | atra śamitradēṣam prati nīyamānasya paṣoḥ
purato ya ulmukākāro 'gnir gachati so 'gnir ajait | jayatu | paṣoḥ
purastād agner gamanaṃ śākhāntare śrūyate | agnir purastād eti
rakṣasām apahatyai (Ts. 6, 3, 8, 2) iti |

6.

1. daivyāḥ | maitrāvaruṇopapraishad ūrdhvam hotur adhrigu-
praisho Baudhāyanaena darśitaḥ | yad ājānaty upapreshya hotar havya
devebhyā iti tam maitrāvaruṇaḥ preshyaty ajaid agnir ity, atha hotā-
dhrigum anvāha daivyāḥ śamitāra iti || adhriguḥ kaścid devaḥ paṣu-
viśasanasya kartā | tam prati hotā daivyāḥ śamitāra ityādikam prai-
shamautram anubrūyād iti tasya sūtravākyasyārthaḥ |

3. upanayata | medhyā medhārḥā duro dvāro havirmārgān
viśasanahetir vopanayata | samnidhāpayata | medhapatibhyāṃ yajña-
svāmipatnīyajamānārtham agnīshomadēvatārtham vā medham yajñam
āśīsānaḥ prārthayamānā he śamitāro yūpam upanayata |

11. strīṇita barhiḥ | samjāpanasthānam nītasya paṣor adha-
stād upākarāṇasādhanayor barhishor anyatarad barhir he śamitāra
upakṣipata | paṣubhakṣhitānām ośadhinām paṣavavayatvena pariṇa-
tatvāt paṣor ośadhyātmatvam | atas tadbhāgapāṭhena paṣum sarvau-
śadhyātmānam karoti |

12. janitraiḥ | tadbhāgapāṭhenainam paṣum janitrais tajjanma-
sambandhibhiḥ paṣvantarair anujñātam kṛtvā paścād ālabhante |

14. ekadhā | ekavidhaya vichedarāhityenāsya tvacam āchya-

tāt | samantāc chinnām kuruta | nābhya apiśasaś chedāt pūrvam eva
vapām utkhidatāt | uddharata | ūshmānam ucchvāsam antar eva vā-
rayadhvāt | nivārayata | pihitāsyam samjñapayatety arthaḥ |

15. syenam | syenākṛitikam asya paśor vakshaḥ kuruta | bāhū
'prasasā prakṛiṣṭachedanau kuruta | doṣhaṇi prakoṣṭhau śalā kṛiṇu-
tāt | śalākākārau kuruta | ubhāv apy aṇsau kaśyapākārau (kaśapākā-
rau) kuruta | śrōṇi ubhe apy achidre anūne kuruta | kavashorū ka-
vashākārāv ūrū | srekaparṇā karavīrapatrākārāv aśṭhivantāv ūrū mū-
layuktau kuruta | asya paśor vaṇkrayo vakrāpi pārāvāsthīni śhaḍvi-
ṣṭatir bhavanti | tāḥ sarvā anuṣṭhīyānukrameṇa svasthānagatāny
uccyāvayatāt | uddharata | gātram-gātram sarvam apy adanīyam
aṅgam anūnam kṛiṇutāt | avikalām kuruta |

16. ūvadyagoham | ūvadyagoham puriṣhagūhanasthānam
pārthivam khaṇatāt | prithivīsambandham eva khaṇata | atrovadhyā-
śabdenaushadham evocyate | puriṣhasya paśubhakṣhitauśadhivikāra-
tvāt | ośhadhinām ceyam eva bhūmiḥ pratisthāsarayaḥ | tat tathā
saty enad ūvadyam svakṛtyāyam eva pratisthāyām bhūmirūpāyam
antataḥ paśuviśasanānte pratisthāpayati |

7.

1. tushaiḥ | purā devās tushair vr̥higatair heyāṇṣaiḥ phalika-
raṇais taṇḍulaleṣaiḥ ca darsapūrṇamāsādihaviryajñeshu samāgatāni
rakṣāṇsi toshayitvā tebhyo yajñebhyo nirabhajan | havirbbāgarahi-
tāny akurvan | mahāyajñe jyotiṣṭomādike samāgatāni rakṣāṇsi pa-
ṣuraktena toshayitvā tasmād yajñān nirabhajan | niḥsāritavantaḥ | ha-
viryajñebhyo niḥsāraṇam śākhāntare darsapūrṇamāsaprakaraṇe ma-
ntravyākhyāne samāmnātām | rakṣasām bhāgo 'sity āha tushair eva
rakṣāṇsi niravadayate (Tb. 3, 2, 5, 11) iti | tad etad Āpastambeno-
ktam | madhyame puroḍāśakapāle tushān opya rakṣasām bhāgo 'sity
adhaṣṭāt kṛiṣṭpājīnasyopavapatīti | mahāyajñān niḥsāraṇam agniśho-
mīyapaśuprakarare Taittirīyair āmnātām | rakṣasām bhāgo 'sti
sthavimato barhir aktvāpāsyaty asnaiva rakṣāṇsi niravadayate (Ts.
6, 3, 9, 2) iti | sthavimataḥ sthauḷyayukte barhirmulabhāga ity arthaḥ |
etad api Sutrakāreṇa spāṣṭikṛitam | barhiśho 'gram savyena pāṇinā-
datte 'tha madhyam yata ārohati tad ubhayato lohitenāṅktvā rakṣa-
sām bhāgo 'sity uttaram aparam avāntaradeṣam nirasyeti |

6. iṣvaraḥ | athopāṇṣuvailakṣhanyena yady uccaiḥ kīrtayed asya
kīrtayitūḥ sambandhinīr vāco rakṣobhāśho janitor janayitum ayam
iṣvaro bhavati | rakṣobhīr bhāśhyata iti rakṣobhāśh ity asya strī-
lingasya dvitīyābahuvacanam rakṣobhāśha iti | tad etad vāca ity asya
viśeṣaṇam | asyoccaiḥ kīrtayitur yā vācaḥ santi tāḥ sarvā rakṣaḥ-
proktavāgrūpenotpadayitum ayam saṃkīrtayitā samartho bhavatīti |

10. vanishthum | he śamitāro daivyā manushyāś ca vanishthum vapāyāḥ samīpavartinam māṁsakhapḍam asya paśoḥ sambandhinam, urūkam ulūkakhyapakshisadriṣam manyamānā viśeṣhākāreṇa vijānanto, mā rāviṣṭa | maiva lavanam kuruta | ulukasadriṣo vanishthur yathā vartate tathaivoddharata, na tu madhyataś chinnaṁ kurutety arthaḥ | evaṁ kurvatām vo yushmākam sambandhini toke putre tanaye tadīyāpatye ca ravitā śabdayitā net naiva ravat | ruyāt | yathā-śāstram chedane kriyamāṇe bhavatām grihe putrapautradikam nimitṭikṛitya roditā na bhaviṣyatīty arthaḥ |

11. adhrigo | he adhrigo evaṁnāmakadeveshu śamitriṣhu mukhyadevā yūyam sarve śamīdhvam | viśasanādinā paṣuṁ saṁskurudhvam | punar api viśeṣhākāreṇocyate | suśami sushthū śamanam śāstriyam viśasanam yathā bhavati tathā śamīdhvam śamayata | saṁjñāpayata |

trih | tad etad Āśvalāyana āha | adhrigvādi trir uktvā (3, 3, 4) iti |

12. tad yad arvāk | tathā sati paśor arvāgbhāge yat kṛintanti, yac ca paraḥ parabhāga uttamāṅge kṛintanti | tasminn ubhaya-sminn api chedane yad ulbaṇam śāstrārthād atiriktam kriyate, yac ca vithuram nyūnam kriyate tat sarvam etat paśuśamitṛibhyo nigrahitṛibhyaś ca samanudiṣati | tena mantrajapena samyak kathayati |

8.

1. kimpurushaḥ | kimnarāvāntarajātīyaḥ |

2. gauramṛigaḥ | yasya śṛiṅgāv api lomaṣau bhavataḥ |

6. śarabhaḥ | aṣṭabhiḥ pādair upetaḥ siṅhaghātī mṛigaviśeṣaḥ |

9.

2. kiṁśārūṇi | tasya vrīhibījasya sambandhini yāni kiṁśārūṇi busapalālādini tāni paśuromasthānīyāni | ye tushās taṇḍulaveshṭanarūpāḥ prathamāvaghātena parityājyāḥ sā tushasamasṭhiḥ paśutvaksthānīyā | ye phalīkaraṇās taṇḍulaśvaityārthenāvaghātena heyā aṅśas tat sarvam aṣṭik paśuraktasthānīyam | yat piṣṭam taṇḍulapeshāṇena nishpannam piṇḍayogyam rūpam ye ca kīknaśā sukṣhmaḥ piṣṭavayavās tat sarvam paṣumāṁsasthānīyam | yat kiṁcitkam sāram | svārthe kapratyayaḥ | kiṁcid anyad vrīhisambandhi kathamīyārūpam saram tad asthi | tat paśor asthisthānīyam |

4. puroḷāśasatram | tasmāt puroḷāśanushṭhanam lokyam prekṣhāpiyam iti yājñika āhuḥ | ata eva praishamantre puroḷāśāṁ alam kuru (Ts. 6, 3, 1, 2) ity āmnātam |

6. sarvābhiḥ | yaḥ pumān yajñārthe dikṣhito bhavati | eṣa sarvābhīr api devatābhiḥ svakīyahavirdānartham alabdhaḥ svīkṛito

bhavati | tasmād etadīyasya dravyasya devatābhir avaruddhatvād dīkshitasya grīhe nāṣṇīyād ity eva pūrvapakṣiṇa āhuḥ | tatra hotā yady agnīshomāv amuṣcatam ity etaṃ yājyāyāḥ caturthapādām paṭhet | tadā tena pāṭhena sarvābhyo devatābhyo yajamānaṃ hotā mocayati | tasmāt kāraṇād vapāhome nishpanne sati tadgrīhe bhoktavyam | tarhi tasmin vapāhomottarakāle sa dīkshito yajamāno bhavati | pūrvam tu dīkshita eva na tu yajamānaḥ | idānīm yāgasya nishpannatvād ayam yajamānaḥ | tathā sati devatāvarodhān muktasya grīhe bhoktum śakyam iti siddhāntina āhuḥ |

8. ita iva ca | esha medho yajñayogyāḥ puroḍāso 'pita iva ceta iva ca asmān manushyād asmād aśvād gor aver ajāc ca bhūmyāḥ samāhṛītaḥ | evaṃ sati itas tata ānayanāśmyāt puroḍāśasyeyam agnīshomapratiṭhādikā yajyā yogyety arthaḥ |

9. puroḍāśasviṣṭākṛītaḥ | puroḍāśambandhisviṣṭākṛīto yājyām vidhatte | svadasva etc.

11. iḷām | iḷopahūta saha divetyādīnā sūtragatena (Āśvalāyana 1, 7, 7), upahūtaṃ ratham̐taraṃ saha pṛithivyā (Tb. 3, 5, 8, 1) ityādīnā śākhāntarāmaṇātena mantreṇa vā, iḷakhyām devatām upahvayate | gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti śrutyantarād iṣṭadevatāyāḥ paśurūpatvam |

10.

1. Manotāyayai | atha hṛdayādyaṅgarūpasya pradhānahaviṣho 'vadanākāle kimcit sūktam vidhātum praishamantram vidhatte | Manotāyayai etc. | devānāṃ manāṁsy otāni dṛiḍham pravīṣṭāni yasyām devatāyām sā Manotā | tadarthaṃ hṛdayādyekādaśaṅgarūpaṃ havir avadyate |

2. tvam hy agne | tvam hy agna ityādikam trayodaśarcam sūktam | tan maitrāvaruṇo bruyāt | tad āha Baudhāyanaḥ | yad ājānāti Manotāyayai haviṣho 'vadyamānasyānubṛūhīti tadā maitrāvaruṇo Manotām anvāha tvam hy agne prathama iti |

8. vanaspatim | vanaspatir vṛikṣaḥ | tathāvidhaṣarīrayuktam devatām yajet | tatprakāra Āpastambena darśitaḥ | juhvām upastīrya sakṛit pṛīṣhadājyasyopahṛītya dvir abhigḥārya vanaspataye 'nubṛūhi vanaspataye pṛeṣhyeti sampraishau vashaṭkṛīte juhottīti |

11. iḷām | pūrvavad vyākhyeyam | puroḍāśeḍā pūrvakhaṇḍe (2, 9, 11) 'bhīhīta | iha tu paśvideti viśeṣaḥ |

11.

1. atha saptamādhyāye paśupraishaprātaranuvākau vaktavyau | tatra paryagnikarapastutyartham ākhyāyikām āha |
yajñaveśasam | yajñavighātam |
āpṛite | paśāv āpṛite prayājais tarpite sati |

2. paryagni | tatra paryagnikarāṇaṃ Āpastambo vipasṭayati | āhavanīyād ulmukam ādāyāgnīdhrah pari vājapatih kavir iti triḥ pradakṣiṇam paryagni karoti paṣam iti || anuvacanam pūrvam evāgnir hotā na (2, 5, 2) ityādinā darśitam | paryagnikarāṇād ūrdhvam paṣoḥ śāmitradeṣam praty ānayanam vidhatte | tam vā etc.

4. tasyolmukam | tad etad ubhayam Āpastambena spastīkṛitam | āhavanīyād ulmukam ādāyāgnīdhrah pūrvah pratipadyate śāmitā paṣam nayati | uror antarikshety antara cātvalotkarāv udāñcam paṣam nayatīti |

5. nidānena | sūkṣmadṛṣṭīnirūpaṇena |

6. barhir adhasṭāt | tad etad chākhāntare samantrakam āmnātam | prithivyāḥ sampricah pāhiti barhir upāsyaty askandāyaskannam hi tad yad barhishi skandaty, atho barhishadam evainam karoti (Ts. 6, 3, 8, 2) iti | tad etad Āpastambena spastīkṛitam | abhiparyagnikṛite deṣa ulmukam nidadhāti | sa śāmitras tam dakṣiṇena pratyāñcam paṣam avasthāpya prithivyāḥ sampricah pāhiti barhir upāsyaty upākaraṇayor anyatarat tasmīn samjñāpayanti pratyakṣirasam udiśīnapādam iti |

8. ūvadyagoham | ūvadyam puriṣham | tasya goham gopānasthānam tat kuryuḥ | paṣoḥ puriṣasthāpanārthakhananasya kālā Āpastambena darśitaḥ | ūvadyagoham pūrthivam khanatād ity abhi-jñāyovadyagoham khanatīti || hotā tv adhrigupraishamantre yadova-dhyagoham iti vākyam paṭhati tadā khaṇed ity arthah |

10. kushṭhikāḥ | udaravartino bhakṣitās tripādayaḥ |

12.

1. vapām | tasya paṣor vapām udaragatām vastrasadṛṣṭim utkṛidyoddhṛitya homārtham āharanti | tam ca vapām adhvaryur abhigṛāyan praisbamantram brūyāt | tad etad Āpastambo viśadāyati | tvām u te dadhire bavyavāham iti sruveṇa vapām abhijuhoti | prādurbhūteshu stokeshu stokebhyo 'nubruhīti sampreshyatīti |

2. tad yat stokāḥ | tat tasyām vapāyām tadānīm eva klinnāyām ādrāyām śrāpyamāṇāyām yadā stokā nīrabindavaḥ ścotanti nir-gatyādhah patanti | tadānīm sarvadevānām priyatvād ime stokāḥ svayam anabhiprītā asmāsu pritirahitā devān gachān gamishyanti | tathā sati mahad etad asmākam bhayakāraṇam | tan mā bhūd ity abhipretya stokapṛiṇārtham idam praiśānuvacanam |

3. jushasva | tasyānuvacanasya kālā Āśvalāyanaena darśitaḥ | vapāyām śrāpyamāṇāyām preshitaḥ stokebhyo 'nvāha jushasva (3, 4, 1) iti | atrānuvacanavaktā maitrāvaruṇaḥ | tad āha Baudhāyanaḥ | yad ājanāti stokebhyo 'nubruhīti tadā maitrāvaruṇaḥ stokīyā anvāha ju-shasva saprathastamam iti |

13.

1. svāhākṛitīnām | svāhākṛitiśabdenāntimaprayājadevatā ucyante |

2. yā evaitāḥ | vapāsambandhistokārtham preshto maitravaruṇo jushasvetyādyā yā evaitā anvāha, etā eva svāhākṛitīnām puronuvākya bhavanti | na tv anyāḥ santi | anena vapāpraśaṁsā sūcitā | praishasūkte hotā yakshad Agniṁ svāhājyasyeti prayājāntimo yaḥ praisha āmnataḥ sa esha praishaḥ | āprishūkte yeyam uttamā yājyārūpenāmnatā saiva svāhākṛitidevatānām yājyā |

5. paśoḥ paryagnikarāṇāt pūrvam prayājakāle dāśaiva prayāja iṣṭāḥ | antimaprayājas tv avasthāpitāḥ | tad uktam Āpastambena | dāśeṣṭyaikādaśam ayājyam ¹⁾ avāśinasṣṭīti | so 'yam avāśiṣṭo 'ntimaprayājō jushasva saprathastamam ityādi stokānuvacanād ūrdhvaṁ vapāhomāt prāg iḥyate | ato vyavahitavād antimaprayājaviśayaḥ | puronuvākyaḥ praishayaājyāpraśno yuktaḥ | vapāsamīpavartitvād eva stokānuvacanamantṛāṇām etadīyapuronuvākyaṭvaṁ copapannam | anuśhṭhānasya vyavadhāne 'pi praishayaājye tattadanuvākokte evokte eveti samarthyate |

14.

3. pañcāvattā | dvividhā yajamānāḥ caturavattinaḥ pañcāvattinaḥ ceti | caturbhir avadānair yuktaḥ caturavattī | pañcabhir yuktaḥ pañcāvattinaḥ | evaṁ sthite vapā pañcabhir avadānair yuktaḥ kartavyā | tatra pañcāvattino yajamānasya svata eva pañcāvadanāni prāptāni | yas tu caturavattī tasyāpi pañcāvadanāni vapāyām kuryāt |

4. ājyasya | ājyasyājyēcety arthaḥ | tad etad Āpastambena spāṣṭam uktam | juhvām upastīrya hiraṇyasaḥakalam avadhāya kṛitnām vapām avadhāya hiraṇyasaḥakalam upariṣṭāt kṛitvābhigārayati | evam pañcāvattā bhavati | caturavattino 'pi pañcāvattaiva syād iti |

15.

2. saptabhiḥ-saptabhiḥ chandobhiḥ | tāḥ ca pīcaḥ sarvā Āśvalāyanenāpo revatīḥ kshayathā (4, 13, 7) ityādigraṇthenodāhṛitāḥ | tatropaprayanta ityādishu chando gāyatram | tvam agne vasūn ityādishv anuṣṭup chandaḥ | abodhy agnir ityādishu trisṭup chandaḥ | enā vo agniṁ ityādishu bṛihatī chandaḥ | agne vājasyetyādishuśhnik chandaḥ | janasya gopā ityādishu jagatī chandaḥ | agniṁ tam manya ityādishu pañktiḥ chandaḥ | tāny etāni sapta chandāṁśy āgneye kra-tau prātaranuvāke drashṭavyāni || prati shyā sūnarītyādishu gāyatrī chandaḥ | usho bhadrebhīr ityādishv anuṣṭup | idaṁ śreṣṭhām ityā-

1) ^okādaśayājyam die Handschriften.

dishu trishṭup | praty u adarṣityādishu bṛihatī | ushas tac citram ā bharetyādishūshnik | etā u tyā ityādishu jagatī | mahe no adyetyādishu pañktiḥ | tāny etāny ushasye prātarānuvāke sapta chandāṁsi || esho ushā ityādishu gāyatrī | yad adyetyādishv anusṭup | ā bhāty agnir ityādishu trishṭup | imā u vām ityādishu bṛihatī | āvinā vartir ityādishūshnik | abodhy agnir jma ityādishu jagatī | prati priyatamam ityādishu pañktiḥ | tāny etāny āvine prātarānuvāke sapta chandāṁsi |

5. abhavan | bhūtim utkarsham prāptāḥ |

8. mahatī rātryai | rātryaḥ pūrvasyaupavasathyaḥkhyasya dina-syāgnishomīyapaśyanushṭhānayuktasya yā rātriḥ | tasyā rātreḥ sambandhini śeṣe mahaty avatishṭhamāne sati prātarānuvākakhyā riksamūho vaktavyaḥ | tad uktam bhavati | yasmin kāle prārabdhaḥ prātarānuvākas tamasopaghātāt puraiva samāpayitum śakyāḥ syāt tadā prārabdhaveya iti |

13. Nirṛitīḥ | Nirṛitīḥ kācid rakshasaruṇā mṛityudevatā | yāni vayāṁsi ye ca śakunayaḥ | etat sarvam mṛityudevatāyā mukham | atra vayaḥśabdena pakshisāmānyam ucyate śakuniśabdena pakshivisheshaḥ | yeshāṃ samcārād adhvanishṭānishṭasūcatatayā manushyā vyavaharanti te śakunayaḥ |

14. upākuryāt | adhvaryor upākaraṇam praishamantrapāṭhaḥ |

15. atra kālavisheshaḥ śākhāntare 'py āmnātāḥ | purā vācāḥ pravāditoḥ prātarānuvākam upākaroti | yāvaty eva vāk tām ava rundhe (Ts. 6, 4, 3, 1) iti | upākaraṇam cāpastambena spashṭīkṛitam | purā vācāḥ purā vā vayobhyaḥ pravāditoḥ prātarānuvākam upākaroti | prātaryāvabhyo devebhyo 'nubrūhi, brahman vācam yacha, pratiprasthātāḥ savantyaṃ nirvapa, sūbrahmaṇya sūbrahmaṇyām āhvayeti sampreshyati |

16.

1. ādisṭhām | kenacin mantreṇa pratipāditām |

3. sarvābhiḥ | tad etad āśvalāyānenābhihitam | antareṇa yugadhurāv upaviśya preshitaḥ prātarānuvākam anubrūyaṃ mandreṇāpo revatīḥ kshayathā hi vasva upaprayanta iti sūkte (4, 13 6) iti |

4. prātaryājñam | prātarānuvākārūpam |

6. tvir anukṭā | iyaṃ trishṭubrupatvāc catuṣcatvāriṇśadaksharā | tasyāṃ trir avṛittāyāṃ dvātriṇśadadhikaṣaṭāksharāṇi sampadyante | teshu jagatyādīny adhikāksharāṇi gāyatrīyādīni nyūnāksharāṇi sarvachandāṁsi sampādayitum śakyante |

17.

6. duroktoktāḥ | duruktenāpavādēna janair vyavahṛitāḥ | samalagṛihīto malinena lokaviruddhena svīkṛitāḥ |

8. sahasraśvine | prabalo 'śva ekenāhnā yāvanti yojanāni
gachati tāvadyojanaparimito deśa śvinah | sa ca sahasrasamkhyaya
gūṇitaḥ sahasraśvinah |

9. a parimitām | śatam sahasram ityādisamkhyāparimāṇam
parityajya madhyarātrād urdhvam upakramya sūryodayāt prācīnakāle
yāvatiḥ anuvaktum śaktir asti tāvatir anubrūyāt |

12. saptaḥ agneyāni | prātaranuvāke trayo bhāgāḥ | tatra pra-
thamo bhāga agneyaḥ | tasmiṇḥ ca gāyatri anusṭup trisṭubhrihaty
uṣṇig jagati pañktir iti saptabhiḥ chandobhir yuktā ṛico 'nubrūyāt |

14. saptośhasyāni | yathā prathamabhāgasyāgnir devatā ta-
tā dvitryabhāgasyośhā devatā | tasmād ushaḥpratipādikāsv ṛikṣhu
pūrvavad gāyatriyādini sapta chandānsi drashtavyāni | grāme bhavā
grāmyāḥ paśavas te ca sapta | tathā ca Baudhāyanaḥ | sapta grā-
myāḥ paśavo 'jāśvo gaur mahiṣi varāho hasty aśvatarī ceti | Āpa-
stambamatānūsārīṇas tv evaṃ varṇayanti | ajāvikaṃ gavāśvam ca
gardabhoshṭranaras tathā | sapta vai grāmyapaśavo gīyante kavisa-
ttamair iti |

16. saptaśvināni | tritryabhāgasyāśvinau devatā | tatsamba-
ndhīniḥ saptachandoyuktā ṛico 'nubrūyāt | loke gānarūpā yā vāg asti
sā saptadhāvadat | śaḍjaṛishabhādisvaropetā pravṛittā | tāvad eva
vaidikavāg apy avadat sāmni kṛiṣṭapṛathamadvitryādinām saptasva-
rāṇām adhiyamanāt vāt |

17. trivṛitaḥ | yathā guṇatrayamelanarūpā rajjus trivṛit | evam
ete pṛithivyantarikshadyulokāḥ paraspāramilitas trivṛitaḥ |

18.

1. katham anūcyah | kim ekaikasmin bhāge gāyatriyādini
chandānsy anukrameṇaivānuvaktavyāni | āho svid anyathety ekaḥ
saṃśayaḥ | anukramapakṣe 'pi kim pāde-pāde 'vasānam kṛitvānuva-
canīyam | āho svid tattadardhe 'vasānam kṛitveti dvitryāḥ saṃśayaḥ |

2. yathāchandasaṃ | anukrameṇāvasthitāni gāyatriyādini cha-
ndānsy anatikramyēti yathāchandasaṃ chandāḥkrameṇaivāyam anu-
vacantīyah |

3. pacchah | ekaikasmin pāde 'vasāyety arthaḥ |

4. ardharacasaḥ | ekaikasmiṇ ṛico 'rdhe 'vasāyavasāya prāta-
ranuvāko 'nūcyah | evakārah pūrvapakṣavyāvṛittiyarthaḥ | yathāive-
tyādinārdharacasa ity etad eva spāṣṭikriyate | etam ardham yathāiva
yenaiva prakāreṇaitad anv adhiyānakālīnam gurūccāraṇam anu |
yathādhiyānakāle pratyardham avasāyāha pāṭhati | tathāiva prāta-
ranuvākānushṭhānakāle 'pi | na tv atra ṛigante prāṇavaprakṣhepādivat
kimcin nūtanam kartavyam asti |

5. yad vyulhaḥ | chandasām yo 'yam anukramāḥ so 'yam Anu-

kramanikakāreṇa darśitaḥ | atha chandānsi gayatryushniganushṭubhri-
hatipāṅktitriṣṭubhagatyaṭijagatisakvāryatīśakvāryasṭyatyasṭīdhritya-
atidhṛitayaḥ caturviṁśatyakṣharādīni caturuttarāṇṭi | caturviṁśatya-
kṣharopetām gāyatrīm ārabhyottarottaram chandaḥ caturbhiḥ-caturbhir
akṣharair adhikam ity arthaḥ | tam etaṁ chandasām kramam vipa-
ryasya prātaranuvāke kramāntaram uhitam | gāyatrī anuṣṭup tri-
ṣṭubh brihaty ushpig jagatī pāṅktir iti | so 'yam kramo 'smābhir Āśva-
lāyanoktakrameṇa pūrvam evodāhṛitaḥ (2, 15, 2) | tasmāt prātaranu-
vākoktakramasya viparyayeṇohanād ayam vyūḍhaḥ sampannaḥ | so
'yam anucitaḥ | tasmāt katham avyūḍho bhavātīti praśna ākṣhepe vā
yad evetyādikam uttaram bhavati | yasmād eva kāraṇac chandaḥkrame
'nushṭhānakrame vāsya prātaranuvākasya madhyād bhīṭichando naiti
nāpagachātīty abhijño brūyāt | tena kāraṇenāyam avyūḍhaḥ sampanna
ity avagantavyam |

8. somapāḥ | Vasvādīnām Vashaṭkāraṇtānām devatānām soma-
yāgena prītiḥ | hotā yakṣhaḥ Agnim ityādimaitrāvaruṇapraishamantre-
shu samiddho adyetyādiyaṣṭyāsu cābhihitaḥ samidādyā ekādaśa prayā-
jadevatāḥ | devam barhiḥ sudevam ityādimaitrāvaruṇapraishamantre-
shu devam barhir vasuvana ityādiyaṣṭyāsu cābhihitaḥ barhirādyā ekā-
daśānuyājadevatāḥ | samudram gacha svāhetyādimantroktāḥ samudra-
daya ekādaśopayājadevatāḥ sarvā api somapānavarjitāḥ paśum eva
bhajante | tāsām paśunā triptiḥ |

11. kratūn | kratuśabdāḥ somayāgasambandhināḥ prātaranuvā-
kabhāḡān upalakṣhayati |

19.

1. satram | dvādaśāham ārabhya uparitanam trayodaśarātrādi-
kam bahuyajamānakam karma satram ity ucyate |

5. sāmātataṁ | tasminn aponapṛīyasukte prātaranuvākavat
prasaktam ardharce 'vasānam nivārayitum nairantaryam vidhatte |

6. sāmātatavarshī | parjanyaḥ megho nairantaryeṇa vṛṣṭīmān |
yāvati vṛṣṭīr apekṣitā sā sampūrṇā bhavātīty arthaḥ |

7. avagrāham | tasmiṁś-tasminn ardharce pāde vā avagrīhyā-
vagrīhya punaḥ-punar avasānam kṛtvā yady anubrūyāt | tadā prajo-
pakārārtham pravṛtṭaḥ parjanyaḥ jīmūtavarshī syāt | jīmūtaḥ parva-
taḥ | jīmūtau meghaparvatāv ity uktatvāt | anupayukte parvata eva
varshati na tūpayukteshu sasyeshv ity arthaḥ | yasmād evam tasmād
avagraho na kāryaḥ kiṁtu sāmātataṁ evānūcyam || tasmin sukte pra-
thamāyā rice avṛttisabitam sāmātatyam vidhīyate |

8. tasya | asya sūktasya prathamāyās trir avṛtīti, sāmātatyena
sarvasyāpi sūktasya, sāmātatyam sidhyati | prathamāyām sāmātatyam
Āśvalāyano darśayati | adhyardhakāram prathamam ṛigavānām utta-

rah (5, 1, 2) iti | trir avrittāyaḥ prathamāya ardhatrāyaṇavasānam
kṛtvā paṭhet | uttarāsam ṛcām avasānam kṛtvā pāthah kartavya ity
arthah |

20.

1. tā etaḥ | pra devatrety ārabhya navasamkhyāka ṛco yaḥ
santi tāsām dvayor ṛcor madhye 'ntarāyo vichedo yathā na bhavati
tathānubhūyāt |

2. hinotā | adhyayanakrameṇāvarvṛtatīr iti daśamī | tām pari-
tyajya taduttarabhāvinīm hinotā na iti daśamīm kṛtvānubhūyāt || pa-
riyaktāyās tasyā anuvacane kālavīṣeṣam vidhate |

3. āvarvṛtatīr | atrāyam prayogakramah | sutyādināt pūrva-
smin dīne 'gnishomīyam paśum anuśṭhāya, vasatīvarīsamjñitāḥ somā-
bhishavakale savanīyā apa ānīya, vedyām avasthāpya, madhyarātrād
ūrdhvam nidrām parityajya, āgnīdhradhishnyādīns tattanmantrair
abhīmṛṣya, somādinām pātrāny āśāya, prātaranuvākārtham hotāram
sampsreshya, prātaranuvākānte ṣṛṇotv agnir iti mantreṇa hūtvā, tata
ekadhanā apa ānetum gachann aponapṛīyasūktārtham hotāram sam-
preshyaty: ekadhanā apa ānayeti | so 'yam prayogakrama ādhvarya-
vasūtreṣu drashtavyah | tatra hotāram praty aponapṛīyavishaye
praisham Āpastambo darśayati | yatrābhijñānty abhūd uśā ruṣatpaśur
iti tat pracaranyā juhōti, ṣṛṇotv agnīḥ samidhā havam ma ity apa-
ram caturgrihitam grihitvā sampreshyaty apa ishya hotar maitrāvaru-
ṇasya camasādhvaryaḥ ādravaikadhanina ādravata neshṭah patnīm
udānayonnetar hotṛicamasena vasatīvarībhiḥ ca cātvalam praty āssveti ||
asmāt praishād ūrdhvam hotā sūktam anubhūyāt | tad āhāṣvalkāyanah |
paribhite 'pa ishya hotar ity ukto 'nabhihīmkṛtyāponapṛīyā anvāha
(5, 1, 1) iti | tatra pūrvoktadaśamīśahitā ṛco 'nūcyaikadhaninah pū-
rushah presbitah santa ekadhanakhyā apo ghaṭair grihitvā yadā ja-
lasamīpād āvartante tadānim tāsṇ ekadhanāṣv apsv āvṛttāsu satīṣhu
tadāvṛttim pratīkṣhamāpo hotā pūrvam parityaktām āvarvṛtatīr ity
etām ṛcam tasmin kāle 'nubhūyād ity arthah |

4. prati yad āpah | tā ekadhanakhyā apo grahaṇasthānāt
pratīnivṛtya taiḥ purushair ānīyamānā yadā hotrā dṛṣyante | tadānim
prati yad āpā ity etām ṛcam anubhūyāt |

5. ā dhenavaḥ | hotrā dṛṣṭās tā ekadhanakhyā apo yadā cā-
tvālasamīpam praty āgachanti | tadānim upāyatīṣhu samīpam āga-
chantīṣhu tāsṇ ā dhenava ity etām ṛcam brūyāt |

6. sam anyāḥ | pūrvatronnetar hotṛicamasena vasatīvarībhiḥ
ca cātvalam praty āssvety Āpastambasūtroktaḥ praisha udābritah |
tata unneta hotṛisambandhinam camasam vasatīvaryakhyāḥ pūrvadi-
nānītā apaḥ cātvalasamīpe samānayati | maitrāvaruṇasya camasādhva-

ryav ādraveti preshitatvān maitrāvaruṇasya paricāraḥ ca masādhva-
ryur api tadīyam masam cātvalasamīpe samānuyati | tena hotṛica-
masena vasatīvarīyaḥ grihyante maitrāvaruṇācamasenaikadhanāḥ ca
grihyante | tato vasatīvarīyaḥ hotṛicamase maitrāvaruṇācamasaga-
tāsv ekadhanāsv adhvaryuṇā samīpanitāsu samyojayitum samāgatāsu
sam anyā yantītyādikam ṛcam anubrūyāt | tam etam anuvacanākā-
lam Āpastambo viśadayati | hotṛicamasena vasatīvarībhyo nishicyo-
pari cātvale hotṛicamasam ca maitrāvaruṇācamasam ca samsparsya
vasatīvarī vyānuyati sam anyā yantīty abhijñāya hotṛicamasān mai-
trāvaruṇācamasā ānuyati | maitrāvaruṇācamasād dhotṛicamasa etad
vā viparītam iti |

7. āpo vai | pūrvedyuh sampādita vasatīvaryākhyā yā āpo yāḥ
ca paredyuh sampādita ekadhanākhyāḥ tā ubhayavidhā api yajñāni-
rvahāṇe pūrvabhāvitvārtham anyonyam spardhām kṛitavatyāḥ |

samajñāpayat | samjñānam paraspāram aikamatyam prāpayat |

10. aver apah | he adhvaryo dvidvidhā apah kim aveḥ | labdha-
vān asi |

14. tivrāntam | tivrām avaśyambhāvi phalam ante yasya so-
masya so 'yam tivrāntah | avighnena somayāge samāpte sati sarvathā
pbalaty evety arthah | bahuramadhyam | bahulam aṅgādikam anu-
śtṭhānam madhye prārambhasamāptyor antarāle yasyāsau bahurama-
dhyah | ṛitvigvarānam ārabhyodavasāntyeshtēḥ pūrvam dikṣāṇīyā-
dyaṅgakarmabhir upāṣvantaryāmagrahādibhiḥ ca pradhānair anu-
śtṭhānabābulyam prasiddham |

16. anuparyāvṛityāḥ | anu prīṣṭhataḥ paryāvṛityāḥ paritāḥ
samcaranayogyā dvidvidhā apah |

18. īśvaro ha | nanu yāgakartritvād yajamānasyaivānuvraja-
nam yuktaṁ na tu hotur ity āśaṅkyāha | īśvaro etc. | yady api hotā
yāgakartā na bhavati | athāpy anuvrajanam hotāram yaśah kīrtir
artor īśvaro ha | prāptum samarthaiva | tasmāt kīrtihetutvād anu-
bruvataiva hotrā tāsām apām anugamanam kartavyam |

21. yo 'madhavyah | yah pumān pūrvam amadhavyo madhu-
rarasam somam nārhati sa yadi yaśo 'rtoḥ somayāganimittam kīrtim
prāptum samartho bhavitum icchet | sa pumān pūrvoktam anubruvann
anuprapadyetety anyayah |

21.

1. śiro vā etat | pūrvasmin khaṇde dvidvidhāsv apsu vedyaṁ
sāditāsv aponapṛīyānuvacanasya samāpanam uktaṁ | tatra sādana-
prakāra Āpastambena darśitah | aparayā dvārā havirdhānam apah
prapadayati pūrvayā gatasriyāḥ pūrvayā yajamānaḥ prapadyate | da-
kṣhīnasya havirdhānasya pradhure pracarāṇīyam sādāyati | yam kā-

mayeta paṇḍakaḥ syād iti tam pracaraṇyopasprīṣed etasyaiva havir-
dhānasyādhaṣṭāt puro'kṣham maitrāvaruṇapacamasam uttarasyāṃ va-
rtanyāṃ puraścakram hotricamasam uttarasya havirdhānasyādhaṣṭāt
puro'kṣham vasatīvarīḥ paścādakṣham ekadhaṇā etad vā viparītam |
sado yajamāno 'nuprapadyata iti || evaṃ sāditaśv apsv aponaptriya
ṛicaḥ samāpya hotāvatishṭhate | tato 'dhvaryur dadhigrahepāṇṣugra-
hepādābhyagrahepāṇṣugrahepāntaryāmagraheṇa kramāt pracarati |
tāvad ayam hotā vācam niyamyavāste | tad idam vidhatte | śiro
vā etc.

prāṇāpānau | upāṇṣvantaryāmagrahaṇau prāṇāpānasthānīyau | eṣha
te yonīḥ prāṇāya tvā | eṣha te yonir apāṇāya tvā (Ts. 1, 4, 2. 3) iti
tadīyamantrayor gravaṇāt |

2. śaṣvat tathā syāt | avāṣyam yajamānaprāṇavigamo hotus
tadvadhapratyavāṣya ca bhavet |

3. anumantrayeta | anvikṣhya mantrapam anumantrapam |
tatas tam abhiprāṇet | tam upāṇṣugrahaṇam abhikṣhyocchvāsam ku-
ryāt |

22.

1. tad āhuḥ | antaryāmagrahaḥomād urdhvam mahābhishavam
kritvaindravāyavam ārabhya pavamatyantargrahartham (?) tattatpā-
treshu somaṃ grihītvā sāditeshu vaiprushān homān hutvā bahishpa-
vamānartham prasarpayeyuḥ | prasarpaṇaprakāram Āpastamba āha |
saptahotāram manasānudrutyaśhavanīye saṃgrahaṃ hutvodañcaḥ pra-
hvā bahishpavamānāya pañcartvijāḥ samanvārabdhāḥ sarpanti | adhva-
ryum prastotānvārabhate prastotāram pratihartā pratihartāram udgā-
todgātāram brahmā brahmaṇaṃ yajamāna iti | Āśvalāyano 'py āha |
adhvaryumukhāḥ samanvārabdhāḥ sarpanti ā tīrthadeśāt | tatstotrā-
yopaviṣanty udgātāram abhimukhāḥ | tān hotānumantrayate 'traivā-
sīno yo devānām iha (5, 2, 6) iti | tato hotuḥ sarpaṇaṃ nivārayitum
pūrvapakṣam upanyasyati | tad āhuḥ etc.

bahishpavamānaḥ | udgātīribhir geyam upāsmāi gāyā nara
ityadikaṃ stotram bahishpavamānaśabdenocyate |

3. yat sarpet | yady ayam hotā taiḥ saha sarpet | tadānīm sva-
kīyāṃ ṛicā eva sāmnā 'nuvartmānam prishṭhagāminīm kuryāt | tac
cāyuktam | ṛica ādhāratvāt sāmnā ādheyatvāt paścādbhavitvam | ata
eva Chāndogā āmananti | tad etasyāṃ ṛicy adhyūḥṣam sāma | tasmād
ṛicy adhyūḥṣam sāma gīyate (Chāndogya 3, 6, 1) iti | tataḥ purogā-
minīyā ṛicaḥ paścādgāmītvam ayuktam |

10. āsuri | atha savanīyapurodāṣeshu yeyam maitrāvaruṇī pa-
yasyāsti tatsadbhāva Āpastambena darśitaḥ | prāgvāṇṣe pratiprasthātā
savanīyāṃ nirvapati | sarve yavā bhavanti lājārthān parihāpyendraya

harivate dhānā Indrāya pūṣaṇvate karambhaṃ Sarasvatyai Bhāratyai parivāpam Indrāya puroḍaṣam Mitravaruṇābhyāṃ payasyāṃ iti |

Dirghajihvi | dirghā jihvā yasyāḥ sā Dirghajihvi | asurajātāv utpannatvād āsuri | tathā ca Talavakārā āmananti | Dirghajihvi vā āsury āseti |

tad vyamādyat | tatra prātaḥsavanam vishajihvalehanena vyamādyat | vividham mattam abhūt | sarvasyāpi savanaprayogasya viparyāso jātaḥ |

payasyāṃ | payasi bhavāmikṣā payasyā |

23.

5. ekādaṣakapālān | Āpastambas tv anyasākṣābhedaṃ anuśṛitya pakṣadvaṃyam apy udāharati | aṣṭau puroḍaṣakapālāny ekādaṣa mādhyamdine dvādaṣa tṛitīyasavane sarvān aindrān ekādaṣakapālān anusavanam eke samāmanantīti |

8. svadhāḥ | annam |

24.

1. havishpaṅktim | havisham dhānādīdravyarūpāṇāṃ paṅktiḥ samūho yasmin somayāge so 'yam havishpaṅktiḥ | tādrīṣam yajñam yo veda sa tathaiṣa tādrīṣena yajñena samṛiddho bhavati | bhrīṣṭā yavatāṇḍulā dhānāḥ | tad āhāpastambāḥ | kapālānām upadhānakāle prathamakapālamantreṇa dhānārtham lājārtham kapāle adhiṣṛitya tāṇḍulān opya dhānāḥ karoti vr̥thīn opya lājān karoti puroḍaṣam adhiṣṛityāmikṣāvat payasyāṃ karoti | udvāsanaikāle dhānā udvāsya vibhāgamantreṇa vibhājyārdhāñjyena samyanty ardhā pīṣṭān ātmāvr̥tā saktūn karoti | mantham samyutam karambha ity ācakṣate lājān parivāpa iti | na vai lājebhyaḥ sruvān saṃharātīti |

2. akṣharapaṅktim | pañcasamkhyākanām akṣharāṇāṃ samūho 'kṣharapaṅktiḥ | su ity ekam akṣharam, mad iti dvitīyam akṣharam, pad iti tṛitīyam akṣharam, vag iti caturtham akṣharam, de iti pañcamam akṣharam | tāny etāny akṣharāṇi hotṛijapādaḥ prayoktavyāni | tathā ca sampradāyavida āhuḥ | etad dhotṛijapākhyasya cādito 'kṣharapañcakam | ekaikam akṣharam cātra parasya brahmaṇo vapuḥ || su pūjitaṃ mat prahrīṣṭam pat sarvavyāpi tac ca vak | sarvasya vaktṛi brahmaiva de phalānām pradātṛi tad iti |

3. nārāsaṃsapaṅktim | bhakṣhitāpyāyitanām sāditanām camasānām nārāsaṃsah saṃjñā | ata uktam ācāryeṇa | āpyāyitāḥ camasān sādāyanti te nārāsaṃsā bhavantīti || bhakṣhiteshu camaseshu punaḥpūrapam āpyāyanam |

4. savanapaṅktim | paredyur yakṣhyamāṇasya yajamāṇasya samipe pūrvedyur devatāḥ tadīyam yajñam pratikṣhamāṇā vasanti |

tasmād upa samīpe vasanty asmin divasa iti pūrvadivasa upavasa-
thaḥ | upavasathākhye pūrvadivase yaḥ paśur agnīśhomīyaḥ so 'py
atra savanasamīpavartitvāt savanatvena gaṇyate | prātaḥsavanādīni
tu trīṇi prasiddhāny eva savanāni | savanebhya ūrdhvam anuśṭheyo
'nubandhyākhyāḥ paśur api pūrvavat savanatvena gaṇyate | atah
pañcānām savanānām pañktyā samūhena yukto yo yajña esha eva
savanapañkṭiḥ |

5 pañcamahaviḥsavarūpāyāḥ payasyāyāḥ (nämlich yājña) śakha-
ntarād upasamhartavyā |

11. puroḷāśasvishtākṛitaḥ | savanīyapuroḍāśasambandhināḥ
svishtākṛito yājñam vidhatte | havir etc.

25.

2. saha nau | he Vāyo nāv āvayor ubhayor saha somapānam
astu | tavārdham mamārdham |

4. indratūriyaḥ | Indrasya tūriyabhāgo yasmin grahe so
'yam indratūriyaḥ |

6. tasmād dhāpi | yasmāt sārathirūpasyendrasya caturtha-
bhāgaḥ pūrvam prattah | tasmād dha tata eva kārṇād etarhy apt-
dānim api bharatāḥ | bharāḥ samgrāmāḥ | tam tanvanti vistāraya-
ntīti bharatā yoddhārāḥ | satvanām sārathinām vittim vetanām jīvi-
tarūpām prayanti | prakarshena sampādayanti | te ca samgrahitārāḥ
sārathayas tūriye haiva yuddhalabdhasya dravyasya caturthabhāga
eva vadante | asmākam etāvad ucitam iti kathayanti | tadaucitye yu-
ktim āha | amunaiva pūrvoktenānūkāṣena dṛṣṭāntena | sa eva dṛi-
ṣṭānto yad ada ityādinaḥ spāṣṭīkriyate | yasmāt kārṇād Indro Vā-
yoh sārathir iva bhūtvā adaḥ caturthāṅsarūpam somātmakam dha-
nam udajayat | tasmāl loka 'pi tathaiva pravṛttam ity arthaḥ |

26.

5. vyṛiddham | yasmin karmaṇi yājñāyāḥ sakāśāt puronuvā-
kyāksharair abhyadhikā | tat karma vyṛiddham samṛiddhirahitam |
pūrvapakṣiṇaḥ cātra nyūnām yājñam puronuvākyaṁ adhikam kurva-
nti | tasmād etan matam ayuktam | yatra vai yasmiṁs tu karmaṇi
puronuvākyaḥ sakāśāt abhyadhikā yājña bhavati | tat karma sa-
mṛiddham | api ca yatra karmaṇi yājñānuvākyaḥ same bhavataḥ | tad
api karma samṛiddham | sāmyapakṣe 'nyo 'pi guṇo 'sti | tat katham
iti | tad ucyate | prāṇasya ca vācaḥ ca prāṇavācor madhye yasya ya-
sya vastunaḥ kāmāyapekṣhitaphalasiddhaye tat tathā kuryāt | tena
pūrvoktaprakāreṇānushṭubgāyatrījanyam anuśṭhānam pūrvapakṣi
kurvīta | tat sarvaṁ viphalam | tatraiva yājñānuvākyaḥ sāmyānu-
śṭhāna eva upāptam | śighram prāptam bhavati | tasmāt sāmyapa-

ksha evādarāṇīya ity arthaḥ | sāmyapakṣhe pūrvapakṣyabhipretam
prayojanaṃ katham sidhyed ity āṣaṅkyāha | vāyavyā etc.

6. vāyavyā | dvayoḥ puronuvākyayor madhye yā pūrvā puro-
nuvākyā sā vāyavyā vāyudevataḥ | vāyav ā yāhi darṣatety asyām
ṛci Vāyoḥ śravaṇāt | yā tūttarā puronuvākyā seyam aindra-vāyavi |
indra-vāyū ime sūtā ity asyām ṛci indra-vāyvoḥ śravaṇāt | evam yājña-
yor api drashtavyam | ubhayor yājñayor madhye yā pūrvā sā vāya-
vyā | agram pibā madhūnām ity asyām ṛci sūtaṃ vāyo diviṣṭishv
iti Vāyoḥ śravaṇāt | yottarā yājñā saindra-vāyavi | śatena no abhi-
sṭibhir ity asyām ṛci niyutvāṇi indrasārathir itIndraḥ śrūyate | vāyo
sutasyeti Vāyur api śrūyate | tasmād iyam aindra-vāyavi |

27.

1. dvidevatyāḥ | dve devate yugmarūpe yeshāṃ grahānām
te dvidevatyāḥ | Indraḥ ca Vāyuḥ cety ekaṃ yugmam | Mitrāḥ ca
Varuṇā ceti dvitīyaṃ yugmam | yāv Aṣvinau tau tṛtīyaṃ yugmam |
ta cte dvidevatyagrahāḥ prāṇā vai | indriyarūpā eva | vāg va aindra-
vāyavaḥ cakṣur maitrāvaruṇaḥ śrotram āṣvinaḥ | (Ts. 6, 4, 9, 4) iti
śrutyantarāt | te ca grahā ekapātrā grahitavyāḥ | Indra-vāyvor eka-
smin pātre grahaṇam Mitrāvaruṇayor ekasminn Aṣvinor ekasminn
iti | yasmāt prāṇarūpāṇāṃ grahāṇām ekapātratvam | tasmād vākca-
kṣuḥśrotrarūpāḥ prāṇā ekaṇāmāṇāḥ | prāṇā ity evam eteshāṃ nā-
ma | te ca grahā homakāle dvipātrā hotavyāḥ | tattadgrahapātreṇa-
dhvaryur juhōti, pratiprasthātā pātrāntareṇa juhōti | yasmād dho-
makāle pātradvayam | tasmāc cakṣurādayaḥ prāṇāḥ svasvagolakeshu
dvandam | dvau-dvau bhūtvā vartante | ayam arthaḥ śrutyantare
praśnottarābhyām āmnātaḥ | brahmavādino vadanti kasmāt satyād
ekapātrā dvidevatyā grihyante dvipātrā hūyanta iti | yad ekapātrā
grihyante tasmād eko 'ntarataḥ prāṇo, dvipātrā hūyante tasmād dvau-
dvau bahiṣṭāt prāṇāḥ (Ts. 6, 4, 9, 3) iti || homakāle dvipātratvam
Āpastambena spaṣṭīkṛitam | havirdhānaṃ gachan sampreshyati Vā-
yava Indra-vāyubhyām anubrūhity upayāmagrihīto 'si vārکشاسadasity
adityapātreṇa pratiprasthātā droṇakalāśād aindra-vāyavasya pratini-
grāhyaṃ grihītvā na sādāyaty aindra-vāyavam ādayādhvaryur droṇa-
kalāśo ca pari-plavayā rājānam | ubhau nishkramya dakṣiṇāto 'va-
sthāya dakṣiṇam paridhisamdhim anvavahrityādhvarō yajño 'yam
astu devā iti pari-plavayāghāram āghārayaty āśrāvya pratyāśrāvite
sampreshyati Vāyava Indra-vāyubhyām preshyeti vashaṭkṛite juhōti
punar vashaṭkṛite juhutaḥ | evam uttarābhyām grahābhyam pracā-
rata iti |

2. yenaivādhvaryuḥ | adhvaryoḥ pradānamantra Āpastam-
bena darṣitaḥ | grahaṃ adhvaryur ādaya kshipraṃ hotāram abhidru-

tya mayi vasuḥ purovasur iti grahaṃ hotre prayachati | etenaiva hotā pratigrihya dakṣiṇa urāv āśādy hastābhyāṃ nigrihyasta iti |

8. sarvataḥ parihāram | sarvasu dikṣu parito haraṇaṃ kṛtvā | śiraḥ pradakṣhinkṛityety arthaḥ | yasmāc chrotrarūpasyāśvinasya parito haraṇaṃ | tasmāc chrotreṇa sarvataḥ śṛiṇvanti | purataḥ prishṭhataḥ pārsvayor vācam vadantīm svārtham abhidhānāṃ vācam śṛiṇvanti | yathā hotur idṛṣaṃ bhakṣaṇaṃ tathādhvaryor api śākhāntare śrutam | vāg vā aindravāyavaḥ cakṣur maitrāvaruṇaḥ śrotram āśvinaḥ | purastād aindravāyavam bhakṣhayati tasmāt purastād vācā vadati | purastān maitrāvaruṇaṃ tasmāt purastāc cakṣushā paśyati | sarvataḥ parihāram āśvinaṃ tasmāt sarvataḥ śrotreṇa śṛiṇoti (Ts. 6, 4, 9, 4) iti |

28.

1. anavānam | dvidevatyagraheshu yājyāṃ pāthan hotānavānaṃ yajet | mantramādhyā ucchvāsam akṛtvā yajet | dvidevatyānāṃ prāṇarūpatvād ayaṃ nairantaryapāṭhaḥ prāṇānāṃ saṃtatāvasthāpanāya bhavati | tatas teshāṃ vyavachēdō na bhavati | saṃtatir avyavachēdaḥ cety eka evārtho 'nvayavyatirekābhyāṃ ucyate || itareshu graheshu yājyānte vashaṭkāreṇa sakṛd dhutvā somasyāgne vihitṇ anuvashaṭkāreṇa punar yajanti | ataḥ prasaktam anuvashaṭkāramantram nishedhati | prāṇa vai etc.

4. dvir āgūrya | āgūḥśabdēna pratijñābhidhiyate | maitrāvaruṇo dvir āgūrya dvih pratijñāya dvih preshyati | dvāv asya praiśhamantrau | hotā yakṣhad Vāyum agregāṃ ity eko, hotā yakṣhad Indravāyū arhanteti dvitīyah | Āśvalāyanaḥ 5, 5, 8 | taylor ubhayor apy ādāv ayaṃ hotā yakṣhad iti dvih pratijñānti | dvayor mantrayor ante hotar yaja hotar yajeti dvih preshyati | hotā tv agram pibā madhūnāṃ ityādike dve yājye pāṭhitum ādau ye yajāmaha iti sakṛd eva pratijñānte dvayor yājyayor ante vaushaḍ vaushaḍ iti dvir vashaṭkaroti | 'tac ca nyāyena dvitīyamantrādāv api ye yajāmaha ity āgūḥkaraṇam apekṣhitam tac ca na kriyate | tasmād dhotur dvitīyayājyādāv āgūḥ kā nāma syād iti prasnaḥ || dvitīyayājyādau mā bhūd evagūr ity etad uttaraṃ vipakṣhabādhapūrvakaṃ darśayati | prāṇa vai etc.

29.

1. rītuyājāḥ | madhumādhavādāya rītudevā yatreyjante ta eta rītuyājāḥ |
rītugrahaḥ ca dvādaśasamkhyākāḥ | tatradyesu śaṭṣu kaṃcid viśeṣaṃ vidhatte |

2. śaḥ | rītuneti | adhvaryuṇā preshito maitrāvaruṇaḥ praiśhasūktagatair mantrair krameṇa hotrādīn preshyati | tena preshita

hotrādaya ṛitunā somam ity evaṃ yajeyuḥ | eteshāṃ śaṇṇāṃ ṛituyājanāṃ prāṇasvarūpatvād dhotrādayaḥ śhaḍ api yajamāne prāṇaṃ sthāpayanti || saptamam ārabhya daṣamānte viṣeṣaṃ vidhatte |

3. catvāra ṛitubhiḥ | adhvaryuṇaḥ preschito maitrāvaruṇaḥ praishasūktagataiḥ saptamādibhiḥ caturbbhir mantrair hotrād m krameṇa caturāḥ preschiyati | ta ṛitubhiḥ somam iti bahuvacanāntaprayogeṇa catvāro 'pi yajeyuḥ |

4. dvir ṛituneti | adhvaryupreschito maitrāvaruṇaḥ praishasūktagatābhyāṃ ekādaśadvādaśābhyāṃ mantrābhyāṃ preschiyati | tena preschitau dvāv adhvaryuyajamānāv ṛitunā somam ity evaṃ ekavacanāntaprayogeṇa yajetām | antyayor dvayor yāgayor vyānasvarūpatvāt tadyāgena vyānam eva yajamāne sarve 'py ṛitvijāḥ sthāpayanti | anenaiva krameṇa maitrāvaruṇam praty adhvaryoḥ praisha Āpastambena darśitaḥ | ṛitunā preschiyati trishv ādyesv adhvaryuḥ sampreschiyaty evaṃ pratiprasthātā | pātrayor mukhe paryāvṛityartubhiḥ preschiyati dvayor adhvaryur evaṃ pratiprasthātā | punaḥ paryāvṛityartunā preschiyati sakṛid adhvaryur evaṃ pratiprasthāteti |

30.

1. prāṇā vai | savantya paṣupuroḍaśapracārād ūrdhvaṃ tadāṅgam idopahvānam avasthāpya dvidevatyagrahapracārāḥ kṛitāḥ | tata ūrdhvaṃ tadgrahāṣeṣabhakṣaṇam api prāptam | tatredopahvānagrahāṣeṣabhakṣaṇayoh kim pūrvaṃ kim aparaṃ iti kramasya jñātum aśakyatvāt taṃ kramaṃ vidhatte | prāṇā vai etc.

dvidevatyānāṃ vāgādiprāṇarūpatvaṃ pūrvaṃ evoktam | idādevatā ca gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti śruteḥ paṣurūpā | tatraivaṃ sthite prathamato dvidevatyagrahāṣeṣhān bhakṣhayitvā paścād idopahvānaṃ kuryāt |

tad etad idāpāstre bhāgam avadāya kriyamāṇam upahvānam | yā tu hotur haste sampādītāvāntareḍa tatprāṇasasya hotricamasabhakṣaṇasya ca paurvāparyaṃ vicārya niṣcinoti | tad āhur etc.

5. prāṇā vai | dvidevatyagrahāṣeṣasya bindor hotricamase prakṣhepaṃ vidhatte | prāṇā vai etc.

samsravān | samsravā bindavaḥ | tatprakṣhepeṇa dvidevatyārūpaṃ prāṇān ātmāny eva śarīre hotricamasarūpe hotā prakṣhipati |

31.

1. na vyāvartanta | ekasya vargasya sāmartyādhikyam itarasya nyūnam ity evaṃ vyāvṛittim na prāptāḥ |

tūṣṭhīṃṣaṇsam | sarveshv api śastreshv ṛicāḥ pāṭhyante | asmiṇs tu śastre na pāṭhyanta iti tūṣṭhīṃṣaṇsah | ṛikpāṭharābhitvena gūḍham eṣhāṃ devānāṃ taṃ tūṣṭhīṃṣaṇsam asurā nānavāyan | nānugatavantah | etadanuṣṭhānam avijñāya na kṛitavanta ity arthaḥ |

5. tūshṇīmṣaṁsam | tatprakāra āśvalāyanaena darśitaḥ | su mat pad vag de pitā mātariṣvāchidrā padā dhād achidrokthā kavayaḥ ṣaṁsan | somo viṣvavin nīthāni neshad brīhāspatir ukthamadāni ṣaṁsishat | vāg āyur viṣvam āyuh | ka idam ṣaṁsishyati sa idam ṣaṁsishyātīti japitvānabhihīmkṛitya ṣoṁsāvom ity uccair āhūya tūshṇīmṣaṁsam ṣaṁsed upāṅṣu saprapavam asaṁtanvan | esha āhavaḥ prātaḥ savane ṣaṣṭrādīshu (5, 9, 1) iti | asyāyam arthaḥ | rītupātrabhakṣhaṇānantaram hotur mukhata āsino 'dhvaryuḥ parāṁmukhaḥ sann āvartate | tadānīm hotā sumadityādi sa idam ṣaṁsishyātītyantam mantram japitvābhihīmkāram akṛitvā ṣoṁsāvom ity anena mantreṇādhvaryum uccair āhūya bhūr agnir ityādikam prapavasahitam upāṅṣu paṭhet | prapavena saḥasaṁtatam avichedanam kuryāt | esha ṣoṁsāvom iti mantre 'dhvaryor āhvānarūpatvād āhava ity ucyate | sa ca prātaḥsavane ṣaṣṭrādīshu pravartata iti |

6. upa vā vadet | yaḥ ko 'py anyāḥ puruṣo nindec chaped vā | upavādo nindā | anuvyāharāḥ ṣāpāḥ |

33.

1. āhavaḥ | ṣoṁsāvom ity anena mantreṇa ṣaṁsanakāle hotādhvaryum āhvayati | so 'yam āhavaḥ | agnir deveddha ityātibhir dvādaśabhir vaksyamaṅgaiḥ padair yuktā tatsamūharupā nivit | pra vo devāyāgnaya ityādikam saptarcam suktam |

yaḥ pūrvam uktas tūshṇīmṣaṁso ye ca nivitsukte tad etat trayam ājyanāmakaṣaṣṭrasya rūpam | tad uktam sampradāyavidbhīḥ | tūshṇīmṣaṁsanivitsuktair ājyaṣaṣṭram triparvakam iti |

34.

7. rathir adhvarāṅgām | śākhāntare tu tadīyarathapradarṣanapūrvakam eva manthro vyākhyātāḥ | rathir adhvarāṅgām ity āha | esha hi devarathaḥ (Ts. 2, 5, 9, 2) iti |

8. atūrtaḥ | bhulokavarī vahnir atūrtaḥ | kenāpy atīrṇaḥ | mārgamadhye tīryaṁcam mārgasyāvarodbakatvenāvasthītam prauḍham dāvāguṇim kaścid api taritum na samarthaḥ |

35.

2. viharati | viharāṇam prithakkaraṇam | dvayoḥ pādayor madhye viharāṇam vichedanam kṛitvā paṭhet |

5. parovariyāṁsam | paraḥ parasminn uttarabhāge 'tisayena sthulam idṛiṣam vajram suktapaṭhanena sampādāyati | prathamāyārica uttarārdhe pade | tatpādayoḥ samasanam | tad api vajrasādṛiṣyārtham | vajrasya hy ārambhanāto 'nimā mūle saukshmyam ity arthaḥ | vajrasābdena khaḍgādirūpam āyudham abhidhīyate | tasya hi mūle muṣṭībāndhanasthāne suksmatā bhavati | upari tu vistāraḥ |

daṇḍasabdena gadā vivakṣhiṭā | sāpi bastagrahaṇasthāne mūle sūkṣhmā
prahārasthāne 'gre sthūlā | paraśur api tathāvidhaḥ | yathāyaṃ trivi-
dhō vajra evaṃ idam api sūktam prathamapāḍaviharaṇena sūkṣhmam
uttarārdharapāḍasamāṣena sthūlam |

36.

1. sadah | tadānīm devāḥ saumikavedyām prāgvaṇṣasya pūrva-
syām diṣi yeyam sado'bhidhānā śālā tām eva svasya nivāsasthānam
kṛitavantah |

āgnidhram | tato devā nirgatāḥ santa āgnidhrābhidhām śālām
prāptavantah |

3. te vai prātah | ta eva devāḥ prātaḥsavane yāny ājyaṇā-
makāni śastrāṇi tair evā samantāḥ jayam prāpnuvanta āgachan |
yasmād evaṃ tasmād ā samantāḥ jayanty ebhir iti vryutpattiyā śastrā-
ṇām ājyaṇāma sampannam | anenaiva nyāyena Sāmavede pañcadaṣaṇy
ājyānti vākyena vibhānām pañcadaṣastomayuktānām stotrāṇām ājya-
nāmatvaṃ drashtavyam |

4. tāsām vai hotrāṇām | praśastā brāhmaṇacchaṇsy achā-
vāka ity eto śastriṇo hotrakā yady api puruṣhās tathāpi tadyata-
nuvivakṣhayaḥ tāsām ityādi strīliṅganirdeṣaḥ | yāḥ tanavaḥ pūrvam
asurān apāghnata | tāsām eva hotrāṇām hotrakatanūnām āyatīnām
sadaḥ praveshṭum āgachantīnām sarvato jayam prāpnuvatīnām ma-
dhye 'chāvākīyāchāvākasambandhinī tanur abhyata | hīnābhūt | sadaḥ
samāgantum nāśaknod ity arthaḥ | tadānugrahārthaṃ tasyām tanvām
Indrāgni adhyastām | adhishṭhāya nivāsam kṛitavantau |

aindrāgnam | indrāgni ā gatam ityādikam tacchastram |

6. achāvākīyām | so 'sya yajamānasyāchāvākīyām kuryāt |
achāvākasambaddham aindrāgnaśastram paṭhet | tenaiva pāṭhena sū
tadyā tanur ahīnā vyavahartum samarthā bhavati |

37.

1. devarathah | athājyaśastrasya bahishpavamānastotrotta-
ratvam praūgaśastrasyājyastotrottaratvam vidhatte | devaratho etc.

yo yajño 'sty esha devānām ratha eva | tasya ratharūpasya ya-
jñasyājyam praūgam ca yac chastradvayam tad antarau raśmī | aśva-
bandhanarajju | rathasyopary avasthiteṇa sārathinā dhriyamāpatvāt
taylor abhyantaratvam | yasmād evaṃ tasmād yady ājyaśastreṇa bahi-
shpavamānam anu paścāc chāṇset | praūgaśastreṇa ājyastotram anuṣa-
ṇset | tadānīm devarathasyaiva sambandhinīv abhyantarau raśmī pra-
grahau vibarati | viśeṣeṇa sampādayati | tac cāllobhāya vyāmoharā-
hityāya sampadyate | raśmirāhitye duṣṭābhyām aśvābhyām yatra
kvāpi durgame deṣe rathanayane sati rathabhaṅgarūpo vyāmohah
syāt | tan mā bhūd iti śastradvayam krameṇa prayoktavyam |

4. tad āhuḥ | tat tasmin ājyaṣastre brahmavādina āhuḥ | codayanti | yathaiḥ stotraṃ sāmāgair uktaṃ tathaiḥ bahvṛicaiḥ ṣastraṃ vaktavyam | stutam anuṣaṅsatīti vidhānāt | atra tu sāmāgā upāsmāi gāyātā naraḥ pavamānāyetyādishu pavamāniṣhu pavamāna-devatākāśv pīkṣhu bahiṣhpavamānākhyena stotreṇa stuvate | bahvṛicas tu hotā pra vo devāyāgnaya ityādikam ājyaṣastraṃ ṣaṅsati | tathā sati katham aśya hotuḥ pavamānya pīco 'nuṣastā bhavēyuh | na hi Pavamānaḥ ṣastradevatā kimtv Agnir iti codyam |

9. sampadā | anuṣṭupsu gāyatrīṭve sampādite sati tayā sampadā vaiyadhikaraṇyapariharād anukulaṣaṅsanam bhavattīti parihāram brūyāt || sampādanaprakāraṃ darśayati |

10. saptaitāḥ | ādyāntyayor pīcos trir āvṛittau satyāṃ svabhāvataḥ saptānām anuṣṭubhām ekādaśatvaṃ sampadyate | agna indraṣ ceti yājyā virāṭchandaskā sā dvādaśy anuṣṭub iti gaṇanīyā | yady api tasyā virājas trayastriṅśadakṣharatvād ekam akṣharam anuṣṭuptvād atiricyate | tathāpy alpēna vaikalēyena chandastvaṃ nāpattīti nyāyaḥ pūrvam (1, 6) apy udāhṛitāḥ | evaṃ sati dvādaśasv anuṣṭupsu dvādaśa pādān apānīyāvaṣiṣṭhāiḥ pādais tripadā gāyatrīyo dvādaśa sampādantiyāḥ | apāntaiḥ ca pādaiḥ catasro gāyatrīya ity anena prakāreṇa śoḍaśasaṃkhyāḥ gāyatrīya eva sampadyante |

38.

2. upāṅṣu | oṣṭhaṣpandanam eva parair dṛiṣyate na tu ṣadbah ṣṛūyate tādṛiṣam upāṅṣutvam |

3. purāhāvāt | adhvaryur āhvayate yena ṣaṅsāvom iti mantreṇa tasmāt pūrvabhāvi hotṛijapāḥ | tathā cāsvalāyanenodāhṛitam | japitvānabhihīṃkrītya ṣaṅsāvom ity uccair āhuya (5, 9, 1) iti || āhāvād ūrdhvaṃ yat kimcit paṭhyate tat sarvaṃ ṣastrasyaiva sambandhi bhavet | āhāvamantreṇa ṣastrānujñānasya pṛiṣṭatvāt | ato hotṛijapasya ṣastrāntarbhāvaṃ nivārayitum pūrvakālnatvam |

4. parāñcam | asmin kāle 'dhvaryuḥ parāñ bhavati | hotur vimukho bhavati | tathā catuṣpadī gaur iva hastau bhūmāv avasthāpyāśno bhavati | tādṛiṣam adhvaryuṃ sambodhyābhimukho yathā bhavati tathā hotā ṣaṅsāvom iti mantreṇāhvayate | yasmād āhvānakāla idṛiṣo 'dhvaryus tasmāl loke 'pi catuṣpādo gavādayaḥ parāñcaḥ sambhogāvasthāyām parasparābhimukhyarāhiṭā bhūtvā retāḥ sīñcanti || āhāvād ūrdhvaṃ adhvaryoḥ catuṣpāttvam parityajya samyag-utthānaṃ vidhatte | samyāñ etc.

5. samyāñ | ūrdhvatvenāvasthānaṃ samyaktvam |

39.

3. tira iva | yathā kuḍyagrīhādīvyavahitam anyair adhiyamānaṃ vākyam īśat prattiyate na tu spaṣṭam | tadvat tūṣṭīṃṣaṅso

'py aspaṣṭo yathā bhavati tathā śaṁset | tad idaṁ tira ivety ucyate |
hotṛijapād iśhaḍ uccair ity arthaḥ |

4. śaṭpādam | śaṭpādam śaḍbhāgam | bhūr Agnir jyotir
ity eko bhāgaḥ | jyotir Agnir iti dvitīyo bhāgaḥ | evaṁ uttaratrāpi
draśṭavyam | tathāvidhasāṁsane puruṣasāmyam bhavati | puruṣa-
sya śaḍvidhatvam eva śalaṅga ity anena spaṣṭīkriyate | puruṣa-
vayavashatkam śākhāntare darśitam | śoḍhāvihito vai puruṣa ātmā
ca śiraḥ ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti | dvau hastau dvau pā-
dāv ity aṅgacatusṭayam | ātmasabdō madhyadehavāci | bhāgatrayo-
pete tūṣṇīṁśaṁse tattadbhāgamadhyeshv avasāne śaḍbhāgatvam
Āśvalāyana āha | bhūr Agnir jyotir jyotir Agnom | Indrō jyotir bhuvo
jyotir Indrom | Sūryo jyotir jyotiḥ svaḥ Sūryom iti tripadas tū-
ṣṇīṁśaṁsah | yady u śaṭpādah pūrvaiḥ jyotiḥśabdair agre 'vasyet
(5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisūktāt purato rocate di-
pyate iti purorukṣabdena nivid ucyate |

9. jātavedasyām | jātaveda devatā yasyāḥ purorucaḥ sā jāta-
vedasyā | jātavedaḥśabdarūpam nyanāgam nitarām aṅgam cihnam ya-
syāḥ purorucaḥ sā jātavedonyāṅgā | tasyāḥ puroruco 'ntime bhāge
so adhvārā karati jātaveda ity jātavedaḥśabdah paṭhyate |

10. tad āhuḥ | tṛitīyasavanasya jātavedasam praty āyatanatvam
āgnimārutaśastre devatvād avagantavyam | tathā ca sampradāyavida
āhuḥ | jātavedas tu devo 'yam vartata āgnimāruta ity |

40.

2. dīdivāṁsam | yady apy adhyayanakrameṇeyam ṛik pañicam
tathāpi dvitīyātvena prayoktavyā | brāhmaṇapakramasyānushṭhānā-
rthatvāt |

atrādhyaṇakramād anyam anushṭhānakramam abhipretyāśva-
lāyana āha | anubrāhmaṇam vānupūrvyam (5, 9, 23) iti || adhyayana-
krameṇa caturthīm anushṭhānāya tṛitīyātvena vidhatte | sa naḥ etc.

3. śarmavad āsmā ayāṁsi | So alle Handschriften ausser I. O.
697, welche ayāṁsi hat. I. O. 1977 liest ayāṁsi mit zwei wagerechten
Strichen über dem ersten a. Sayana las āsmā ayāṁsi. Denn er sagt:
ānupūrvasya yama uparama ity asya dhātoḥ chāndasam rūpam | āsmā
ity ākāraḥ ca chāndasah |

8. yājyāyā | agna indraḥ ceti yeyam yājyā pūrvam ukta taya
yajati | yāgartham yājyam paṭhet | yājyā ca prattir vai pradānarū-
paiva | tathā ca havisha ādāne pradāne krameṇa pūronuvākyayājyā-
dhīne ṣṛutyantare ṣṛyete | pūronuvākyayā datte pra yachati yājyāya
(Ts. 2, 6, 2, 5) iti |

11. ity adhyātmam | ātmānam śarīram adhikṛitya vartata

ity adhyātmaṁ | asmin khaṇḍe śarīrarūpatvena praśaṁsanam ājyaśa-
strasyoktam | uttarakhaṇḍe tv adhidaivatam devatāvishayam ājyaśa-
strapraśaṁsanam ucyate |

Pañcika III.

1.

1. grahoktham | prāgūkhyam yac chastram asti tad graho-
ktham vai | aindravāyavādigrahaṇām uktham grahoktham | tadya-
devatāpraśaṁsārūpam ity arthaḥ | navetyādinā grahasambandha eva
spashtīkriyate | prātaḥsavana aindravāyavamaitravarūṇādayo dhārā-
grahā navasamkhyākā grihyante | grahitā tv adhvaryuḥ | tathā bahi-
shpavamānākhye stotra udgātāro navabhir navasamkhyākābhir ṛi-
gbhiḥ stuvate | upāsmāi gāyateत्येका त्रिका | davidyutatyeti dviti-
yah | pavasveti tṛtīyah | eteshu trishu tṛiceshu navasamkhyākā pīco
vidyante | tā avṛittirahitā gīyante | evaṁ stome bahishpavamānasto-
tra udgātṛibhiḥ stute saty adhvaryur daśamaṁ graham āśvinākhyam
grihṇāti | yady apy adhvaryavayor mantrabrāhmaṇakāṇḍayor āśvina-
graho dhārāgraheshu tṛtīyatvenāmnātaḥ | tathāpy asau daśamatvena
grahitavyaḥ | āśvino daśamo grihyate tam tṛtīyam juhvata iti śru-
tyantaravacanāt | tathā ca graheshu daśamaḥ sampannaḥ | tathāive-
tarāśam bahishpavamānastotragatānām pīcām himkāro daśamatvena
gaṇanīyah | tathā sati grahaṇām stotrāṇām ca samkhyāśamyam bhā-
vati | tad idaṁ so sā sammeti vākyenocyate | ukāro nipātaḥ sammu-
ccayārthaḥ san strīṅgābhyām tacchabdābhyām sambadhyate | tathā
sati sūtra grahasamkhyā sā ca stotriyasamkhyety uktam bhavati | sa-
mmety atra dvitīyo makāraḥ chāndasaḥ | tasminn apagate sati samā-
tulyety uktam bhavati | evaṁ sati yathā bahishpavamānastotrasya
grahasambandhaḥ | tathā prāgūśastrasyāpi grahasambandho drashta-
vya ity abhiprāyaḥ |

2. vāyavyam | Vāyur devatā yasya tṛicasya so 'yam vāyavyaḥ |
vāyav ā yāhi darśatetyādikaḥ | tam śaṁset | tena śaṁsanena vāyavyo
graha ukthavān chastravān bhavati | yady api vāyavyaḥ prithaggraho
nāsti tathāpy aindravāyavasya grahasya pūrvo bhāgo vāyavya ity
ucyate | sa ca prathamam ā vāyo bhūshety anena kevalavāyudevatā-
kena mantreṇa grihyate, tena vāyavyo bhavati | paścād indravāyu
ity anenendrasahitavāyudevatākena grihyate, tena aindravāyavo 'pi bha-
vati | ata eva Vāyave dvir grahaṇām Taittirīyā adhyate | sakṛd In-
drāya madhyato grihyate dvir Vāyave (Ts. 6, 4, 7, 3) iti | tatra pra-
thamabhāgarūpo vāyavyo grahaḥ kevalena vāyavyatṛicena śastravān
sampadyate |

3. aindravāyavam | Indras ca Vayuḥ ca militvā devatā yasya trīcasya so 'yam aindravāyavaḥ | indravāyū ime suta ityādikaḥ | taṃ saṁset | tacchaṁsanenaindravāyavagrahasyottarabhāgaḥ śāstravān bhavāti |

4. maitrāvaruṇam | Mitro Varuṇaḥ ca militvā devatā yasya trīcasya so 'yam maitrāvaruṇaḥ | mitraṃ huve pūṭadakṣam ityādikaḥ |

5. āṣvinam | Aṣvinau militvā devatā yasya trīcasya so 'yam āṣvinaḥ | āṣvinā yajvarir iṣa ityādikaḥ |

6. aindram | Indro devatā yasya trīcasya so 'yam aindraḥ | indrā yāhi citrabhānav ityādir aindras trīcaḥ | tena śukragrahama-nthigrahayor ubhayor śāstravattvam |

7. vaiṣvadevam | omāsaḥ carshaṇīdhṛita ity eṣa vaiṣvadevas trīcaḥ | tenāgrāyana-grahasya śāstravattvam | tathāpi viṣvedevadevatā-katvād vaiṣvadevam | evaṃ sarvatra grahaśāstrayor ekadevatākatvaṃ draśṭavyam |

8. sārāsvatam | pāvakaḥ naḥ sārāsvatītyādikaḥ sārāsvatas trīcas || nanu pūrvavad atrāpi grahasya śāstravattvaṃ kuto nopanya-syata ity āśaṅkyāha |

9. na sārāsvataḥ | ādhvaryavamantrakāṇḍe sārāsvatamantra-syāpāṭhitvād brāhmaṇe vidhyabhāvāc ca grābhābhāvāḥ || tarhi graho-kthe 'sminn asya sārāsvatasya trīcasya kimarthaṃ saṁsanam āpnā-tam ity āśaṅkyāha |

10. vāk tu | Sarasvatī hi vāgdevatā grahāṇām ca vācā grihya-māpatvāt sārāsvatvatam | tena sarve 'pi grāhāḥ śastokthāḥ pāṭhita-śāstrā bhavanti |

3.

2. kiṃ sa | asya yajamānasya yo hotā syāt sa tasya pāpabha-dram kim ādriyeta | pāpam anisṭaphalam bhādam isṭaphalam | tadriṣaṃ kim phalaṃ sampādayituṃ samartha iti praśnaḥ | atraiva janmany enaṃ yajamānam prati yathā hotā kāmāyeta tathā kartuṃ śaknotīty uttaram |

3. vāyavyam | evaṃ kāmāyamāno hotāsyā yajamānasya samban-dhivaṃ vāyavyaṃ trīcaṃ lubdhaṃ vyāmūḍhaṃ yathā bhavati tathā saṁset | lubha vimohana iti dhātuḥ | vyāmōhaprakāra ucyate | ekam trīcaṃ vā tadīyam ekam padaṃ vāṭiyāt | stambhayet | na pāṭhed ity arthaḥ | tāvata tatttrīcasvarūpaṃ lubdhaṃ vyāmūḍhaṃ bhavati |

10. etad evāsyā | hotāsyā yajamānasya sambandhi tad eva praūgaśāstraṃ yathāpūrvam guroḥ samīpe purā yena krameṇa pā-ṭhitam tathāiva riju kṛiptam | kasyacid avayavasyanyathātvābhāvād rījutvam | tathā kṛiptam sampāditam kṛitvā saṁset |

4.

1. tad āhuḥ | sāmagānāṃ yāny ājyastotrāpi tadṛica āgneyya
āmnātāḥ | agna ā yāhityādishu sāmagair ājyastotrapāthāt | hotā tu
vāyav ā yāhity anayā vāyavyayā praūgaśastram prārabhate | atas tena
vilakṣaṇadevatākena śastreṇāgneyya ṛicaḥ katham anuṣastā bhava-
nti | anukūlaśaṁsanābhāve stutam anuṣāṁsati (Tb. 2, 2, 6, 8) iti śā-
khāntaram virudhyetety ākshepaḥ |

3. pravān iva | prakarshavān eva saṁn adhikajvālayā dahaty
agnir iti yad asti tat prakarśatmakam vāyusambandhi rūpam | vā-
yunaḥ jvalādhyodayaḥ |

4. dvaidham iva | jvalādvayam iva kṛtvā yadā dahati | tadā
dvitvasāmyat taj jvalādvayam indravāyusambandhi rūpam bhavati |

5. yad uc ca brīṣhyati | jvalato 'gnir aunnatyam uddha-
rṣaḥ | jvalāśāntyā nīcatvam niharṣaḥ | tad ubhayam mitrāvaruṇa-
sambandhi rūpam | mitram dṛiṣṭāvato harsheṇonnatavāt tan mitra-
rūpam | varuṇasambandhinām apām nīcagāmitvād itarad Varuṇasya
rūpam |

6. sa yad Agniḥ | so 'gnir ghorasamsparsa ugrasamsparsa iti
yad asti tad asyāgner varuṇasambandhi rūpam | Varuṇasyogratvāt |
ghorasamsparsam santam sprasṭum aśakyam api tam Agniṃ śīta-
rtāḥ prāpino mitrakṛityā | mitrasya kṛtiḥ kāryam samīpe 'vasthānām |
tenaivainam upāsate | śītaparihārāya hastāv udaram priṣṭhām ca
vahnīsamīpe pratāpayanto vahnīm sevante | tad etat sevnam asyā-
gner mitrasambandhi rūpam |

9. yad enam ekam santam | agner āhavanīyādiśthāneshv
agnīdhrādīdīdīshnyeshu ca bahudhā viharāṇam yad asti tad Viśveṣām
devānām rūpam | teshām api bahuvāt |

5.

1. devapātram | atha śastrayājyānte pāthanīyam vashaṭkāram
vidhatte | devapātram etc.

vaushaḥ | iti mantrō vashaṭkārah | sa ca devapātram | devānām
pānasādbhanam |

2. anuvashaṭkaroti | somasyāgne vibhīty ayam mantrō 'nu-
vashaṭkārah | tam pāthet | tatra loke 'daḥ kiṁcid idam nidarśanam
asti | katham iti | tad ucyate | yathā manushyāḥ svakīyān aśvān vā
svakīyā gā vā punarabhyākāram paunahpunyena tṛipodakādibhir
abhimukhikṛityābhimukhikṛitya tarpayanti | kaṇḍūyauena priyaśa-
bdena vā līlayitvā yathesṭāghāsam prayachanti | evam evaitenānu-
vashaṭkāreṇa punaḥ-punar devatā abhimukhikṛitya yajamāno havishā
tarpayati |

5. asaṁsthitaṁ | yeshām dvidevatyagrahāṇām arthe hotā nā-

nuvashaṭkaroti | te dvidevatyāḥ somā asaṁsthita asaṁaptāḥ | deva-
tārthahomasyāsaṁapteḥ | katham itivijas tām dvidevatyāḥ bhaksha-
yantīty eke codyam āhuḥ | dārṣapūrṇamāsādishu svishtākṛidbhāgena
tataḥ pūrveshāṁ havishāṁ saṁskāro bhavati | tataḥ somasyāpi saṁ-
skārāya ko nāma svishtākṛidbhāga iti dvitīyam codyam |

7.

2. sa yam evoccaiḥ | sa hotā yam eva mantram uccair
yathā bhavati bali ca yathā bhavati tathā vashaṭkaroti | sa mantra-
rūpo vashaṭkāro vajra ity ucyate | atroccaiḥsabdena dhvaner ādhi-
kyam ucyate baliḥsabdenāksharapārushyam | tadubhayayukto vajrah |

4. atha yaḥ samah | yo vashaṭkārah pūrvoktabalitvādidoshā-
rahito yathādhitas tathoccaritah | saṁtato yājyayā saba vichedarahi-
tah | niḥseshena hānam parityāgo yasyā ricah sā nirhāṇa | tathavidhā
kācid ṛig yājyārūpā yasya vashaṭkārasya so 'yam nirhāṇarcaḥ | yā-
jyāpāṭhabhīna ity arthah | tadvailakshanyād anirhāṇarcaḥ | sampūrṇa-
yājyāpāṭhopeta ity arthah | kīdṛiṣo vashaṭkārah | dhāmachad iti |
dhāma yajñasthānam | tatra yathā rakshāṁsi na praviṣanti tathā chā-
dayati sa dhāmachat |

6. yenaiva shaṭ | shaṭṣabdo vashaṭkāram abhidhatte | Bhīma-
seno Bhīma itivād ekadeśena vyavahārāt | yenaivoccarāṇena shaḍ ava-
rādhnoti vashaṭkāro 'varādhnam saṁpriddhyabhāvam prāpnoti | nīco-
ccārāṇena vashaṭkārasya saṁpriddhyabhāvaḥ | sa tathoccarito vashaṭ-
kāro rikta ity ucyate | uccadhvaniyogye tadabhāve riktaprayatvāt |

7. tasyāṣāṁ neyāt | tasmāt tasya vashaṭkārasyāṣāṁ neyāt |
na prāpnuyāt | ichām api na kuryāt kim uta prayogam ity arthah |

8. yathaivāsyā | asya yajamānasya yena svareṇa yājyam bru-
yāt tenaiva svareṇa vashaṭkāram api brūyāt | tathā saty enaṁ kṛita-
yajñam yajñarahitena sadṛiṣam phalarahitam karoti |

8.

2. vāg ity eva | upariśtād vakshyamāṇasya mantrasya prati-
kam idam | vāg oja ityādiko yo mantrah sa eva śāmanopāyo na tv
anya kaścid asti |

3. mā pramṛikshaḥ | pramṛiṣṭam vinasṭam mā kārṣīḥ |

4. tad u ha smāha | tad u ha tatraivānumantrāṇe brahma-
vādī kaścid āha sma | kim āheti | tad ucyate | etat pūrvoktam ma-
ntravākyam dirgham sad api vajram śamayitum aprabhu | na ksha-
mam |

9.

1. tam praishaiḥ | tadānim utkrāntam yajñam praishair hotā
yakṣhad Agniṁ samidhety evam ādyaiḥ praishamantrais tasya ya-
jñasya prāisham āhvānam aichan |

2. tam purorugbhīḥ | Vāyur agregāḥ (Āśvalāyana 5, 10, 4) ityādyāḥ sapta purorūcaḥ | prāgūgātrīcānām saptānām prarocanahe-tutvāt |

6. mahad vāva | naṣṭam vastu prayatnena tatra-tatrānvishya-tīti naṣṭaiḥ | tādṛṣaḥ puruṣo dvividhaḥ | tatra kaṣcin mahad vāva naṣṭad vāstuno 'dhikam evābhicāti | naṣṭad alpam vānyāḥ kaṣcid icāti | tayoṛ madhye yataro vāva eva puruṣo jyāya iva ma-had evechāti | sa eva puruṣas tayoṛ madhye sādhiyo 'tyantam sādhu vastv icāti | alpam kāmaya mānas tu na tathety arthaḥ || astv evam laukikanyāyāḥ kim prakṛita ityāsaṅkyāḥ |

7. ya u eva | ya u eva yas tu praishavaktā praishamantrān varṣīyaso-varṣīyaso 'tipravṛddhān veda | sarveshu praishamantre-shu pravṛddhatvārtham vipsā prayukta | praishamantrāḥ kasmāt pravṛddhā iti cet | puronuvākyaṇām samnihitatvāt tabhyo 'dhikā va-rṣīyāṇsa ity āvagantavyam | sa u eva dīrghatvābhijā eva tān prai-shamantrān sādhiyo veda | atīsayena samyag veda | nanu laukikanyā-yodābarāṇe naṣṭavāstuno 'nvēṣaṇam udāhṛitam, iha tu praishama-ntrāṇām abhivṛddhir uktety ato laukikenāsaṃgatam iti cet | sāṃga-tam evaitat | hi yasmād ye praishāḥ santi te naṣṭaiḥ | naṣṭa-sya yajñasyānvēṣaṇaḥetavaḥ |

10.

3. yad antataḥ | antataḥ śāstrasyāntime deṣe | ekām ṛcam śiṣṭvā nividaḥ pāṭhitavyāḥ | yasmād etā antimadeṣābhāginyāḥ | ta-smāl loke 'pi garbhā amuto nivāsasthānān mātur udaramadhyād arvā-ṇico 'dhobhāgagatāḥ prajāyante |

5. peṣā vā ete | peṣā ālamkārah | veṇṇ tantusamptāna iti dhātor vayanāṣabdotpattīḥ | kuṇḍasya yat prārambhe vayanam tat prava-ṇam | loke yathāiva vāsasāḥ pravayaṇato vayanaprārambhe peṣo 'lāmkāram kuryāt | varṇāntaropetais tantubhir ālamkārah | tathāiva prātaḥsavane śāstrāṇām purato nivitpāṭhanam bhavati | tac ca vāstra-sthānīyāṇām ukthāṇām prathamabhāge 'lāmkāraya sampadyate | śa-stramādhye tatpāṭhanam vastramādhye varṇāntareṇālāmkārasamam | avaprajāno vastrasyāntabhāgaḥ | tatra yathā varṇāntareṇālāmkāras tādṛg ukthāṇām ante nivitpāṭhanam |

11.

2. pacchāḥ | tāsām nividaṃ dvādaśapadarūpāṇām ekaikasmin pāde 'vasānam vidhatte | paccho vai etc.

devāḥ purā yajñam pacchāḥ pādaṣaḥ samabharan | ekaikam bhā-gam krameṇa sampāditavanta ity arthaḥ | tasmād etā nivido 'pi pā-daṣaḥ śāṁsaniyāḥ |

4. na nividah | dvādaśasu nivitpadeshu kasyāpi padasyātikramam nishedhati | na nividah etc.

ekam api padam na parityajet ity arthah |

6. na nividah pade | viparihāro viparyāsaḥ | nividah sambandhi yat padadvayam tan na vipariharet | viparitatayā na paṭhet |

7. samasyet | padayoḥ saṃśleshaṇe yajñasyāyuh saṃhritam bhavet | yajño vinaśyēd ity arthah | tato yajamāno mriyeta | tasmāt padadvayam na saṃśleshayet || anena nishedhena sarveshām padānām parasparaviśleshaṇaprāptau madhyamayor dvayoḥ saṃślesham vidhātē | predam etc.

9. na tṛicam | nivitpadānām prakshepasyāśrayasūkte kaṃcin niyamam vidhātē |

tisra ṛico yasmin sūkte tat tṛicam | catasra ṛico yasmin sūkte tac caturṛicam | tadṛiṣam ubhayavidham sūktam atikramya nividdhānam nivitpadānām prakshepam na manyeta | na cintayet | etad uktam bhavati | triciturmātrarcāt sūktād arvācīne sūkte nividam na dadhyat | kimtubhayasminn eva dadhyād iti | nividah sambandhi yad ekaikam eva padam tad eva praty ṛicam prati sūktam ca samartham bhavati | yasmād idṛiṣam sāmāthyam ity uktārthopasaṃhārah | adhike sūkte nivitpadeshu prakshipteshu nividaiva stotrātīṣaṇsanam kṛitam bhavati | ṛicam nāpeksheta tad ity arthah |

10. ekam pariśishya | sūkte yeyam ṛig antyā tām avasthāpya tataḥ pūrvam eva tritīyasavane nividam prakshipet |

12. na sūktena | yat sūktam nividdhānārham nividam atikramya tena sūktena na padyeta | nivitprakshepam parityajya kevalam tat sūktam na paṭhet ity arthah || pramāḍān nivitprakshepavismṛitau punas tatsūkte nividam prakshipya pāṭho bhrāntyā prasaktaḥ | tam nishedhati |

13. yena sūktena | nividam atikramya parityajya nivitprakshepayogyena yena sūktena padyeta anuśṭhānam prāpnuyāt | tad viśmṛitanivitkam sūktam punar nopanivarteta | bhūyo nividam prakshipya na paṭhet | tatra hetur ucyate | tad viśmṛitanivitkam sūktam vāstuham eva | vāstusabdena nividah sthānam ucyate | tasya sthānasya ghātakam tat sūktam tataḥ punaḥpāṭhasya na योग्यam |

13.

2. athāsya | athāgnyādīnām vasvādīnām ca chandovibhāganāntaram asya Prajāpateḥ svabhūtam anuśṭubhākhyam yac chanda āst | tām anuśṭubham udantam abhi yajñasya kaṃcit prāntadeśam abhilakshyodauhat | apasāritavān | kutra deśa iti | tad ucyate | achāvākīyam abhiti | achāvāka vadasvety evam adhvaryunokto 'achāvāko yām brūte seyam ṛig achāvākīyā | tām abhilakshyodūdhavān | anuśṭubham achāvākīyam kṛitavān ity arthah |

paryāharat | sa tu tasmin somayāge 'graṃ śreṣṭham prāram-
bharūpaṃ yaṃ mukhaṃ asti tad abhilakṣyaṇuṣṭubhaṃ paryāha-
rat | tatra nītavān ity arthaḥ |

4. sve vai | yasmāt sa Prajāpatiḥ svakartṛika eva somayāge tat-
savaneshv anuṣṭubho mukhyatām akalpayat | tasmād idānim api ya-
tra kvāpi yāge yajño yajamānavaṣo bhavati sa yajño 'pi kalpata eva |
avaikalyenānuṣṭubhāṇamity abhipretyānuṣṭubhaḥ savanānām ādau pra-
yoge sati yajñasya yajamānavaṣatvam | tatra yajño vaikalyarabito bha-
vattīty arthaḥ |

5. vaṣI | svavaṣaḥ |

14.

1. bahishpavamāne | bahishpavamānākhye stotre prātaḥsa-
vane sambandhiny upāsmāi gayatā nara ityādyṛigāṣṭrayaṇena sāmagaiḥ
stūyamāne sati so 'yaṃ Agner mṛityuprāptikālāḥ | tadānim Agnir
mṛityum parihartum anuṣṭupchandaskayā pra vo devāyāgnaya ity
etayarcājyastraṃ prārabdhavān | tat tenānuṣṭupprayogeṇa so 'gnis
tadānim eva mṛityum paryakramat | atikrāntavān | tato 'gninā hotrā-
jyastraṃ śasyamāne sati tam Agnim mṛityur asīdat | prāptavān | tadā
so 'gnir mṛityum parihartum vāyav ā yāhityādikena saptaṛciātma-
kena praūgaṣastrenānuṣṭubhānam pratyapadyata | prārabdhavān |

2. tam mādhyamdine | prātaḥsavanān nirākṛito mṛityur uccā te
jātam andhasa ityādike mādhyamdinapavamānastotre gīyamāne sati
tasmin kāle tam Agnim hotāram asīdat | prāptavān | tadānim so 'gnir
hotā mṛityuparihārāyānuṣṭupchandaskayā ā tvā ratham ity etayarcā
marutvatīyastraṃ prārabdhavān | tat tenānuṣṭupprayogeṇa tadānim
eva mṛityum atikrāntavān | mādhyamdinapavamānān nirākṛito mṛi-
tyur mādhyamdinasavanasambandhini marutvatīyastraṃ śasyamāne
sati ṣaṇsitāram Agnim hotāram prāpsyāmīti vicārya tatra bṛihatī-
chandaskāsv ṛikṣhu gīyamānāsu tam Agnim sattum prāptum nāṣa-
knot | tatra hetur ucyate | bṛihatīchandaskā ṛicāḥ prāpasvarūpā eva |
tat tena kāraṇena prāṇān eva vyavaitum viyojayitum mṛityur nāṣa-
knot | prāṇābhīmānīnībhir bṛihatībhiḥ prāṇānām rakṣhitatvāt | bṛihatya-
ca marutvatīyastraṇāntarabhāvinī nishkevalyastraṃ bahavo vidyante
iṣā ca sarvasminn eva mādhyamdine savane mṛityupraveṣaṃ nivāra-
yanti | yasmād evaṃ bṛihatyo mṛityupraveṣaṃ nivārayitum sama-
rthāḥ | tasmān mādhyamdinaprayoge hotā bṛihatīchandaskāsv ṛikṣhu
stotriyeṇaiva ṛicena ṣastraṃ prārabheta | yasmiṃs ṛice sāmagaiḥ sto-
traṃ gīyate so 'yaṃ ṛicāḥ stotriyāḥ | tena ṛicena prārambhe sati
tatratyānām bṛihatīnām prāparūpatvāt prāṇān evābhilakṣya ṣastra-
prārambhaṃ kṛitavān bhavati |

3. tam ṛitīyapavamāne | trīṣhu pavamāneshu bahishpava-

mānaḥ prathamo mādhyamdinapavamāno dvitīya ārbhavapamānas tritīyaḥ | mādhyamdināsavane praveshtum aśakto mṛityuḥ svādishṭhayaety etasminn ārbhavākhye tritīyapavamānastotre tritīyasavanagate sāmagaḥ gīyamāne sati tam Agnim mṛityur asīdat | so 'py Agnis tam vārayitum anuṣṭupchandasakāyā tat savitur vṛiṇimaha ity etayacā vaiṣvadevākhyam ṣaṣṭram prārabhata |

yajñāyajñīye | yajñā-yajñā vo agnaya ity asyām ricy utpannam sāma yajñāyajñīyam | tatsāmasādbye tannūmake stotre sāmagaḥ gīyamāne sati tritīyapavamānān nirākṛito mṛityus tam Agnim hotāram prāptavān | tato 'gnir hotā mṛityuparihārāya vaiṣvānarāya prithupājase vipa ityādinaḥ vaiṣvānarīyena sūktena marutvatīyaṣaṣṭraprambham kṛitavān |

15.

1. Indro vai | atha marutvatīyaṣaṣṭram ārabhyate | tatrayam samgrahaḥlokaḥ || pratipadanucarāv anupragātho harinihavo 'tha Brihaspater dhruvaḥ ca | dhruvavidhivihitas tathātha dhāyā vitananam atra marutvatīyaśūkte || tatā tvā ratham iti marutvatīyasya pratipadanuṣṭupam praśānsitum āha | Indro vai etc.

tasmāt | yasmād evam tasmāl loke 'pi pūrvedyur amāvāsyāyam pitṛibhyaḥ kriyate | uttaram ahar uttarasminn ahani pratipaddine darṣapūṇamāsāyāgadine devān yajante |

2. to 'bruvan | Indram labdhvāvasthitās te devāḥ parasparam idam abruvan | abhishuṇavāmaiva | vayam sarvathā somasyābhishavam karavāma | tathā vāva tenaiva prakṛepāśishṭham ārutam atīṣghram yathā bhavati tathā no 'smān Indra āgamishyatīti | tad vacanam aṅgikṛitya te sarve 'bhyashuṇvan | abhishavam kṛitavantaḥ | tādrīṣas te devā ā tvā ratham yathotaya ity anenaiva mantreṇa tam Indram anuṣṭubhaḥ sakāśād abhishavadeṣam praty āvartayan | atra kimpoid āvrittivācakam ā vartayāmasīti padadvayam ṣṛūyate | tatsāmarthyād Indrasyaāvṛittir abhūt | idam vaso sutam andha ity asmin mantrapāde sutakṛtyām abhishavavācinā sutaśabdenaibhyo devebhyā Indra āvir abhūt | prakāṣo 'bhūt | indra nediya ed ihiti mantragatena samipāgamanavācinā nediya ihiti padadvayenainam Indram yāgadeṣamādhyam prāptavantaḥ | anenārthavādena tattamantravidhir unneyaḥ | etad evabhipretyaśvalāyana āha | marutvatīyam ṣaṣṭram ṣaṇṣed adhvaryo ṣoṇśavom iti mādhyamdine ṣaṣṭradishv āhavaḥ | ā tvā ratham yathotaya idam vaso sutam andha iti marutvatīyasya pratipadanucarāv indra nediya ed ihitindranihavaḥ pragāthaḥ (5, 14, 12) iti || yena tricena ṣaṣṭram prārabhyate so 'yam tricaḥ pratipad ucyate | tadantantarabhāvi trico 'nucaraḥ | atrā tvā ratham idam vasav ity etau tricaḥ pratipadanucarau drashtavyau | tata ūrdhvam indrani-

havākhyā indra nediya iti pragātha ṛigdvayātmako drashtavya ity arthah |

16.

1. Indram vai | pūrvoktam indra nediya ityādikam pragātham śaśisitum ākhyāyikām āha | Indram vai etc.

17.

1. brāhmaṇaspatyam | athāsmīn marutvatīyaśāstre pra nūnam brahmaṇas patir ityādikam pragātham vidhatte | brāhmaṇaspatyam etc.

dvayor ṛicoḥ samūbah pragāthah | tathā cāśvalāyana āha | trīcāḥ pratipadanocarā dvīcāḥ pragāthah (5, 14, 7) iti | ṛigdvayam evānuśthānakāle trīcarūpeṇa pragrathyate, tasmād ayam pragātha. ity ucyate |

3. tau vā etau | samāmnāte dve eva ṛicau pragrathanena trīcarūpatayā sampādyete | pragrathanaprakāra ucyate | pra nūnam ity eṣā bhīhatīchandaskā | dvādaśākshareṇa trītiyapādenāśtākshareṇa cānyair yuktatayā śaṭtriṇśadaksharasampatteḥ | seyam ṛik sakṛit paṭhaniyā | punar api tatratyam aśtāksharam caturthapādam dvir āmnāya śoḍaśāksharo 'rdharcāḥ sampādantiyāḥ | itarasyām ṛici pratthamapādo dvādaśāksharo dvītiyapādo 'śtāksharah | etat sarvam militvā dvītiyā bhīhati sampadyate || tatratyam antimam aśtāksharapādam dvir abhyasya samāmnāta uttarārdhe dvādaśāksharam prathamapādam aśtāksharam uttarapādam ca paṭhitvā trītiyā bhīhati ca sampādantiyā | ayam eva pragrathanaprakāra indra nediya ed ihity atrāpi pragāthe yojantiyāḥ || tāv etau pragāthau punarādāyam punaḥ-punaḥ paṭhitam eva pādam ādāyādāya śasyete | sāmagais tu mādhyaṃdinapavamāne pragāthāv etāv astutau | tair astutayor hotrā śaṅsanam ayuktam | na hy atra kvacid api sāmagair astutam mantra-jātam punaḥ-punar ādāya śasyamānam dṛiṣṭam | evaṃ sati kasmāt kāraṇād astutayor atra śaṅsanam iti codyavādina āhuḥ || etac codyam anāsthāya parihāram anukṛtvāiva codyāntaram udbhāvayati |

4. pavamānoktham | marutvatīyaśāstram yad asti tad etat pavamānoktham mādhyaṃdinapavamānasambandhi śāstram | atra mādhyaṃdinapavamānastotra uccā te jātam andhasa ityādīṣu śaṭṣu gāyatrīṣu prathamam stuvate | tataḥ punaḥ sometyādīṣu śaṭṣu bhīhatīṣu stuvate | yady api dvīcātmakāḥ pragāthas tathāpi pūrvoktanyāyena pragrathya tistro bhīhatyāḥ sampādantiyāḥ | tāsu ca rauravasāma prāg udgātavyam tata upari yaudhājayasāma gātavyam | evaṃ sati tistro bhīhatyāḥ sāmadvayārtham dvir āvartyamānāḥ śaṭ sampadyante | tathā pra tu dravetyādīṣu tīṣṣu trīṣṭupsu stuvate |

evam sati sa esha mādhyamdinapavamānas trichandā bhavati | gāya-
trībrihatitriṣṭubhupāṇam trayāṇām chandasām sadbhavāt | tathā sa
pavamānaḥ pañcadaśastomopetaḥ | tasya ca stomasya prakāśa Cha-
ndogabrāhmaṇa evaṃ ānūyate | pañcabhyo himkaroti sa triṣibhiḥ
sa ekayā sa ekayā | pañcabhyo himkaroti sa ekayā sa triṣibhiḥ sa
ekayā | pañcabhyo himkaroti sa ekayā sa ekayā sa triṣibhiḥ (Tāṇḍya
2, 4, 1) iti | asyāyam arthaḥ | trīcātmacam ekam sūktam trir āvarta-
niyam | tatra prathamāvṛittau prathamāyā ṛicas trir abhyāso vidhe-
yah | dvitīyāvṛittau madhyamāyāḥ | tṛtīyāvṛittau caramāyāḥ | evam
pratisāma sāvṛittābhiḥ pañcadaśabhir ṛigbhir upetatvāt pañcadaśa-
stoma iti || evam saty atra codyavādina āhuḥ | he hotas ta esha ya-
thoktalakṣaṇaḥ pavamānaḥ katham marutvatīyaśastrepānuṣasto bha-
vati | anuṣaṇsanam ca nyāyayam | yathā vāva stotram evam sastram
iti nyāyāt ato 'tra stotraśastrayor vailakṣaṇyam ayuktam iti codyā-
ntaram || tatra dvitīyasya codyasya tāvad uttaram darśayati |

5. ye eva | ā tvā ratham ity asmin marutvatīyaśastrasya prati-
padrūpe trīce prathamā ṛig anusṭup | ye evottare pratipadaḥ prati-
padrūpe dve ṛicau gāyatriyau vidyete yaś cānya idaṃ vaso sutam
andha ity anucarākhyas trīco gāyatraḥ | etābhir eva pañcabhir gāya-
trībhir asya hotuḥ pavamānastotragatā gāyatriyo 'nuṣastā bhavanti |
indra nedīya iti yo 'yam iudranihavaḥ pragātho yaś ca pra nūnam
brahmaṇas patir iti brāhmaṇaspatyaḥ pragāthaḥ | etābhyām uttarā-
bhyām pavamānastotragatā bṛihatyo 'nuṣastā bhavanti | pragrathanena
bṛihatīsampādanasyobhayatra samānatvāt | yatra triṣṭubhām anu-
ṣaṇsanam tad upariśiṭṭā abhidhāsyate || atha prasaṅgāt prathama-
codyasyāpi parihāram darśayan punaḥ-punarādānasyopayogaṃ da-
rśayati |

6. tāsu vā etāsu | punānaḥ somety asmin pragāthe yā bṛiha-
tyaḥ pragrathanena sampāditās tāsv evaitāsu bṛihatīshu rauravākhyena
yaudhājyākhyena ca sāmā punaḥ-punaḥ paṭhitam eva pādam ādāya
stuvate | tasmād etāv indranihavabrāhmaṇaspatyapragāthau sāmagair
astutāv api santau hotrā punaḥ-punaḥ paṭhitam eva pādam ādāya ṣa-
syete | tathā ca saty ayam hotā svakīyena śastreṇa stotram anuga-
chatī || idāṇīm triṣṭubhām anuṣaṇsanam darśayati |

7. ye eva triṣṭubhau | yathā sāmīdhenīshu prakshipyamāṇa-
nām ṛicām dhāyeyeti samjñā | evam atrāpi | tathā saty agnir netā
bhaga iva kṣhitinām ity ekā dhāyā, tvam soma kratubhir ity aparā |
ye eva triṣṭupchandaskā dhāyey vidyete yac ca triṣṭupchandaskam
janīṣṭhā ugra ityādikam nividdhānam sūktam | nividdhānam padāni dhi-
yante prakshipyante yasmin sūkte tan nividdhānam | tābhir eva sū-
ktagatābhir dhāyāśahitābhis triṣṭubhbhir asya hotuḥ stotragatās tri-
ṣṭubho 'nuṣastā bhavanti |

18.

1. dhāyāḥ | marutvatīyaṣāstre prakṣhepanīyā ṛico vidhatte | dhāyāḥ etc.

agnir netety ekā | tvam soma kratubhir iti dvitīyā | pinvanty apa iti tṛitīyā | tāḥ ṣaṁset |

9. tad dhaḥke | tad dha tatraiva tṛitīyadhāyāvishaye kecid evam āhuḥ | tān vo maho maruta ity etām vaiśṇavīm tṛitīyām dhāyāḥ ṣaṁset | na tu pinvanty apa ity etām |

18. vṛiṣṭīvani | atra pinvanty apa iti padam śṛūyate | tat secanārtham | pivi secana ity asmād dhātor utpannatvāt | ata idam padam vṛiṣṭīvani | vṛiṣṭisambhajanakārity arthaḥ | pinvanty apo maruta ity atra maruta iti padam mārutam Marutām vācakam padam | tad api vṛiṣṭīyanukūlam | purovātasya vṛiṣṭīyāṅgatvāt | atyam na mihe vi nayanti vājinam iti tṛitīyapāde vinitavat padam asti | vinayantīty asya nayatidhātujanyatvāt | tena ca vinayena vṛiṣṭīpātānam lakṣhyate | kimca yad vinitavat padam tad vikrāntavad ity amum artham ācaṣṭhe | dhātūnām anekārthatvāt | tathā sati yad vikrāntavat padam tad vaiśṇavam | vishṇusambandhi | idam vishṇur vi cakrama iti śrutyantarāt | tathā sati vaiśṇavyās tṛitīyasya upasadaḥ sambaddham api bhavattīty arthaḥ | tasminn eva tṛitīyapāde vājinam iti padam vidyate | tatrendro vājiṣabdārthaḥ | vṛiṣṭīdvārānnapradatvena vājo 'nnam asyāstīti vaktum śakyatvāt | uktena prakāreṇa tasyām evaitasyām pinvanty apa ity ṛici catvāri padāni vṛiṣṭer anukūlāni vṛiṣṭīvani mārutām vaiśṇavam aindram ceti | tasmād atra pūrvoktadosho nāstīty arthaḥ |

14. sā vā eṣā | yeyam pinvanty apa ity ṛig asti saishaiva tṛitīyasavanabhājanā | jagatichandaskatvāj jagatasya tṛitīyasavanasya योग्या | tadṛiṣṭi sati hotrā madhyamādyine śasyate | tasmād eva kārāṇād idam loke dṛiṣyate | sāyamkāle goṣṭhe vraje ye paśavas tiṣṭhanti te sāyamgoṣṭhāḥ | bharatānām pītṛijām paśavas tadṛiṣaḥ santo madhyamādyine saṁgavinīm saṁgavakālayogyām śālām āyanti | prāpnuvanti | ye paśavaḥ kṣhīraṁ duhanti te sāyam gṛiḥ saṁāgachanti | ye tu na duhanti te sāyam vraja eva nivasanti | ubhayavidhā api te madhyāhnakāle gharṇakālinasamṭāpanivārapāya nirmītam saṁgavakālayogyām śālām āgachanti | tad etan madhyāhnapāthanīmītam iti |

19.

1. marutvatīyam | yasmin pragāthe Marutaḥ śṛūyante so 'yam marutvatīyaḥ pragāthaḥ | pra va indrāya maruto brahmārcatety asmin pragāthe Marutaḥ śṛūyante | tam imam ṣaṁset | paśūnām pravarānarābhitve 'py arāṇye saṁcārakāle vāyavo 'nugṛīhya na tān bādhante | tatsambandhau Marutām paśutvam |

5. tasyārdhāḥ | tasya sūktasya sambandhinīṣṭv rikṣhu bhāgadvayam kṛitvā dvayor bhāgayor madhya indro marutvān ity etām nividam prakshipet | nanv etasminn ekādaśarce sūkte samabhāgo na sambhavaditi cet | tarhi prathamabhāge kāncid adhikam śastvā tata urdhvam prakshipet | ekām bhūyasīṣu ¹⁾ śastvety uktatvāt |

7. svargasya | yeyam nivid asti tad etat svargākramanam | sopānasthānyam | tasmād yathā loke sopānārohaṇe gramēṇa punaḥ-punaḥ śvāsam karoti tadanukāripam svaram kṛitvā tathaiva paṭhet | evampāṭhe saty asya yajamānasya yāḥ pumān priyāḥ syāt sa pumān enam yajamānam upaiva samīpa eva nigrihṭta | svikuryāt || iti nu esha eva prayogaḥ svargakāmasyāvagantavyaḥ | vakshyamānaprayogeṇa sāmākāryaparihārāya svargakāmasyety uktih |

8. yāḥ kāmayeta | kṣatriyajātyā vaiśyajāter vadham kāmāyamāno yajamāno nividā sūktam trir viśaṁset | tad uktam bhavati | sūktasyādau madhye cānte ca nividam dadhyāt | tad uktam sūktavichedakam śaṁsanam iti |

10. ya u kāmayeta | yas tu hotā enam yajamānam ubhayataḥ pūrvottarabhāgayor sambandhinīr viśaḥ prajāḥ paryavachinadāni parito vichinnāḥ karavāṇti kāmayeta | svasmāt pūrvabhāvinyāḥ pitṛipitṛivymātulādayo yāḥ prajāḥ, svayottarabhāvinyāḥ putrajāmatrādayo yāḥ prajāḥ tāsām sarvāsām avachedam karavāṇti arthaḥ | yadvā | ubhayato matrīpakṣhe pitṛipakṣhe ca vidyamānānam prajānam avachedam virodham karavāṇti evam yo hotā yajamānam dveshtī | sa hotā nividam ubhayato nividā ādāv ante ca vyāhvayīta | vividham āhvānam kuryāt | ādāv api śaṁsāvom ity etam āhvānamantram paṭhet ante 'pi tathā paṭhet ity arthaḥ | tathā saty enam yajamānam pūrvāparabhāgayor matrīpakṣhapitṛipakṣhayor ca prajābhiḥ sahāvachinatti |

20.

1. atha haite | athānantaram tarhi tadā prabhṛity ete ha Maruta eva śastrabhāgiṇo 'bhūvann iti śeṣaḥ | tataḥ pūrvam madhyam-dinasavane nishkevalyanāmake śastre kevalendradevatāke ubhe āsatuh | na tu tatra Marutām praveśa āsit | tasmād idānim praveśa indrakṛita upakārah | Der Text besagt: "bisher waren diese beide śastra ausschliesslich dem Indra angehörige gewesen", d. h. es war kein besonderes Marutvatīyaśastra vorhanden.

2. marutvatīyam | Maruto 'sya santīti taiḥ sahito marutvān | tadīyam graham adhvaryur grihṇāti | hotā pra va indrāya brīhata ity etam marutvatīyam pragātham śaṁsati, janishṭhā ugra ityādikam

1) ekabhūyasīḥ, Āṣvalāyana 5, 14, 20.

marutvatīyaṃ sūktam śaṁsati, indro marutvān ityādikam marutvatīyaṃ nividam sūkte prakshipati | grahagrahaṇādisūktasāṁsanānte marutsambaddhā sā Marutām bhaktir bhāgaḥ |

21.

1. Indro vai | atha nishkevalyākhyam śastram vidhātavyam | tasya cāyam saṁgrahaḥlokaḥ || stotre yo-yo 'nurtūpaḥ ca dhārya prāgāthikam tathā | nividdhānyasūktam ca nishkevalye prakṛti-tam iti |

sa Prajāpatih | tataḥ Prajāpatir idam abravīt | madīye mahatve tvayā svikṛite saty anantaram aham ko nāma bhaviṣyāmi | tata Indra idam abravīt | he Prajāpate svātmānam uddiṣya nivedanena ka iti yad evaitad avocas tad eva tvam bhaveti | tata ārabhya Ka ity etannāmavān Prajāpatir abhūt | etat kaśabdavācyaṭvam sarvatra prasiddham | ata eva śrutyantare pratigrahaṁantrabrāhmaṇa evam āmnāyate | ka idam kasmā adād ity āha | Prajāpatir vai kaḥ | Prajāpataya eva tad dadāti (Tb. 2, 2, 5, 1) iti | kaśabdasya sukhavācivāt tena Prajāpater vyavahāre sati sukhī Prajāpatir ity uktam bhavati | prajāpatigatam mahattvam svikṛityendro yasmān mahān abhavat tasmān mahendranāma sampannam | śrutyantare 'py etad āmnātam | Indro Vṛitram ahaṁ, tam devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tau mahendrasya mahendratvam (Ts. 6, 5, 5, 3) iti |

2. uddhāram | he devā uddhāram | utkarṣam nimittikṛitya yaḥ puṁsām pūjaviśeṣo kriyate sampādyate so 'yam satkāra uddhārah | tam satkārabhāgam me madartham uddharata | prithak kuruteti | yathetyadinaḥ laukikadrīṣṭānta ucyate | yo vai bhavati yaḥ puṁmān bhavaty aiśvaryam prāpnoti, yaḥ ca śreṣṭhātām vidyācārādi-prayuktavaiśiṣṭyam aśnute | sa prāptaiśvāryo viśiṣṭaḥ ca sarveṣām madhye mahān bhavati | sa tādrīṣaḥ puruṣa etarhy apīdānim api yathā viśiṣṭapūjarūpam bhāgam ichati tathāyam Indro 'pity adhyāhārah |

prīṣṭham | sāmūnam madhye prīṣṭhastotranishpādakam brīhadrathamtaravairūpādikam | tato devā asmā Indrāya tam uddhāram mahendragrahaṇādikam yajñād udaharan | tad etac chākṣantare 'py āmnātam | sa etam mahendram uddhāram ud aharata Vṛitram hatvānyāsu devatāsv adhi. yan mahendro grihyata, uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi (Ts. 6, 5, 5, 3) iti |

4. tān ikṣhataiva | anugrahadṛiṣṭyāvalokitavān eva |

22.

1. vāvata | madhyamajātīya | rājñam hi trividhaḥ striyaḥ | ta-

trottamajāter mahishti nāma | madhyamajāter vāvateti | adhamajāteḥ parivṛktir iti | ata evāśvamedhe 'śvam prati rājastriṇāṃ kartavyaviśeṣa etair nāmbhir āmnātāḥ | bhūr iti mahishti bhūva iti vāvata suvar iti parivṛkti (Tb. 3, 9, 4, 5) iti |

tasmāt striyaḥ | tasmāl loke 'pi priyaḥ striyaḥ sarvam avagantavyaṃ vṛttāntam patyāv avagantum ichante | yasmād viviktāvasare sarvam avagantum suśakam | tasmād u tasmād eva karanāt priyā stry anurātram rātrisamaye viviktavelāyām patyau sarvam avagantum ichate |

6. tasmāt | yasmād vāvātāyaḥ sambandhaḥ kṛtāḥ | tasmāt karanād yad vāvānety eśāpy ṛiṇ nishkevalyaśastre dhāyātvena śaśanīyā |

7. senā | pūrvatrāsyendrasya priyā jāyā vāvata Prāsabā nāmeti yeyam ukta seyaṃ lokavyavahāre senā vai yuddhārthodyatasenārūpeṇa varitate | indrajāyāyāḥ senābhimanitvāt | tac ca śākhāntare samāmuṣtam | Indrāṇi vai senāyai devatā (Ts. 2, 2, 8, 1) iti | Ko nāma Ka ity anena nāmnā yuktaḥ Prajāpatis tasyā Indrajāyāyāḥ śvaśuraḥ | Prajāpater indropādakatvāt | tathā cānyatra śrūyate | Prajāpatir Indram asṛijātānujāvaram devānām (Tb. 2, 2, 10, 1) iti | tat tathā sati yasya laukikasya puruṣasya yuddhārthino yā svakiyā senā jayatv iti kāmo bhavati | etasmin kāme sati sa pumāns tasyāḥ svakiyāyāḥ senāyā ardhāt tishṭhann ardhabhāge 'ūte bhūmāv avasthitāḥ kimcit tṛṇam madhya ādāya mūlato 'grata ubhayataḥ parichidyetarām parakiyām senām abhilakṣhyāsyet | bāgavat kshipet | tatṛāyam mantrāḥ | Prāsabe Kas tvā paśyati | he prāsabhakya indrajāye Kaḥ Prajāpatis tvadiyaḥ śvaśuras tvām cakshushā paśyati | anena mantreṇa tṛṇe kshipite sati parasenāyā bhāṅge dṛiṣṭānta ucyate | tat tasmiu viva-kshitārthe yathāivādo nidaśanam bhavati tathā kathayāmaḥ | anūcānānām īṣānām vā griheṣhu yuvatīḥ snushā śvaśuram dṛiṣṭvā tasmāl lajjamānā lajjam prapnuvati nilīyamānā vastrāvagunṭhanabastādyānīgasamkocena tirohiteva sati yathā grihābhyantaram āgachati | evam eva sā parakiyā senābhimantritātṛṇarūpāstraprakṣhepeṇa bhajyamānā sati tatratatrānyaparvatādishu nilīyamānā tirohitā sati svakiyam deśam eti | kutṛāyam itaraseṇābhāṅga ity āśāṅkya yatraivam ityādinā pūrvokta evārthaḥ spāṣṭikṛtāḥ |

8. virāḍ yajyāstu | tato devās trayastriṇśadakṣarām virāḥ-chaudaskām pibā somam ity etām yajyam prārthitavantaḥ || yady apy asyā yajyāyās trayastriṇśad akṣarāṇi sakṣhān na dṛiṣyante tathāpi samyogākṣarādivibhāgena samkhyā pūranīyā |

10. avirāja | hoṭā virāḍvyatiriktāgāyatrīyādichandoyuktām yajyam paṭhitvā tadante vashaṭkuryāt |

23.

1. tisṛibhiḥ stuvanti | yasmāt samyogaḥ sambhūtas tasmāt sāma yuktabhis. tisṛibhir ṛigbhiḥ sāmagāḥ stuvanti | yajñe stotraṁ kurvanti | tasyaiva vyākhyānaṁ tisṛibhir udgāyantīti | audgātraṁ karma kurvanti arthaḥ | ata eva śākhāntare śrūyate | ekaṁ sāma trice kriyate stotriyam iti | yady api chandaḥsāmanāmake grantha ekasyām ṛici sāmotpannaṁ tathāpy uttarakhye grantha āmnāteshu triceshu prayogakāle sāma gātavyam | tatra prathamāyām ṛici yonirūpāyām yat sāmotpannaṁ chandaḥsāmagranthe samāmnātaṁ tad avalokya tatsādṛiṣyena dvitriyatṛitriyayor ṛicor gānaṁ samūhanīyam | etad api śākhāntare vibhaktam | yad yonyām tad uttarayor gāyatīti | tasmād audgātraṁ karma tisṛibhir nishpadyate |

2. sāman bhavati | ṛiksāmāyorekatvaveditā yaḥ sa sarvair abhyarhitaiḥ sadṛiṣo bhavati |

3. yo vai | yaḥ pumān bhūtim aiśvaryam prāpnoti yaḥ ca vidyāvṛittābhyāṁ śreshṭhatvam prāpnoti sa sarvo 'pi sāman bhavati | sarveshu svakīyatvabuddhyā samadṛiṣṭīr bhavati | anyathā sarve janāḥ tam asāmanyaḥ pakṣhapāṭīti nindanti |

4. te vai | ta eva vakṣyamāṇāḥ śastrāvayavāḥ pañcasamkhyāka anyat prithag eva śastrarūpam bhūtvā vartante | tathā himkāradayaḥ pañca sāmāṇṣā vaiśvadevāvayavā anyat prithag eva sāmāsvarūpam bhūtvā vartante | te ca śastrasāmāni svasvāvayavopete ubhe kalpetām | svavyāpārasamarthe bhavataḥ | āhāvāḥ soṇsāṇom iti mantrāḥ | stotriye trice prathamamadhyamottamās tistṛa ṛicāḥ | yajyānte pāṭhitavyo vashaṭkārah | tad etat pañcakam śastrasvarūpam | udgātrā pāṭhitavyaḥ sāmna ādau him ity evaṁ ṣabdo himkārah | prastotrā gātavyaḥ sāmāvayavāḥ prastāvāḥ | udgātrā gātavya udgīthaḥ | pratihartrā gātavyaḥ pratihārah | ante sarvair gātavyo bhāgo nidhanam | tad etat pañcakam stotrasvarūpam | ataḥ sāmāsādṛiṣyena nishkevalyaśastram praśastam |

7. ātmā vai | yena tricena sāmagāḥ stuvanti sa stotriyas trico nishkevalyaśastrasya prārambhe śaṅsantiyaḥ | sa cātmā vai grihasthasthāniya eva | stotriyam tricam anu dvitriyo yas tricaḥ śasyate so 'yam anurūpāḥ | sa ca prajā putrapautrādīsthāniyaḥ | yeyam dhāryā śastre prakṣhepanīyā sā patnīsthāniyaḥ | yaḥ pragāthaḥ sa paśusthāniyaḥ | yan nividdhāniyam sūktam tad grihasthāniyam |

24.

1. stotriyam | abhi tvā śūra nonuma ity asmin pragāthe tricam sampādya sāmagāḥ stuvanti | so 'yam stotriyaḥ | tam ādau śaṅset |

2. madhyamayā | atyuccatvam atinīcatvam ca yasyām vāci nāsti sā madhyamā | yāvata dhvaninā devayajanadeśasthāḥ śṛṇvanti, na tadbahirdeśasthās, tāvantam dhvanim kuryāt |

3. anurūpam | stotriyeṇa sadṛṣas trico 'nurūpaḥ | sa cātrābhi tvā pūrvapitaya indra stomebhir āyava ity esha pragāthaḥ | ubhayoḥ pragāthayoḥ samānachandastvāt samānadevatākatvāc cānurūpatvam |

5. dhāyyām | tato yad vāvānety etasyā dhāyyāyāḥ śaṣṣanam vidhatte |

7. aprativādinī | patyuh pratikulam vadatīti prativādinī | tadviparyayeṇānukūlavādinī bhavati || pibā sutasya rasina ity etam pragātham vidhatte | pragātham etc.

13. pratishṭhitatamayā | drutavilambitavādidosharahitayā śrāvyēṇa dhvaninopetayā vācā |

25.

1. Sauparṇam | tasmād etat somāharanapratipādam gra-nthajātam Sauparṇam akhyānam iti paurāpikā akhyānavidaḥ kathayanti |

2. jāgataḥ hi | na ca dīkṣātapasor jagatyā samāntayoḥ satoh paṣūnām tadubhayakārapatvam katham iti śaṅkaniyam | paṣūnām jāgatatvena jagatīdvārā dīkṣāsambandhasambhavāt | jāgatatvam ka-tham iti cet | jagatyā paṣūnām ānītatvād iti drashtavyam | ata eva śākhāntāre jagatim prakṛityaivam āmnātam | sā paṣubhiḥ ca dīkṣayaḥ cāgachāt, tasmā j jagatī chandasām paśavyatamā, tasmād uttamā, ta-smāt paśumantam dīkshopā namati (Ts. 6, 1, 6, 2) iti |

3. trishṭubho loke | sthane |

26.

1. preti | praśabda eko mantrah | āśabda dvitīyo mantrah | tadubhayapradarśanārtham itiśabdadvayam | ubhayasamuccayārtham cakāradvayam | kshemeṇa somam prāpnuhi punar api kshemeṇāga-chety ayam āśīrvādo mantradvayasyārthaḥ |

2. sā patitvā | gāyatrī patitvotpatanena somam prāpya Ga-nḍharvān svānabhrājādīm somarakṣhakān āspoṭanāyudhapradarśanā-dinā bhīṣhayitvā bhīṭyā teshv apasṛiteshu svayam pakṣhirūpā satī svakīyābhyām padbhyām mukhena ca somam samyag grīhītavati | svānabhrājādīm somapālakatvam ādhvaryave somaprakaraṇe ma-ntratadbrāhmaṇābhyām avagamyate | Svāna Bhṛājāṅghāre Bambhāre Hasta Suhasta Kṛiṣṇav, ete vaḥ somakrayapās tān rakṣadhvam (Ts. 1, 2, 7) iti mantrah | Svāna Bhṛājety āhaite vā amuṣmīṇi loke somam arakṣhan (Ts. 6, 1, 10, 4) iti brāhmaṇam |

3. śalyakāḥ | tac ca nakham śalyako markataśarīraparimitaḥ
 śalalyākhyo mṛiga āstī | yasya mṛigasya puchasamīpe bahavo roma-
 viśeṣāḥ prādeśaparimitāḥ tīkṣhṇāgrā lohamayā utpadyante sa śalya-
 kāḥ | yasmād ayam nakhād utpannas tasmāt sa nakham iva | tī-
 kṣhṇāgraromopetaḥ | tatra chinna-nakhapadapradeśe yad vaśam medo
 'śravat sā vaśā medhyā kācid aṣṭavyādīpasuḥv āstī | tasmād gāya-
 tryā utpannatvāt sā vaśā havir iva | devatāyogyam havir evāstī | tac
 ca haviṣṭvam śakṣāntare śrūyate | tām avim vaśam Ādityebhyaḥ
 kāmāyalabhanta (Ts. 2, 1, 2, 3) iti | atha nakhachedanāya Gandha-
 rveṇa viśriṣṭo bāṇaḥ so 'pi nākhasaṃghaṭṭanena kuṇṭhitāgro bahu-
 dhā bhagno bhūmau patitaḥ | tasya bāṇasya yaḥ śalyaḥ kṛiṣṇāyasa-
 nirmīto bāṇāgre sthāpitaḥ | tasya ca śalyasya yad anikam mukham
 saṃghaṭṭanena kuṇṭhitaḥ āstī | so 'yam śalyatadanīkabhayātmako
 bāṇabhāgo nirdaṇṣī daṇṣanāsamarthaḥ sarpo 'bhavat | jalamadhye
 saṃcarato dundubhākhyasya sarpasya viśarahitavād daṇṣanāsāma-
 rthyam nāstī | tasya kuṇṭhitāgrasya lohasya yo 'yam saho vegas ta-
 smāt sahaso bāṇavegāt svajā ubhayataḥśirāḥ sarpo 'bhavat | tasya
 bāṇasya mūle yāni paṇṇāni kākapatrāṇi te manthāvalā abhavan | ye
 jīvaviśeṣā vṛikṣaśākhāsv adhomukhā avalambante te manthāvalāḥ |
 tasmin bāṇe yāni snāvāni patrabandhanārthāḥ snāyaviśeṣāḥ te ga-
 ṇḍūpadā abhavan | avaskārādīsthāneshu ye sarpavaj jāyante te gaṇḍū-
 padāḥ | tasmin bāṇe yat tejanam lohapatravatirīkṭam kṣiṭham so
 'ndhāhir abhavat | dṛiṣṭīrahitaḥ sarpo 'bhūt |

27.

1. samāvajjāmibhyām | jāmīśabdo jātivāci | tulyajastibhyām
 ity arthaḥ |

2. pūrvābhyām savanābhyām | ayam arthaḥ sarvo 'pi śā-
 khāntare saṃgrihyāmnātāḥ | brahmavādīno vadanti: kasmāt satyād
 gāyatrī kanisṭhā chandasām satī yajñamukham paryāyati. yad evā-
 daḥ somam āharat, tasmād yajñamukham pary ait, tasmāt tejasvint-
 tamā. padbhyām dve savane saṃgrihyān, mukhenaikam. yāni mu-
 khena saṃgrihyān tad adhayat, tasmād dve savane śukravati: prā-
 tahaśavānam ca mādhyamdinam ca. tasmāt tṛitīyasavāna rītiṣham abhi-
 śuṇvanti. dhītam iva hi manyanta. āśīram ava nayati saśukratvāya
 (Ts. 6, 1, 6, 3) iti |

28.

3. etad vai tat | ko 'sau gāyatrī labdho bhāga iti | sa ucyate |
 marutvatīyasya śāstrasyottare pratipadau | a tvā ratham ity asmin
 prārambharūpe tṛice prathamāya uttare ye dve ricau pratipadau prā-
 rambharūpe vidyete | yaḥ ca idaṃ vaso sutam ity anucararūpas tṛi-

caḥ | tad evaitad ṛikpañcakam mādhyam̐dinasavane gāyatrīyai trisṭubhā dattam | tās ca pañcarco gāyatrīchandaskāḥ | tato gāyatrīpraveśāt sā trisṭub ekādaśakṣharā bhūtvā mādhyam̐dinasavanaprayogam udayachat | niravahat | Vgl. 3, 17, 5.

29.

1. te devāḥ | evaṃ tāvat tṛtīyasavanam avatārayitum somā-haraṇakathā varṇitā | atha tṛtīyasavanam ucyate | tatra vaiṣvadevā-gnimārutayoḥ kṛptiḥ saṃgrihyate || syād vaiṣvadeve Savituh punas tu dyāvāprithivīyārbbhavavaiṣvadevikā | vaiṣvānariyam Maruṭam ca śa-nsanam syur jātavedasyam ihāgnimārute || tṛtīyasavanasyādāv adi-tyagraham vidhatte | te devā etc.

4. ta Ādityāḥ | vaiṣvadevaśastrasya tat savitur vṛṇīmaha ity eshā savitridevatākā pratipat prārambharūpā kartavyā, damūnā deva ityādika grahasya yājñā | sā ca saṃhitāyam anāmnātātāt Sūtrakāreṇa (5, 18, 2) paṭhita | tasyām ca amadann enam iṣṭaya iti madidhātuh prayuktaḥ | tasmād iyam madvatī |

5. pibavat | savitā devaḥ somam pibatv ity etan nivida ādau prayujyamānam padam pibavat padam | tathānte prayujyamānam sa-vitā deva iha śravād iha somasya matsad iti madvat padam apy udāharaṇīyam | tayor ubhayoḥ padayoḥ savanadvayarūpayor vilaksha-natvāt Savituh pānam iti vilakṣaṇam iti drashtavyam |

* atha tasmin vaiṣvadevaśastra ekayā ca daśabhiḥ ca svabhūta ity etam vāyudevatākam ṛicam vidhatte | bahvyāḥ etc.

30.

1. ārbhavam | pra dyāvā yajñaiḥ prithivī ṛitāvṛidhety etad dyāvāprithivīyam sūktam takshan ratham suvritam ity etad ārbha-vam sūktam vidhatte | ārbhavam etc.

2. tebhyāḥ prātaḥsavane | sa Prajāpatir anyā devatāḥ ca tebhya Ribhubhyāḥ prātaḥsavane vāci kalpayishan | somapānam ka-lpayitum aichan |

3. anirukte | niḥśeṣeṇokto devo niruktaḥ | tādrīṣo yayor dhā-yyayor nāsti te anirukte | na khalv anayor ṛicor idrīṣo deva iti sa-hasā nirṇetum śakyate |

tasmād u śreṣṭhī | tasmād u tasmād eva kāraṇāḥ loke 'pi śreṣṭhī kaścid dhanapatir yaṃ svakīyam bhṛityam itarair anaṅgi-kṛtām api sarvebhyo rocayitum kāmayate tam bhṛityam ācārahnam pātre pratigrahaḥyogyaṣṭhāne balāt sarvebhyo rocayaty eva |

4. tebhyo vai | agnivasvādayo devās tebhya Ribhubhyo 'paiva svayam apagatā eva santo 'bībhatsantaiva | manasi bībhatsām kṛta-vantāḥ | kasmāt kāraṇād iti | tad ucyate | manushyagandhād iti | etc

manushyā asmatpaṅktiyogyā na bhavantīti saṅkayety arthaḥ | bībhatsām prāpyaite vakshyamāṇe dve dhāyī antaradadhata | Ribhūṇām agnyādīnām ca madhye 'ntardhānam vyavadhānam akurvata | ke te dhāyī iti | ucyate | yebhyo mātā madhumad ity eka | eva pitre viśvadevāyety aparā | ayam vena ity etasmāt pūrvam etad ubhayam ṣaṅśed ity arthaḥ |

31.

1. vaiśvadevam | atha viśvedevadevataḥ kam ā no bhadra ity etat suktam vidhatte |

2. tad ubhayataḥ | tathā saty aranyasthānīyam dhāyī ubhayataḥ paryāhvayate | ṣaṅśvom ity esha mantrah paryābhavaḥ |

6. havinaḥ | hotum kuśalāḥ puruṣāḥ |

13. dviḥ pacchaḥ | triḥ prathamām trir uttamām anvāheti vidheḥ sāvatrikatvād asyāḥ paridhāntīyās trir āvṛtīḥ prāptā | tatra dvayor āvṛtīyoḥ pacchaḥ ṣaṅset | ekaikasmin pade 'vasāyavasāya ṣaṅśanam kuryāt | tatra pādānām catuṣṭayena paśuśamyāt paśuprāptir bhavati | tritīasyām āvṛttāv ardharcaṣaḥ ṣaṅset | ardharce 'vasāya paṭhed ity arthaḥ |

32.

1. āgneyī | saumyacaror ubhayato ghrītasādhyau dvau yāgav anuṣṭheyau | tatrāgnidevataka viśvadevataka ceti dve yāyī | ghrītaḥ havano ghrītapriṣṭho agnir ity āgneyī prathamā yāyā | uru viśhno vi kramasveti vaiśhnavī dvitīyā ghrītayāyā | asti kaścit somadevatakaḥ caruḥ | tasya tvam someti saumī yāyā | tatra pitṛibhiḥ samvidāna iti śrutatvād iyam pitṛimatī | tām yāyām saumyacarau paṭhet | tasya caror purastād āgneyayājyayā ghrītayāgah | tad yājyādvayam Āśvalāyanena (5, 19, 3) paṭhitam |

2. ghnanti | ritvijāḥ somam abhishuṇvantīti yad asti so 'yam somasya vadha eva | tatra yāḥ saumyaḥ carur asty, etām saumyacarurūpām tasya mṛitasya somasyānustaraṇīm kurvanti | mṛitasya dīkṣitasya dahanakāle kāmci vṛiddhām gām hatvā dīkṣitāvayavesu gor avayavān avasthāpya dahet | seyam gaur mṛitam dīkṣitam anu mṛitatvād dhiṅsitatvāc cānustaraṇīty ucyate | yasmāt sā pitṛibhyo yogyā tasmāt pitṛimatī yājyayā saumyayāgasya havir yajet |

5. pratigrihya | hutāśesham saumyam carum adhvaryuṇā datam hotā pratigrihya carumadhye sikte bahule ghrīte chandogebyha udgātṛibhyaḥ svayam pūrvabhāvi san svaktīyam dehachāyām aveksheta |

33.

1. esha devaḥ | esha iti hastena pradarsya Rudro 'bhidyate |

tat tasmād eva kāraṇād asya Rudrasya ita lokaprasiddham bhūtaṣa-
bdopetaṃ nāma sampannam | Bhūtapatir iti bhūtavan nāma |

34.

1. yad dvitīyam | dvitīyam yat piṇḍarūpam āsit tad ṛishir
Bhṛigur abhavat | tam Bhṛiguṃ Varuṇo nyagrihṇita | nigrihya sva-
putratvena svikṛitavān | tasmāt sa Bhṛigur Varuṇir ity ucyate | Va-
runasyāpatyam Varuṇiḥ | etad evābhipretya Taittirīya āmananti |
Bhṛigur vai Varuṇir Varuṇam pitaram upasasāra (Taittirīyopaniṣad
3, 1) iti |

2. parushyam | atrāgnisthāne yad bhasmāsīt tat parushyam
paruṣaṣarīrajātam bhūtvā vyasarpāt | vividham aranyādāv agachat |

3. vāstuham | vāstau yajñabhūmau hīnam yad dravyam asti
tat sarvam mameti śrutyantare 'pi prasiddham | tathā ca Taittirīya
rudravākyam āmananti | yad yajñavāstau hīyate mama vai tad (Ts.
3, 1, 9, 5) iti |

8. so aniruktā | Meine Verbesserung für so niruktā aller
Handschriften. so sāpy ṛig aniruktā rudravācakapadābhāvād aspa-
śhādevatākā | tata eva raudrī rudradevatākā saty api ghorārthavā-
cakarudrapadābhāvād iyaṃ śāntā | tām śāṇset |

35.

1. vaiśvānariyeṇa | atha vaiśvānarāya prithupājase vipa ity
anena sūkten āgnimārutaśastrasya prārambhāṃ vidhatte | vaiśvānari-
yeṇa etc.

3. adhiyan | śāṇsanakāle prāmādikasya varṇādiloparūpasyāpa-
rādhasya pratikāraṃ darśayati |

adhiyann adhiyāṇaḥ śāṇsanam kurvan hotā yady upahanyād upa-
ghātam varṇalopam kuryāt | tadānim anyam kancit puruṣam viva-
ktāraṃ vivicya vaktum samartham ichet | samīpe 'vasthāpayet | tadā-
nim tam eva puruṣam aparādhataraṇopāyam setum kṛtvā tam apa-
rādham ullaṅghayati || ayam pakṣo 'nukalpaḥ | mukhyapakṣam da-
śayati |

4. tasmāt | yasmāt pramādam kṛtvā vivakṛtipuruṣasampāda-
nam na mukhyam | tasmād āgnimārute śastre na vyucyam | na pa-
ścād vivaktavyam | kiṃtu prathamam eva vivaktā vivicya vaktum
samartho hotaiṣṭavyaḥ | prayatnena sampādantiyaḥ || atha pratva-
kṣhaṣaḥ pratavaśa ity etan maruddevatākam sūktam vidhatte | mā-
rutam etc.

6. yajñā-yajña va ity ekaḥ pragāthah | devo va iti dvitīyah |
tatra prathame pragāthe tricaḥ sampadyate | so 'yam stotriyah | ta-
smiṃs trice sāmagaiḥ stūyamānatvāt | ata evāsau dvayor madhye pra-

thamabhāvitvād yonir ity ucyate | dvitīyapragāthe samutpannas tṛico
'nurūpaḥ | yādṛiṣaḥ stotriyas tādṛiṣam anurūpatvam | tad etad ubha-
yam śāstramādhye śaṁsanīyam | na tu śāstrāntareshv iva stotriyānu-
rūpayor ādau śaṁsanīyam |

36.

1. jātavedasyam | atha pra tavyasīm ity etaj jātavedodeva-
takam sūktam vidhatte |

4. tasmāt tat | yasmād apohishṭhīyam tāpaśamanakāraṇam |
tasmāt tac chamayateva hotrā śaṁsanīyam | yathā vahnīm śamayan
puruṣaḥ śanaiḥ-śanaiḥ krameṇa jalam siñcati | evam anenāpi śanaiḥ
śaṁsanam kartavyam | tataḥ sa Prajāpatiḥ tāḥ prajā adbhīr abhishi-
cya niḥ eva svaktiā eva tāḥ prajā ity amanyata | syāṣabdas taccha-
bdaparyāyāḥ | ekavacanānto 'pi bahuvacanāntatvena pariṇamayita-
vyaḥ | tathā sati tāḥ prajā ity uktam bhavati | tasmāc chanaiḥśaṁsa-
nena śāstrasya svaktiyatvam sampadyata ity arthaḥ |

5. tāsu vai | uta no 'hir budhnya ity asya ṛicaḥ śaṁsanam ta-
ddevatāstutidvāreṇonayati | tāsu etc.

37.

1. devānām | atha devānām patnīr uṣatīr avantu na ity ṛi-
gdvayam devapatnīdevataḥ vidhatte | devānām etc.

6. Rākām | rākām aham ity ṛigdvayam vidhatte |
devatāvācirakāśabdena tadabhidhāyiny ṛig abhidhīyate | tām śa-
ñset | puruṣasya ṣiṣṇe 'dhi ṣiṣṇasyopari sthītā gudabilaparyantam
yaishā sevanti etacchabdopasthapadābhidhēyā sirāsti | tām sirām rā-
kākhya devatā sīvyati | dṛiḍhabaddhām karoti |

8. Pāvīravīm | pāvīravī kanyety etām ṛicam vidhatte |

9. tad āhuḥ | imam yama prastaram ity eṣā yamadevataka-
tvād yāmyā | ud Iratām avara ity eṣā pītṛidevatakatvāt pītṛyā |

12. ud Iratām | atha tisraḥ pītṛidevataḥ ṛico vidhatte |
ud etc.

19. vyāhavam | tatra prithak-prithag āhava eva siddhāntaḥ |
tatreyam upapattih | pītṛiyajñasya yad aṅgam asaṁsthitam eva va-
rtate 'samāptam tishṭhāti tad aṅgam sādhu | samāptam kartavyam |
yo hotā prithagāhavam kṛtvā śaṁsaty eṣa hotā pūrvam asaṁsthi-
tam asaṁptam pītṛiyajñam samsthāpayati |

38.

1. svādush kila | atha catasra ṛico vidhatte | svādush kila etc.
anupānīyāḥ | bhojanād urdhvam yat pānam tat paścādbhāvi-
tvād anupānam | tatsthānīyā etā ṛicaḥ |

2. mādyaṇṭīva | etacchaṇsanakāle 'dhvaryoḥ pratigaramantre viśeṣham vidhatte |

tasminn anupāṇīyānām ṛicām ṣaṇsanakāle hotuḥ ṣaṇsanam śrutvā devatāḥ sarvā mādyaṇṭīva vai | sarvathā hrishyanty eva | tasmāt kāraṇād etāsv ṛikshu śasyamānāsv adhvaryuṇā madvat pratigṛīyam | madidhātuyuktam pratigarāṇam paṭhanīyam | madāmōdaivety ayam madidhātuyuktāḥ pratigarāṇamantrāḥ |

3. yayoḥ ojaśā | Āṣvalāyana 5, 20, 6.

39.

4. sā vā eṣhā | yo 'yam pūrvokto 'gnisṭomo 'sti sā vā eṣhā gāyatrī eva | agnisṭomagāyatrīoḥ saṃkhyāśāmyāt | gāyatrīgateshv akṣareshv yā saṃkhyā saivāgnisṭomagateshu stotraśastreshu | tathā hi | bahishpavamāno mādhyandīnapavamāna ārbhavaḥ pavamāna iti trīṇi pavamānastotrāṇi | catvāry ājyastotrāṇi | catvāry prishṭhastotrāṇi | ekam yajñāyājñīyam stotram | evam etāni dvādaśa sampannāni | śastrāṇy api tāvānty eva | ājyapraūge nishkevalye marutvatīye vaiśva-devāgnimārute iti hotuḥ śastrāṇi śatā | tathā hotrakāṇām api śatā | evam stotraśastrasaṃkhyayāgnisṭomasya gāyatrīrūpatvam |

40.

2. pākayajñāḥ | pākayajñāḥ ca saptasaṃkhyākāḥ | hutāḥ prahuta āhutaḥ śūlagavo baliharāṇam pratyavarohāṇam aṣṭakāhoma iti | so 'yam sūtrāntarakārasya ¹⁾ pakṣaḥ | Āṣvalāyanas tu (Gṛīhyasūtra 1, 1, 1) hutādīns trīn eva pākayajñān āha || te ca pākayajñā ilāvidhāḥ | ilāsadrīṣāḥ | idā khalu vai pākayajñāḥ (Ts. 1, 7, 1, 1) iti śrutyantarāt |

3: sāyamprātāḥ | yathā pratidinam kāladvaye 'gnihotrahomas tathā dikṣhitasya kāladvaye kṣhīrapānarūpam vratādānam | Agnir jyotir jyotir Agniḥ svāheti yathā svābhakāreṇāgnihotrahomas tathā te naḥ pāntu te no 'vāntu tebhyo namas tebhyāḥ svāhā (Ts. 1, 2, 3, 1) iti svābhākāreṇa dikṣhito vratapradānam ācarati |

7. payasā | darṣapūrṇamāsayor eva guṇavikṛitirūpaḥ kaścīd dakṣhāyāṇākhyo yajñāḥ | tathā ca śākhāntare darṣapūrṇamāsasaṃnidhau śrūyate | dakṣhāyāṇayajñēna suvargakāmo yajeta (Ts. 2, 5, 5, 4) iti | tasya ca pravargyasya ca kṣhīradravyeṇa sāmyam |

9. ilādadhāḥ | darṣapūrṇamāsavikṛitirūpa eva kaścīd ilādadhānamako ²⁾ yajño 'sti | ata evāpastambo darṣapūrṇamāsasaṃnidhāv

1) So Baudhāyana.

2) Von ilā und dadhi.

evam āha | etenēśādadhah sārvaseniyajño vasishṭhayaajñah saunakaya-
jñas ca vyākhyāta iti | dadhigharmanāmakas tv agnisṭomagataḥ |
taylor ubbayor dadhidravyeṇa sāmyam |

41.

1. iti nu | pūrvakhaṇḍoktaprakāreṇaiva purastād agnisṭomāt
prācīnasya karmajātasyāgnisṭomapraveṣa ukta iti śeṣah | athānanta-
ram upariśṭād itareshāṃ kratūnāṃ tatpraveṣa ucyate | tatra yo 'yam
ukthyah kratuṣ tasya pañcadaśasamkhyakāni stotrāṇi | agnisṭomavi-
kṛitatvāt tadyāni dvādaśa stotrāṇy atidiśyante | tata ūrdhvaṃ trīṇy
ukthasamjñakāni stotrāṇi | evam pañcadaśa sampadyante | śastreshv
apy ayaṃ nyāyo yojyah |

ukthyam apiyantam | tam praviṣantam ukthyam anu vāja-
peyākhyo 'pi kratuṣ agnisṭomam apyeti | prāpnoti | sa hi vājapeyo
'tyukthyo bhavati | ukthyākhyam kratum atikramya vartamānatvāt |
ukthye yāni pañcadaśa stotrāṇi tata ūrdhvaṃ vājapeye stotradva-
yam | so 'yam ukthyātikramah | tasmād ukthyadvārā vājapeyasya
tatprāptih |

2. dvādaśa | atirātrayāge dvādaśasamkhyakā rātreḥ paryā-
yāḥ | te cāpastambenaiva spashṭikṛitāḥ | atirātram eva shoḍaśīnam
amī munayaḥ tatra trayodaśabhyaḥ camasagaṇebhyo rājānam abhi-
recayati | shoḍaśīnā pracarya rātriparyāyāih pracarati | hotṛica-
masamukhyaḥ prathamō gaṇo maitrāvaruṇacamasamukhyo dvitīyo
brāhmaṇacchaṇsīcamasamukhyas tṛitīyo 'chāvākhacamasamukhyas ca-
turthaḥ | prathamābhyāṃ gaṇābhyāṃ adhvaryuḥ caraty uttarābhyāṃ
pratiprasthātāisha prathamah paryāya evaṃ vihito dvitīyas tṛitīyas
ceti || asyāyam arthaḥ | atirātrākhyam kratum yadānutishṭhati tadā-
nīm codakaprāptam sarvam anushṭhāyānantaram sāyamkāle shoḍaśi-
grahasambandhinaḥ camasān pūrayitvā tata ūrdhvaṃ trayodaśacama-
sagaṇaparyāptam somam avasthāpya shoḍaśigrabapracāram kṛitvā
tata ūrdhvaṃ rātriparyāyāih pracaret | teshu paryāyeshu ca hotṛi-
camasam ādim kṛitvā yaḥ camasagaṇaḥ pravartate so 'yam pratha-
mah | maitrāvaruṇacamasasyāditve dvitīyas camasagaṇo bhavati |
brāhmaṇacchaṇsīcamasasyāditve tṛitīyas camasagaṇo bhavati | achā-
vākhacamasasyāditve caturthaḥ camasagaṇo bhavati | teshu caturshu
gaṇeshu prathamadvitīyābhyāṃ gaṇābhyāṃ adhvaryuṣ anutishṭhet |
tṛitīyacaturthābhyāṃ tu pratiprasthātānutishṭhet | evaṃ gaṇacatu-
śṭhāyānushṭhānam ekah paryāyo bhavati | punar api dvitīyatṛitīyapa-
ryāyau tathaivānushṭhēyau | teshu paryāyeshu dvādaśa gaṇāḥ sampa-
dyante || etat sarvam abhipretya dvādaśa rātreḥ paryāyā ity uktam |
te sarve 'pi pañcadaśāḥ | tadyastotreshu tṛicagatānāṃ rīcām āvṛitti-
viśeṣhepa pañcadaśastomasya sāmagaḥ sampāditatvāt | pañcadaśa-

stomayuktā dvādaśa paryāyā ye santi teshu dvau-dvau paryāyau sampadya militvā pañcadaśasamkhyāyā dvirāvṛittyā triṇśatsamkhyāyām te sarve paryavasyanti | kimca shoḍaśastotre yat sāmāsti tad ekaviṇśam bhavati | tadyatṛicagatānām ṛicām āvṛittyā sāmagair ekaviṇśastomasampādanāt | yo 'yam atirātras tasyānte samdhir etannāmakam stotram | tatra trivṛit stomah sāmagaiḥ paṭhyate | tasya ca stomasya trishu ṛiceshv āvṛittirahiteshu nishpannatvād ṛicām navasamkhyā sampadyate | ekaviṇśatisamkhyā navasamkhyā ca militvā triṇśatsamkhyā bhavati | anayā triṇśatsamkhyāyā pūrvoktatriṇśatsamkhyāyā vā māsarātrisāmīyāu māsah sampadyate | māsadhetyādi pūrvavad yojaniyam | evaṃ sati samvatsaradvārātirātro 'gnishṭomam praviṣati | praviṣantam atirātram anu taddvāreṇāptoryāmo 'pi praviṣati | sa hy atirātram atilāṅghya stotrādhikyena vartamānatvād atyati-rātrah | ekonatriṇśat stotrāny atirātre 'ptoryāme tu trayastriṇśad ity ādhikyam | ato 'tirātradvārāptoryāmasyāgnishṭome praveṣah |

3. etad vai | etenaivoktaprakāreṇāgnishṭomasya pūrvabhāvina ishṭyagnihotrādayo ye yajñakratavo, ye cottarabhāvina ukthyavajapeyādayo yajñakratavas te sarve 'gnishṭomam prāpnvanti |

4. tasya samstatutasya | tasyāgnishṭomasyodgātrībhiḥ samstatutasya stotriyāḥ stotrasambandhinya ṛico navatyadhikam satam sampadyante | katham iti cet | tad ucyate | prātaḥsavane bahishpavamānakhyam yat stotram tasya trivṛit stomah kriyate | trivṛitaḥ cāvṛittirahitatvād vidyamāneshu trishu ṛiceshu vidyamānā navarcaḥ stotriyā bhavanti | tata ūrdhvam catvāry ājyastotrāpi | teshv ekaikasminn api vidyamānānām tīrṇām ṛicām āvṛittiviśeṣeṇa pañcadaśastomah sampādanīyah | tathā saty ekaikasmin stotre pañcadaśarca ity | evaṃ caturshu stotreshu militā shasṭīḥ sampadyate | evaṃ prātaḥsavana ekonasaptatīḥ || mādhyamdine savane mādhyamdinapavamānakhyam ekam stotram | tasyāpi pañcadaśastomayuktatvāt stotriyāḥ pañcadaśa sampadyante | catvāri prishṭhastotrāni | teshu saptadaśastome kṛite saty aṣṭaśasṭīsamkhyāḥ stotriyā bhavanti | ubhayaṃ militvā mādhyamdinasavane tryaṣṭīḥ sampadyate || tṛitīyasavana ārbhavadpavamānastotrasya saptadaśastomopetatvāt tasmin saptadaśarcaḥ | yajñayajñīyastotrasyaikaviṇśastomopetatvāt tatraikaviṇśatīḥ | militvā tṛitīyasavane 'śṭātriṇśat | evaṃ savanatrāye militvā navatyadhikaśatasamkhyāḥ stotriyā bhavanti || tatra yā navatis te daśasamkhyāḥ trivṛitaḥ stomah sampadyante | ekaikasmin daśake 'ntimam ekam parityajyāvāṣiṣṭānām ṛicām navasamkhyopetatvāt trivṛitstomātvam | tato navasu daśakeshu nava trivṛitstomāḥ | yā tu teshu navakeshu parityaktā navarcaḥ sa ekas trivṛitstomah | evaṃ daśasamkhyāḥ trivṛitstomāḥ | athānantaram yac chatam asti tasminn api yā navatis te pūrvoktanyāyena daśa trivṛitstomā gananiyāḥ | atha nava-

ter urdhvabhāvinyo yā pīcas tāsām daśānām pīcām madhya ekā stotri-
yodeti | atiricyate | avāśiṣṭāsu stotriyāsu trivṛitstomaḥ pariśiṣhyate |
evam saty ekaviṁśatisaṁkhyākāḥ trivṛitstomaḥ | tebhya 'tirikṭā kācid
rig ity etāvat sampannam | tattraikaviṁśatitrivṛitstomasamgho yo 'sti
sa sarvo 'py asau maṇḍale dṛiṣyamāna ekaviṁśatisaṁkhyāpūrakō
'dhyāhito maṇḍale sthāpita Ādityas tapati | prakāṣate | Ādityasyai-
kaviṁśatisaṁkhyāpūrakatvam anyatra śrutam | dvādaśa māsāḥ pañca-
rtavas trayā ime lokā asāv Āditya ekaviṁśaḥ (1, 30) iti || yat tu sa-
tram gavāmāyānākhyam tatra yāny ekaviṁśatyahāni tatsādṛiṣyād api
yathoktas trivṛitstomasamghaḥ praśastaḥ | katham sādṛiṣyam iti |
tad ucyate | tasmin satre yan madhyamam ahas tad vishuvannāma-
kam divakṛtyam | tasya purastād daśāhāny upariṣṭād daśāhāni |
evam atrāpi pūrvoktaritā sampāditānām ekaviṁśatisaṁkhyākānām
trivṛitstomānām madhye yas trivṛitstomaḥ sa eva vishuvān bhavi-
shyati | etasmād vishuvadrūpāt stomād arvāñcaḥ pūrvabhāvino daśa
trivṛitstomaḥ | parāñca uttarabhāvino 'pi daśa trivṛitstomaḥ | ubhāyor
daśakayor madhya esha ekaviṁśatisaṁkhyāpūrakas trivṛitstoma ubha-
yato 'dhyāhitaḥ pāṣvadvaye daśakavyāptaḥ saḥ tapati | ādityavat
prakāṣate | tat tattraikaviṁśatitrivṛitstomebhya urdhvam yāsāv rig
ekā stotriyodety atirikṭā bhavati | seyam etasminn ekaviṁśatisamghe
'dhyūḥ | adhikatvenāvasthāpita | sa yajamānaḥ | atiriktastotriyārū-
pam yajamānatvenāvagantavyam | kimca tat stotriyārūpam daivam
kṣatram devasambandhinī kṣatriyajātir indraravurupādīrūpā | tat
kṣatram sahaḥ parābhībhavakṣhamam balaṁ saṁyam | evam agni-
śṭomaḥ stotriyadvārā praśastaḥ |

42.

1. devā vai | atha trivṛidādistomacatusṭayadvāreṇāgnishṭomam
stotum ākhyāyikām āha | devā vai etc.

trivṛitā stomena | tasya ca stomasya vidhāyakam Chandoga-
brāhmaṇam evam amnāyate | tisṛibhyo hīṁkaroti sa prathamayā |
tisṛibhyo hīṁkaroti sa madhyamayā | tisṛibhyo hīṁkaroti sa uttama-
yodyati trivṛito viṣṭutiḥ (Tāṇḍya 2, 1, 1) iti | asyāyam arthaḥ | upā-
smāi gāyātā nara iti yaḥ prathamas trico davidyutatyā ruceti yo
dvitīyas trīcaḥ pavamānasya te kava iti yas tritīyas trīca eteshu tri-
shu trīcātmakeshu sūkteshu vidyamānānām navānām pīcām tribhiḥ
paryāyair gānam kartavyam | tatra prathamaparyāye trishu sūkteshu
adyas tisra pīco gātavyāḥ | dvitīyaparyāye madhyamā pīco gātavyāḥ |
tritīyaparyāya uttamā pīco gātavyāḥ | tisṛibhya iti tritīyārthe pa-
ñcamī | hīṁkarotīty anena gānam upalakṣhyate | seyam yathoktapra-
kāropetā gītis trivṛitstomasya viṣṭutiḥ stutiprakāraviśeṣaḥ | tasyā
viṣṭuter udyatīty evam nāmadheyam iti |

2. pañcadaṣena stomena | Siehe 3, 17, 4.

3. saptadaṣena stomena | saptadaṣastomasya svarūpaṃ Chandogair evaṃ āmnāyate | pañcabhyo himkaroti sa tisribhiḥ sa ekayā sa ekayā | pañcabhyo himkaroti sa ekayā sa tisribhiḥ sa ekayā | saptabhyo himkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ (Tāṇḍya 2, 7, 1) iti | atra prathamāvṛttau prathamāyāṃ rici trir abhyāsaḥ | dvitīyāvṛttau madhyamāyāṃ | tṛtīyāvṛttau madhyamottamayoh | so 'yam saptadaṣastoma iti |

4. ekaviṃśena stomena | ekaviṃśastomasya svarūpaṃ Chandogair evaṃ āmnāyate | saptabhyo himkaroti sa tisribhiḥ sa tisribhiḥ sa ekayā | saptabhyo himkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ | saptabhyo himkaroti sa tisribhiḥ sa ekayā sa tisribhiḥ (Tāṇḍya 2, 14, 1) iti | prathamaparyāye tṛicasvottamāyā ricaḥ sakrit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakrit pāṭhaḥ | tṛtīyaparyāye madhyamāyāḥ sakrit pāṭhaḥ | atha śiṣṭānāṃ tu sarvatra trir āvṛtitiḥ | so 'yam ekaviṃśastoma iti |

43.

5. āher iva | śākalasabdah sarpaviśeshavāci | śākalanāmnō 'heḥ sarpaviśeshasya yathā sarpaṇaṃ gamanaṃ tathaivāyāṃ agniśtomaḥ | sa ca sarpaṇakāle mukhena puchasya daṇṣanaṃ kṛtvā valayākāro bhavati | tatra kim mukhaṃ kim vā pucham iti na jāyate | evaṃ atrāpy aditidevatākasya caroh sāmye sati prāyapīyodayanīyayor yatarat karma parastāt paścādbhāvi yatarac ca pūrvabhāvi kim api na vijānanti || asyā gāthāyāḥ tātparyaṃ saṃkshipya darśayati |

6. yathā hy eva | asyāgniśtomasya prāyaṇāṃ prārambho yādriṣa, evaṃ udayanaṃ samāptir asat | asti | bhavattity arthaḥ || tatra kamcid ākshepaṃ udbhāvayati |

7. tad āhuḥ | pūrvodāhṛitatṛivṛtistomaḥ prātaḥsavanāḍau prāyojyadvāt prāyaṇaṃ upakramarūpaṃ | ekaviṃśastomas tu tṛtīyasavanānte prayojyadvāt udayanaṃ samāptirūpaṃ | kena kāraṇena te prāyaṇodayane same bhavetām ity ākshepaḥ || tatra parihāraṃ darśayati |

8. yo vai | yo 'yam ekaviṃśaḥ stoma 'sti sa eva trivṛd avagantavyaḥ | stomatvākāreṇa tayor ekavidhatvāt | atho api ca yad ya-smāt kāraṇāt stomadvayāṣrayabhūtāv ubhau tṛicau tṛicinau | tṛicatvadbharmayuktau | tatra trivṛtistomāṣrayasyopāsmāi gāyatrā nara iti sūktasya tṛicatvadharmaḥ prasiddha eva | ekaviṃśastomāṣrayasya yajñā-yajñā vo agnaya iti sūktasya pragāthe dve eva tasminn riciāv āmnāyete | tathāpi stotrakāle pragrathanena pādān āvartya tṛicatvaṃ sampādyate | tena tṛicatvadharmopetatvakāraṇena dvayoh stomayor ekavidhatvam ity uttaram brūyāt |

44.

1. yo vā eshaḥ | ya eva prasiddha esho 'smatpratyaksha adityas tapaty esho 'gnishṭomaḥ | taylor adityāgnishṭomayor sadṛṣatvāt | katham sāmyam iti | tad ucyate | esho 'gnishṭoma adityavat sāhnaḥ | adityo 'hnā saha vartate tathāyam api | tam agnishṭomam yata eke nāhnā samāpayeyus tasmād adityasyeva sāhna iti krator nāma sampannam |

7. tam yad astam | yad yadā prāṇināḥ sūryodayād urdhvam yāmacatusṭhāyānantaram sūryo 'stam eitti tam sūryam astamitam manyante tat tadānim sūryas tatprāṇiyukte deṣe prakāsarūpasyāhna evāntam itvā samāptim prāpyāthānantaram svātmānam viparyasyate | viparyastam karoti | katham viparyāsa iti | sa ucyate | avastād atite deṣe rātrim eva kurute parastād āgāmini deṣe 'haḥ kurute | ayam arthaḥ | Meroḥ pradakṣiṇam kurvann adityo yaddeṣavāsinaṁ prāṇināṁ dṛishṭipatham āgachati taddeṣavāsibhir ayam udetitti vyavahriyate | yaddeṣavāsinaṁ dṛishṭipatham atikramya sūrye gate sati sūryo 'stam eitti taddeṣavāsibhir vyavahriyate | atas tasmin deṣe rātrir bhavati | adityena gantavye deśāntare taddeṣavāsiprāṇibhiḥ sūryasya dṛishṭatvād ahar bhavati | evam ca sati sūryasya vināṣarūpo 'stamayāḥ kadācid api nāstīti siddham |

45.

1. api patnīḥ | tam yajñam anuśṭhāya patnīnamikā devatā api samayājayan | patnīsamayājānuśṭhānam api kṛitavanta ity arthaḥ | yasmād evam devaiḥ kṛitam tasmād eva kārapād idānim api dikṣaḥpiyāyām iṣṭau codakapṛāptam yajñam samāptiparyantam anuśṭhānti | patnīsamayājān apy anuśṭhānti | uttarakālīnāṁgavyāvṛittaye patnīsamayājagrahaṇam | patnīsamayājair eva samāptir ity abhipretyāntam ity uktam | tam devaiḥ kṛitam anu nyāyam anukramagatam anuśṭhānam anu paścān manushyā apy anvavāyan | avagatavantaḥ | anuśṭhāntavanta ity arthaḥ |

4. tisraḥ sāmīdhenīḥ | tisraḥ sāmīdhenya Āśvalāyanaena darṣitāḥ | upasadyāya mīlhuṣa iti tisra ekalkām trir anavānam tāt sāmīdhenyāḥ (4, 8, 5) iti | Agnīḥ Somo Viṣṇuḥ cety etās tistro devatāḥ |

5. ta upavasatham | upavasathasabdena somayāgasamīpavasi tvāt pūrvasminn ahany anuśṭheyo 'gnishomīyapaśur vivakṣitāḥ | tam paṣuṁ devā upavasathye 'hani somayāgadināt pūrvedyuḥ prapnuvan |

7. anūtsāram | uttarottarabhāvi sāra utsarāḥ | tam anuṣṛityānuṣṛityeti tasyārthaḥ | dīkṣaṇīyesṭeḥ sārabbhūta prāyanīyesṭīḥ |

tadapekshayā somayāgasya samīpavartitvāt | evam ātithyādishu dra-
shṭavyam | idriṣam uttarottarasāram anusṛitya te devās tam soma-
yāgam āyan | prāptavantah |

46.

6. vāmadevyasya stotre | Vāmadevamaharshiṇā drisṭam
sāma vāmadevyam | kayā naṣ citra ā bhuvad ity etasyām ṛicy utpa-
nnam | tac ca sāma tṛice gāyanta udgātaraḥ pṛishṭhastotram anu-
shṭhanti | tatra kaṣcit prayogaviśeṣaḥ prāyaścittih |

8. tat tribhīr akṣharaiḥ | tad vāmadevyam sāma tribhīr
akṣharair nyūnam | kayā naṣ citra ityādikas tṛico gāyatrichaudaskaḥ |
tasya ca chandasas trishu pādeshu pratyekam aṣṭāv akṣarāṇy ape-
kṣhitāni | abhi shu na ity etasyām tṛitīyasyām ṛici pratipadam sa-
ptaivākṣharāṇi | atas tribhīr akṣharair nyūnatvam | tasya vāmadevya-
sya sūnnaḥ sambandhini stotra upasṛipyā gānam prakramyātmanam
evavācakam puruṣa iti śabdaṃ tredhā vigrihṇīyāt | pratyakṣharam
vibhajyaikaikasmin pāde prakṣipet | tad yathā | abhi shu naḥ sakṣi-
nām pu | avitā jaritrīṇām ru | śatam bhavāsy utibhiḥ sha iti pra-
kṣhipya gāyet |

47.

1. tebhya etam | kasmin kāle nirvāpa iti | tad ucyate | ya-
jñasyāvasāne yo 'yam anubandhyākhyāḥ paśubandhas tasya paśoḥ sam-
bandhi mitrāvaruṇadevatāko yaḥ purodāśas tam anu | tasminn anu-
shṭhite paścān nirvāpet |

8. sudhāyām | vājo 'nnaṃ havirlakṣhapam | tadyukto jyoti-
shṭomo vāji | sa ca suhitaḥ samyag anushṭhitah sudhāyām amṛite sva-
rge dadhāti | yajamānaṃ sthāpayatīti śeṣah |

9. ananudhyāyinam | manasā dhyātum anarham atyapūrva-
sukhopetaṃ lokam prāpnoti |

11. tad u vai | tatraiva pūrvoktavishaye kecid abhijñā evam
āhuḥ | yatra yasmin prayoge samānibhyām ekavidhābhyām ṛigbhyām
samāno 'haṃ ekasmin evāhani yajati tad etad anushṭhānam yajñe
jāmi vā ālasyam eva kriyate | sampādyate | prayuktayor evarcoḥ pu-
naḥprayogasya carvitacarvaṇasadrīśatvāt | dhātṛidevatāko purodāśe
dhātā dadātu dāṣuṣa iti pūronuvākyaḥ dhātā prajānam (Āśvalāyana
6, 14, 16) iti yājña | tatra yady uparitanānam api caturṇām havishām
pūrastād ājyena Dhātaram yajet | tadānim idam ṛigdvayam punar api
caturvāram āvartaniyam | tathā sati nīraso yajñah phalaṃ datum sā-
martho na bhaved ity arthah |

48.

6. tā ubhayīḥ | anūcānādinām madhye kaṣcid gatasṛiḥ | tathā

ca śrutyantare śrūyate | trayo vai gataśriyaḥ: śuśruvān grāmaṇi
rājanyaḥ (Ts. 2, 5, 4, 4) iti | tadriṣo gataśrir yadi prajāṃ prajotpa-
danasamarthyam kāmāyate tadānīm tasya tā devikā devīḥ cobhayaḥ
saṃnirvāpet | samuccitya nirvāpet |

7. eshishyamaṇasya | dhanam apekshamaṇasya tu naiva
saṃnirvāpet | ubhayavidhānāṃ samuccitya nirvāpo na kāryaḥ |

9. rathagṛitsaḥ | tatprasādād ayaṃ Rathagritso rājaputraḥ
krīḍārtham jale gāhata iti |

49.

1. agnishṭomam | jyotishṭomas tāvat saptasamstah | samā-
ptibhedāt saptavidhah | agnishṭoma 'tyagnishṭoma ukthyaḥ shoḍaṣī
vājapeyo 'tirātro 'ptoryāma iti sapta samsthāḥ (6, 11, 1) ity Āśvalā-
yanenābhihitatvāt | tatragnishṭomasāmnā yajñayajñyākhyena yatra
samāptiḥ so 'yam prathamārūpo 'gnishṭomah | sa sarvo 'pi pūrva-
troktaḥ | athokthya samsthārūpo jyotishṭomo vaktavyaḥ | tadartham
ākhyāyikam aha | agnishṭomam etc.

50.

1. te vā asurāḥ | ukthyaḥ krator agnishṭomavikṛitatvād
atidiṣṭam agnishṭomaprayogam anuśṭhāya tata ūrdhvam ukthya-
paryāyā trayo 'nuśṭheyāḥ | tathā cāpastamba āha | ukthyaḥ ced agni-
shṭomam avasāyātha tribhyaḥ camasaganebhyo rājanam atirecayātīti |

aindrāvaruṇam | yasmād evaṃ tasmād ubhayor melanena
teshāṃ asurāṇāṃ apanodārtham aindrāvaruṇaṃ sūktam trītyasavane
maitrāvaruṇānamaka ṛitvik saṃset | indrāvaruṇaḥ yuvam adhvarāya
na ity etad daśarcam sūktam |

2. aindrābārhaspatyam | udapruto na vayo rakshamaṇā
ity etad bṛihaspatidevatakaṃ dvādaśarcam sūktam | achā ma indram
matayaḥ svarvida ity ekādaśarcam aindram sūktam | tad ubhayam
militaṃ sad aindrābārhaspatyam sampadyate |

3. aindrāvaishṇavam | saṃ vāṃ karmaṇā sam ishety aṣṭa-
rcam aindrāvaishṇavaṃ sūktam |

6. atha' haite | praishagranthe pañcame sūkte hotā yakshad
ityādikaḥ dvitīyāṣṭamau mantrau potur dvāv ṛituyājau | tathā ta-
traiva trītiyanavamau mantrau neshṭur dvāv ṛituyājau | ity evaṃ
catvāra ṛituyājāḥ | te militvā potṛisambandhān neshṭṛisambandhāc ca
potṛīyā neshṭṛīyāḥ ca bhavanti | tathā prasthitayājyāḥ potus tisra
ṛico neshṭuḥ ca tisra ṛicaḥ | ity evaṃ shaḍ ṛico bhavanti | tad etan
mantradaśakam praśaṃsati | sā virāḥ ityādinā |

Pañcika IV.

1.

1. devā vai | agnishtomokthyādisamsthāsamsthāviśeshah svatantraḥ kratutvād yathā prithag anushtātam yogyas tathā shoḍaṣī svatantraḥ kratuḥ | tathā ca śākhāntare paṭhanti | na vai shoḍaṣī nāma yajño 'sti, yad vāva shoḍaṣam stotram shoḍaṣam śastram tena shoḍaṣī (Ts. 6, 6, 11, 1) iti | tathā saty ayaṁ samsthāviśeshah prishṭhyashaḍahasya caturthe 'hani prayujyate | atas tatraiva tacchaṁsanavidhānam || devāḥ purā prishṭhyashaḍahe prathamenaḥnā prathamadivasanishpādyena somaprayogenendrārtham vajram samabharan | sampāditavantah | atra sarvatrāhaṣabdo 'hnā nishpādyasomaprayogam abhidhatte | tatra sampāditam vajram dvitīyenāhuāsiñcan | secanam nāma lobamayānām śaṅkukūṭhārādīnām tikshpatvāya dārdhyāya cāgnau pratīpya yathocitam nire sthāpanam | tad idam secanam vajre kṛitavantah | kṛitvā ca tṛitīyenāhuā tam vajram Indrāya prāyachan | dattavantah | sa cendras tam vajram caturthe 'hani śatoror upari prāharat | tasmāt prishṭhyashaḍahasya caturthe 'hani shoḍaṣinam śastram śaṁset | asāvi soma indra ta ityādikaṁ shoḍaṣyākhyam śastram | tathā cāśvalāyana āha | atha shoḍaṣī | asāvi soma indra ta iti stotriyānurūpau (6, 2, 1) iti |

4. tam yat | yad uktam parastād ukthācām paryasya śaṁsatīti tatrokthyāstrebhya uttarakālāvasthānam eva paryasyeti śabdena vivakshitam iti vyākhyātam | athavottarakālasya parastād iti śabdenaiva siddhatvāt paryasyeti śabdena śastragatānām ṛicām adhyayana-pāṭhād viparyāso 'bhidhiyate | dvividham shoḍaṣīśastram vihritam avihritam ca | tatrāvihritam nāmādhyayanakramenaiva śaṁsanam | vihritam ca ṛicām parasparavyatishāṅgaḥ | sa tv Āśvalāyauena darśitah | ūrdhvam stotriyānurūpābhyām tad eva śasyam vihareṭ | pādān vyavadhāyūrdharcaṣaḥ śaṁset | pūrvāsām pūrvāni padāni | gāyatriyaḥ pañktibhiḥ | pañktiṇām tu dve-dve pade śiṣhyeto tābhyām prapuyāt (6, 3, 2) iti | tad etad udāhṛitya pradargyate | imā dhānā ghṛitasnuvo harī ihopa vakshataḥ | indram sukhatame ratha ity eshā gāyatrī | susaṁdṛiṣam tvā vayam maghavan vāndishimahi | pra nūnam pūrnava-andhura stuto yāhi vaśāṁ anu yojā nv indra te harī ity eshā pañktiḥ | yo 'yam adhyayanapāṭhaḥ so 'vihritah | vihritapāṭhas tūcyate | imā dhānā ghṛitasnuvaḥ susaṁdṛiṣam tvā vayam | harī ihopa vakshato maghavan vāndishimahom | indram sukhatame rathe pra nūnam pūrnavandhuraḥ | stuto yāhi vaśāṁ anu yojā nv indra te harom iti | anena prakāreṇa viparyasya śaṁset |

5. tad āhuḥ | shoḍaṣīśabdo grahaṁviśesham stotraṁviśesham śa-

straviṣeṣhaṃ cābhidhatte | teshāṃ ekaikasvarūpavatāṃ shoḍaṣaśabda-
vācyatvam ayuktam, tacchābdapravṛttāu nimittāntaram tu na pa-
śyāma iti brahmavādināṃ abhiprāyaḥ | shoḍaṣasamkhyāyuktatvāt sho-
ḍaṣitvam ity uttarām | tatra katham iti | tad ucyate | agnishtoma-
samstho jyotiṣhtomo dvādaśastotropetaḥ | tathā ca śākhāntare ṣṛ-
yate | dvādaśagnishtomasya stotrāṇi (Tb. 1, 2, 2, 1) iti | tadgarbhita
ukthyasamsthas tribhiḥ stotrair atiricyate | tasmāt pañcadaśa stotrāṇi
bhavanti | tadgarbhitaḥ shoḍaṣisamstha ekena stotropatiricyate | ta-
taḥ stotrāṇām madhya etatstotropaprayogaḥ shoḍaṣamkhyāpūrako bha-
vati | tathā śastrāṇām madhye 'py etacchastraprayogaḥ shoḍaṣam-
khyāpūrakaḥ | kiṃcāsmiṃ chastre hotā sampāditayā anushtubhaḥ pū-
rvārdhagatāni shoḍaṣakṣharāṇy uccāryāvāsyati | uttarārdhagatāni sho-
ḍaṣakṣharāṇy uccārya prapauti | prapavam uccārayati | kiṃcāśya
made jaritar ityādikaḥ shoḍaṣapadopetaḥ nivie chastramadhye prakshi-
pyate | ato bahudhā shoḍaṣamkhyāyogād ayam prayogaḥ shoḍaṣinā-
mopetaḥ || prakāśāntareṇa shoḍaṣinam praśaṁsati |

6. dve vā akshare | yo 'yaṃ shoḍaṣi so 'yaṃ dvyakṣharādhi-
kāṃ anushtubham yadā samprāpto bhavati tadānīm dve evākshare
adhike bhavataḥ | tathā hi Sutrakāro (6, 3, 1) vihrītasetye upakra-
mya śākhāntariyam indra jushasvetyādikaḥ ṛcaḥ pāṭhitavān | tasyāḥ
pūrvasminn ardhārce shoḍaṣakṣharāṇy uttare 'rdhārce 'śtādaśa | tato
'kṣharadvayādhikyam | vāg vā anushtub (1, 28, 15) iti śrutyāntareṇa
vāco 'nushtubavayativāt tadātmikayā vāgdevatayāḥ strirūpāyā adhika-
kṣhararūpau stanau sampadyete | yad etal loke satyavadanam yac
cāṇṇitavadanam tad ubhayam api vācaḥ stanarūpam | ato 'dhikākṣha-
rāyāḥ satyāṇṇitarūpatvam |

2.

1. gaurivītam | kenacin maharshiṇā gaurivītināmūā dṛiṣṭa-
tvāt sāmāpi gaurivitanāmakam | tat tv abhi pra gopatiṃ girety
asyām ṛicy utpannam |

2. nānadam | nānadākhyam kiṃcit sāma | tat tu praty asmai
pipīṣhata ity asyām ṛicy utpannam |

3.

2. yad indra | yad indretyādikaḥ tisra ushṇikebandaskā ṛicaḥ |
ayam te astv ityādikaḥ tisro bṛihatichandaskāḥ | upanītaḥ puruṣo
vyāhṛityakṣharacatusṭayopetaḥ caturviṃśatyakṣharām gāyatrīm vya-
tishajati | ushṇik cāṣṭaviṃśatyakṣharā | tataḥ puruṣasyaushṇi-
hātvam | paśūnām bārhatatvam śākhāntare ṣṛyate | chandāṁsi paśuṣhv
ajim ayus, tām bṛihaty udajayat, tasmād bārhatāḥ paśava ucyante
(Ts. 5, 3, 2, 3) iti | bṛihati ca śaṭtriṇśadakṣharā | tasyā ushṇigyoge
sati catuḥśashtyakṣharasampatter anushtubdvayam |

4.

1. mahānāmuniṇām | vidā maghavan (Ait. ā. 4, 1, 1) ity
 asmiṇ anuvāke proktā rīco mahānāmnyāḥ | tāsāṃ sambandhina upa-
 sargāḥ pañcavidbhāḥ | te cāśvalāyanena darśitāḥ | pracetana pra cetayā
 yāhi piba matsva | kratuḥ chanda rītam bṛihat sumna ā dhehi no
 vasav ity anusṭup (6, 2, 9) iti | tatra pracetanety ekah prathama
 upasargah pra cetayeti dvitīyah | tāv ubhāv api dvitīyasyām mahā-
 nāmnyām āmnātau | ā yāhi piba matsveti tṛtīya upasargas tṛtīya-
 syām mahānāmnyām āmnātāḥ | kratuḥ chanda rītam bṛihad ity ayaṃ
 caturtha upasargah sa ca shashṭhyām mahānāmnyām āmnātāḥ | sumna
 ā dhehi no vasav iti pañcama upasargah sa cāśṭamyām mahānā-
 mnyām āmnātāḥ | eteshu pañcasūpasargeshu militvā dvātriṇṣṭadaksha-
 rasadbhāvād iyaṃ ekānusṭubh ity sūtrasyārthaḥ | iyaṃ cānusṭubh
 avihṛitashoḍaṣiṇi tathaiva pāṭhanīyā | anyatra tu vihrītashoḍaṣiṇi pa-
 ṇcāpy upasargān vibhajyātichandassu pañcasu yojanīyāḥ | ata evopa-
 srijyamānatvād upasargā ity ucyante | tad etat samyojanam atropa-
 srijatīti śabdena vidhīyate | trikadrakeshv iti yeyam prathamāticha-
 ndās, tasyāḥ catuḥshashṭyaksharatvāt parānapekshayaivānusṭubhdva-
 yasampattīḥ śakyeti | dvitīyasyām rīci tad anusṭubhdvayam purayi-
 tum pracetanety aksharacatusṭayam yojanīyam | tṛtīyasyām rīci pra
 cetayeti yojanīyam | pro shv asmā ityādishu tiṣṭishv avaśishṭās traya
 upasargāḥ krameṇa yojanīyāḥ | so 'yam prakāra Āśvalāyanenoktaḥ |
 ānusṭubham ¹⁾ atichandassv avadadhyāt | dvitīyatṛtīyayos tṛtīyayoḥ
 pādāyor avasānata upadadhyāt | pracetaneti pūrvasyām pra cetayety
 uttarasyām | uttarāsv itarān pādān shashṭhān kṛtvānusṭupkāram
 śaṅset (6, 3, 11) iti |

4. pra-pra | pra-pra va ity ekas trīcaḥ prathamah | arcateti
 dvitīyah | yo vyatīn iti tṛtīyah |

5. nec chandasām | chandasām kṛichrāt pūrvoktānām gāya-
 tryādīnām viharāpakleṣād avapadyai | avapattim āpadam prāpnuyām |
 tan mā bhudh iti |

5.

1. ahar vai | athātīratro vaktavyah | tatrendrasya chandasām
 ca prādhānyam kathayitum itihāsam āha | ahar vai etc.

2. tasmāt | yasmād evaṃ tasmād Indrāḥ chandāṁsy evāṅgata-
 yātīratraprayoge rātrīm vahanti | atīratraprayogasya nirvāhakāṇi bha-
 vanti |

1) ānusṭubham alle vier Hss., dieselben lassen das zweite tṛ-
 tīyayoḥ aus.

3. tām vai paryāyāḥ | tām vai rātrim aṣṛitān asurān paryā-
yāḥ camasagaṇānām kramānushṭhānair eva paryāyais tatra-tatra yā-
gabdhūmaḥ parityanūdanta | nirākṛitavantah |

6.

1. pāntam | Indrasya chandasām ca prādhānyam abhihitam |
atha śastraṁ vidhātavyam | shoḍaṣiparyantam pūrvavad anushṭhāya
shoḍaṣina ūrdhvaṁ rātriparyāyāḥ saṁsantiyāḥ | trayas-trayaḥ paryā-
yāḥ | tatraikaparyāyāḥ catuḥśastropetaḥ | hotur ekam śastraṁ hotra-
kāṇām ca trayāṇām ekaikam iti catuḥśastayam | atra prathamaparyāye
hotuḥ śastraṁ vidhatte | pāntam etc.

2. anushṭubhiḥ | gāyatrītrishṭubhajāgatyānushṭubhām madhye gā-
yatrīyādīnām trayāṇām savanatrāyagatānām ahani prayuktatvād anu-
shṭubhaḥ prayogāya rātrir eva kālāḥ pariśiṣhyate | tasmād rātrir
anushṭupsambaddhatvād iyam anushṭub rātreḥ svarūpam |

3. andhasvatyāḥ | andhaḥśabdo yāsv ṛikshv asti tā andha-
svatyāḥ | tādrīṣyas catasra ṛicāḥ prathamaparyāye hotrādīnām catu-
rṇām śastrayājyāḥ kartavyāḥ | tāḥ ca trishṭupchandaskā eva | tatra-
dhvaryavo bharatendrāya somam ity eṣā hotuḥ śastrayājyā | sā cā-
ndhasvati trishṭupchandaskā ca | tasyā dvitīyapāde siṁcatā madyam
andha ity andhaḥśabdāḥ śrūyate | evam itareshām trayāṇām śastra-
yājyā udāharāṇiyāḥ | pibatidhātur yāsv ṛikshv asti tāḥ pītavatyāḥ-
tādrīṣyo madhyaparyāye yājyāḥ kartavyāḥ | apāy asyāndhaso mada-
yeti hotuḥ śastrayājyā | tatrāpāyiti pibatidhātuh śrūyate | madidhātur
yāsv ṛikshv asti tā madvatyāḥ | tādrīṣyas tritīyaparyāye yājyāḥ ka-
rtavyāḥ | tishṭhā hari ity eṣā hotuḥ śastrayājyā | tasyā avasāne ra-
rimā te madāyeti madidhātuh śrūyate | evam sarvam udāhāryam |
rātrāv annabhojanād andhasvatīnām ānurūpyam kshīrapānāt pītava-
tīnām tata ūrdhvaṁ harṣhān madvatīnām | evam ānurūpye sati tat-
tat karma samṛiddham bhavati |

4. prathamena | yadā sāmagāḥ prathamena paryāyena stuvate
tadānām stotriyāṇām prathamapādān dvir abhyasyanti | evam śastre
'pi puruḥitām puruḥitām ityādikaḥ prathamapādā dvir abhyasa-
niyāḥ | yathā vā stotram evam śastraṁ ity uktatvāt |

5. madhyamena | ayam ta indra soma ity asyām ṛici nipūto
adhi barhiṣi | nipūto adhi barhiṣitīty evam madhyamāḥ pādo dvir
abhyasaniyāḥ |

6. uttamenā | idam hy anv ojaś sutam ity asyām ṛici pibā
tv asya girvaṇāḥ | pibā tv asya girvaṇa ity uttamasya pādasya dvir
abhyāsaḥ | ātmānām śarīram adhikṛitya vartata ity adhyātmam asu-
rāṇām śarīre 'vasthitam vāso hiranyam maṇir ity evam ādikam sa-
rvaṁ gṛhitam bhavati |

8. pavamānavat | bahishpavamāno mādhyamḍinaḥ pavamāna
 ārbhavaḥ pavamānaḥ cety evaṃ ahani pavamānastotrātrayaṃ vidyate
 na tu rātrau tad asti | ata ubhayoḥ pavamānatvaṃ katham sidhyati
 tadasiddhau ca kenopāyenāhaḥ ca rātriḥ cety ete samāvadbbhājau bha-
 vataḥ samānabhāgayukte bhavata iti praśnavādina āhuḥ || tatrottara-
 ram āha |

9. yad evendrāya | yad evendrāya madvane sutam, idaṃ
 vaso sutam andha, idaṃ hy anv ojaś sutam iti tābhir etābhis tiṣṭi-
 bhir udgātaraḥ stuvanti hotāraḥ śaṅsanti | ahani yathā trishv api pa-
 vamānastotranāmasu pavamānaśabdo 'nuvṛitta, evaṃ atrāpi tiṣṭishv
 ṛikshu sutaśabdo 'nuvṛittāḥ | atāḥ pavamānaśmyād rātriḥ pavamā-
 navatī | tena prakāreṇobhayoḥ pavamānavattve sāmye sati tulyabhā-
 gatvaṃ sidhyati |

10. pañcadaśastotram | agniḥstomaḥstotrāṇi dvādaśa | ukthya-
 stotrāṇi trīṇi | etāny ahani prayujyante | tasmād abah pañcadaśasto-
 tropetaṃ | rātrau tu na tāni vidyante | katham pañcadaśastotrasā-
 myena tayoḥ bhāgasāmyaṃ sidhyatīti praśnaḥ || tatrottaram āha |

11. dvādaśa | dvādaśasu camasaganaparyāyeshu dvādaśa sto-
 trāṇi vidyante | tāny apiśarvarāṇi | rātrāv anuṣṭheyaṇāṃ chandasām
 apiśarvarasaṃjñā pūrvam uktā | taiḥ chandobhir nishpādyatvāt sto-
 trāṇy api tannāmakāni | rathamtarasāmnā nishpādyam yat saṃdhi-
 stotram tatra tiro devatāḥ śrūyante | tābhiḥ stotavyābhis tiṣṭibhir
 devatābhiḥ stotram api tredhā bhidyate | tena kārṇena rātriḥ pañ-
 cadaśastotrā saṃpunnā | tathā saty ubhayor ahorātrayoḥ stotrasaṃ-
 khyāśmyāt samānabhāgopetatvaṃ sidhyati |

12. parimitam | udgātaraḥ parimitaṃ yathā bhavati tathā
 stuvanti | trivṛt pañcadaśaḥ saptadaśa ekaviṃśa ity evaṃ caturbhir
 eva stomair atra sarvastotranishpatteḥ | hotā tv aparimitaṃ yathā
 bhavati tathānuśaṅsati | śaṅsanīyā ṛica etāvatya eveti sarvatrānuga-
 tasya saṃkhyāniyamasya kasyacid abhāvāt | pūrvabhāvinaḥ stotrasya
 parimitatvaṃ uttarabhāvinaḥ śastrasyāparimitatvaṃ ca laukikanyā-
 yānusāri | loke bhūtam pūrvam saṃpāditam dhanam parimitam | iyad
 eveti niyatir asti | bhavyam itaḥ paraṃ saṃpādanīyaṃ dhanam apa-
 rimitam | tiṣṭhāyā niravadhikatvenaitāvad eva saṃpādayiṣhyāmi na
 tv adhikam iti niyater abhāvāt | tasmād uparitanāśaṅsabāhulyam
 aparimitadhanaprāptyai bhavatīty abhipretya hotur aparimitam anu-
 śaṅsanam |

13. atīśaṅsati | stotrāgatām ṛiksaṃkhyām atilāṅghya hotā śa-
 ṅsatīti yad asti tad yuktaṃ eva | loke hy ātmānam atilāṅghya pra-
 jānāṃ cāvasthitatvāt | svayam eka eva, putrādayas tu bahavo gavā-
 śvadipaśavaś ca bahavaḥ |

7.

1. vahatum | vahanasya vivāhasyālamkāraṁkāraṁ māṅgalyārtham
ca varasya purato vahanīyo haridrāguḍādimaṅgaladravyasaṁgho va-
hatuḥ | yad etad riksahasraṁ yājñikā āśvinasahasraṁ ity ācakshate
tat sahasraṁ eva vahaturūpeṇa pratyabhijñātavān |

3. śakunir iva | yathā loke śakuniḥ kaścit pakṣiḥ padbhyām
bhūmim dṛiḍham avasṭhābhyotpatishyann ūrdhvamukhotpatanaṁ ka-
rtum ichan pakṣhyantaram abhilakṣhya dhvanim karoti | evam asau
hotā tadākāraṁ ghaṭanaṁ kurvann āhavam paṭhet | tad etad Āśva-
lāyanācāryaiḥ spasthikṛitam | prāśya pratiprasāpiya paścāt svasya
dbishṇasyopaviṣet samastajāṅghorur aratnibhyām jānubhyām copa-
sthāṁ kṛtvā yathā śakunir utpatishyan | upasthakṛitas tv evāśvinam
śaṁset (6, 5, 4) iti |

4. tasmin | tasminn āśvinaśastre devāḥ parasparam na sama-
jānata | sampjñānam pratipattim nākurvan |

8.

1. tasmād āgneyam | Āśvalāyana 6, 5, 2.

9.

1. akulāyat | dagdhavān |

10.

"1. tad āhuḥ | tat tasminn āśvinaśastre kecid abhijñā evam
āhuḥ | devānām madhye yo 'yam Sūryo 'sti sa nāṭisasyaḥ | Sūryam
atilaṅghya śaṁsanam na kartavyam | tathā chandasām madhye bṛi-
hatim atilaṅghya śaṁsanam na kartavyam | Sūryasyopāsakeshu bra-
hmavarcasapradatvāt tadatilaṅghane brahmavarcasam naṣyet | bṛi-
hatyāḥ prāparūpatvāt tadatilaṅghane prāṇān vināṣayed iti teshām abhi-
prāyaḥ |

5. yad u bārhataḥ | atrottarasyā rīco viśṭārapaṅktitve 'pi
pragrathanena bṛihatīsampādauḥ bṛihatim atilaṅghya śaṁsanam na
bhaviṣyattīty etad darśayati |

asmin pragāthe pūrvasyā rīcaḥ śatṛiṅśadakṣharatvāt pādacatu-
ṣṭayopetatvāc ca sā svabhāvata eva bṛihatī | punar api tasyā caturtha-
pādam aṣṭākṣharam dvir āvartyetarasyā rīcaḥ prathamārdhena vi-
ṅśatyakṣhareṇa saha pragrathya śatṛiṅśadakṣhara dvitīyā bṛihatī
sampādaniyā | tatrāpy antimam pādam aṣṭākṣharam dvir āvartyo-
ttarārdhena viṅśatyakṣhareṇa saha pragrathya tṛitīyā bṛihatī sampā-
daniyā | evam sati bṛihatīyā atikramo na bhavati |

15. citaidham | yad etad āśvinam śastram asti tad etad citai-
dham uktham iti rahasyabhijñā ācakshate | citā edhaḥ kṣatṥasamuḥ

manushyam dagdhum yasmiñ chmasānasthāne tat sthānam citaidham |
tatsadṛiṣam idam ukthaṃ śāstram |

11.

1. brāhmaṇaspatyayā | brīhaspate ati yad aṛya ity eṣā
brāhmaṇaspatyā |

13. yad u trisṭūbham | triḥ prathamām trir uttamām iti
nyāyena paridhāniyāyāḥ trir avṛittir asti | iyaṃ trisṭup trir avartya-
māu dvātriṃśadadhikaṣāṭaksharā sampadyate | tadakṣhareshu sarva-
chandasaṃ antarbhāvayitum śakyatvād iyaṃ sarvāpi chandāṅsy abhito
vyāpnoti | ato brīhatyā api tadvyāptatvān nāsty atikramāḥ || yad
uktaṃ Sūtrakrepa | āsvinena graheṇa sapuroḍaṣeṇa caranti (6, 5, 23)
iti, tatrobhayārthaṃ yājñam vidhatte |

14. gāyatrī | ubhā pibātam āsvineti gāyatrī | āsvinā vāyuneti
trisṭup | tābhyām vashaṭkuryāt | yājñatvena tad ubhayam pāṭhaḥ ity
arthah |

12.

1. caturviṃśam | agniṣṭōma ukthyāḥ shoḍaśy atirātraś cety
evam catuḥsamsthō jyotiṣṭōmaḥ sardhenādhyāyashoḍaśakenābhīhitāḥ |
athaitac catuṣṭāyam upajīvyā pravartamānaṃ gavāmāyananāmakaṃ
samvatsarasatram abhidhātavyam | samvatsaragateshu shasṭyadhika-
ṣatatrāyadivaseshv ekaikasmin divase pūrvoktānām catasṛiṇām sam-
sthānām madhye kayācit samsthayā yuktaḥ somaprayogaḥ sarvo 'py
anushṭheyāḥ | so 'yam ekaikadinasādhyāḥ somaprayogo vedeshv ahaḥ-
ṣabdena vyavahriyate | samvatsarasyādye divase kaṣcid atirātrasam-
sthāḥ somaprayogo 'nushṭheyāḥ | tadanantarabhāvinī dvitryadivase
'nushṭheyam somaprayogaṃ vidhatte |

caturviṃśanāmakaḥ kaṣcit stomaviśeṣah | sa ca Chandogair evam
āmnāyate | aṣṭābhyo himkaroti sa tisṛibhiḥ sa catasṛibhiḥ sa ekayā |
aṣṭābhyo himkaroti sa ekayā sa tisṛibhiḥ sa catasṛibhiḥ | aṣṭābhyo
himkaroti sa catasṛibhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 8, 1) iti |
asyāyam arthaḥ | stotrasyādharabhūte trice vidyamānas tisra ṛica
avṛittiviśeṣeṇa caturviṃśatisamkhyakā ṛicaḥ kartavyāḥ | sā cāvṛittis
tribhiḥ paryāyāḥ sampadyate | tatra prathamē paryāye prathamām
ṛicāṃ trir abhyasya sa udgātā tābhis tisṛibhir gāyet | dvitryām ṛicāṃ
caturvāram abhyasya tābhis catasṛibhir gāyet | tritryāyā ṛicaḥ sakṛid
eva pāṭho na cāvṛittih | evam prathamaparyāye 'ṣṭāv ṛicaḥ sampa-
dyante | tābhir himkaroti | udgāyet | dvitryaparyāye prathamāyāḥ sa-
krīd pāṭhaḥ | dvitryāyāḥ trir avṛittih | tritryāyāḥ catur avṛittir ity
evam atrāpy aṣṭāu sampadyante | tritryaparyāye prathamāyāḥ catur
avṛittih | dvitryāyāḥ sakṛit pāṭhaḥ | tritryāyāḥ trir avṛittir ity evam

atrāpy ashtaṁ sampadyante | tat sarvam militvā caturviṁśatisaṁkhyā
 rico bhavanti | so 'yaṁ caturviṁśastomaḥ || ānena stomena stotrāṇi
 yasminn ahani nishpadyante tad ahaṣ caturviṁśam | tadṛiṣam etad
 ahar upayanti | anutisṭhēyuh | atra satreshu sarvatropayanty āsata
 iti śabdān anusṭhānaparau | etābhyāṁ vidhānam eva satratvaliṅgam |
 tatra ye yajamāṇas ta pitvija iti grūtyantarād pitvijāṁ sarveshāṁ ya-
 jamānatvenopayantīti bahuvacanam | tasyaitasyāhna ārambhaṇīyam iti
 nāmadheyam |

2. yady apy etasmād ahnaḥ pūrvabhāvinī prāyaṇīyākhye 'hani
 satram prārabdhām | tathāpi ¹⁾ prāyaṇīyasyātirātrasaṁyuktasya saṁ-
 vatsaropakramasādhāraṇatvād asya satrasya viśeṣeṇa prārambho
 'sminn eva bhavattīti abhipretyaitasyārambhaṇīyatvam eva yuktam |

7. tasya śaśṭīṣ ca | ekaikasya stotrasya caturviṁśatisaṁ-
 khyayāvrittītvāt tatratyāḥ stotrayogyā rīcaṣ caturviṁśatiḥ sampadya-
 nte | tathā sati dāśasu stotreshu catvāriṁśadadhikam śatadvayam |
 pañcasu stotreshu viṁśatyadhikam ekam śatam | etad ubhayam mili-
 tvā śaśṭyadhikaśatatrāyasamkhyākaḥ stotriyāḥ sampadyante |

8. agniṣṭomaḥ | yad idam dvitīyam ahaḥ so 'gniṣṭomaḥ kar-
 tavyaḥ | agniṣṭomasya saṁvatsarasatrarūpatvāt | katham iti cet | tad
 ucyate | agniṣṭomād anya ukthyādirūpaḥ kaścid api kratuh saṁva-
 tsarasatratvayavabhūta etad ahar naiva dādāra | naiva dhārayitum
 śaktaḥ | anupadiśṭāny aṅgāni sarvāṇy agniṣṭomād atidiśyante |
 tad etad agniṣṭomasya dhārayitritvam | tasmād agniṣṭomavyati-
 riktāḥ kratur etad ahar na vivyāca | vivektum anusṭhāpayitum na
 śaktaḥ | ity evam pakṣāntaravādinām abhiprāyaḥ || asmin pakṣe
 stomaviśeṣam vidhatte |

9. sa yadi | agniṣṭomapakṣe bahishpavamānamādhyāmdina-
 pavamānārbhavapavamāneshu trishu stotreshv ashtācatvāriṁśanāma-
 kaḥ stomaḥ kartavyaḥ | sa ca Chandogair evam āmnātaḥ | shoḍaṣa-
 bhyo himkaroti sa tisṛbhiḥ sa dvādaṣabhiḥ sa ekayā | shoḍaṣabhyo
 himkaroti sa ekayā sa tisṛbhiḥ sa dvādaṣabhiḥ | shoḍaṣabhyo himka-
 roti sa dvādaṣabhiḥ sa ekayā sa tisṛbhiḥ (Tāṇḍya 3, 12, 1) iti | pra-
 thame paryāye prathamāyā rīcas trir avṛtīti | dvitīyāyā dvādaṣakṛitva
 avṛtīti | tritīyāyā sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyā
 sakṛit pāṭhaḥ | dvitīyāyā trir avṛtīti | tritīyāyā dvādaṣakṛitva avṛ-
 tīti | tritīyaparyāye prathamāyā dvādaṣakṛitva avṛtīti | dvitīyāyā
 sakṛit pāṭhaḥ | tritīyāyā trir avṛtīti | militvāstācatvāriṁśat stotri-
 yāḥ sampadyante | so 'yaṁ ashtācatvāriṁśastomaḥ || tam etam pava-
 māneshu trishu kṛitvā śiṣṭeshu navasu stotreshu caturviṁśastomam
 kuryāt | tathā sati pavamānastotreshu catuṣcatvāriṁśadadhikaśatasam-

1) tathāpy tayā alle vier Hss.

khyākāḥ stotriyāḥ sampadyante | itarastotreshu shoḍaśādhikaṣāta-
dvayasamkhyākāḥ | tato militvā shashtyadhikaṣātatrayasamkhyākā
bhavanti |

13.

1. bṛihadrathamtare | tvām id dhi havāmaha ity asyām
ṛicy utpannam sāma bṛihat | abhi tvā śūra nonuma ity asyām ṛicy
utpannam rathamtaram | ete ubhe api yajñākhyasya samudrasya
samyak paratrasādanabhūte nāvau | samvatsarasatrasya samudra-
rūpatvaṁ śākhantare darśitam | samudraṁ vā ete pra plavante ye
samvatsaram upayanti (Ts. 7, 5, 1, 2) iti | tathā sati tatpāranaya-
nahetvoḥ sāmnor naurūpatvaṁ yuktam | ato bṛihadrathamtararūpā-
bhyaṁ naubhyaṁ eva samvatsaram satrarūpaṁ samudraṁ taranti |
gavāmayanasya pāram gachantīty arthaḥ |

4. te ubhe | ubhe sāmāni na samavasṛijye | na parityājye |
ekasyāpy ananushṭhānam ubhayaparityāgaḥ |

ye sāmadvayam api parityajanti teshāṁ evāyaṁ dosha iti darśa-
yitum ubhe samavasṛijeyur iti punar abhidhānam | ubhayoḥ sāmnor
vikalpitatvād ekaparityāge dosho nāstīty etad darśayati |

5. tad yadi | tat tayoh sāmnor madhye yadā rathamtaram
parityajeyur bṛihad evānutishṭheyuh | tadā bṛihataiva prayogasam-
pūrteḥ phalata ubhayam apy aparityaktam eva bhavati | evam bṛihat-
parityāgapakshe rathamtarepaiva sampūrtiḥ |

6. yad vai | prishṭhyashadahe shaṭsv api divaseshu krameṇa
prishṭhastotranishpādakāni shaṭ sāmāni: rathamtaram vairūpaṁ bṛi-
had vairājaṁ śakvaram raivatam iti | tatra rathamtarasya bṛihataḥ
cotpattisthānam purvam uktam | yad dyāva indra te śatam ity asyām
ṛicy utpannam vairūpaṁ sāma | pibā somam indra mandatu tvety
asyām ṛicy utpannam vairājaṁ sāma | pro shv asmai puroratham
ity asyām gīyamānam śakvaram sāma | revatīr naḥ sadhamāda ity
asyām gīyamānam raivatam sāma | tatra bṛihadrathamtarayor evā-
trottarasthānīyatvād aśeshasāmaphalasiddhyartham ete ubhe aparitya-
kte eva bhavataḥ | ubhayaparityāgaḥ sarvathā na yogya ity arthaḥ |

8. ye vā ataḥ | ye vai ke cana mandabuddhayaḥ satriṇo 'ta
ārambhāṇīyaṁ caturviṁśam ahaḥ prārabhyordhvaṁ anulomyenaitat
samvatsarasatram upayanty anutishṭhanti te satriṇo gurum vai prau-
ḍham eva bhāram abhinidadhate | svasyopari sthāpayanti | sa vai
gurur bhāraḥ sam eva śṛiṇāti | bhāravāhakān satriṇo vināśayati |
atha pūrvoktavailakshanyena ye satriṇa enam samvatsaram parastād
ādita śrabhya vihitaiḥ karmabhiḥ pūrvapakshagatair āptvānushṭha-
yottarapakshe 'vastāt pratyavarohakramenopaity upayanty anu-
shṭhanti | sa vai ta eva satriṇaḥ svasti kshemeṇa samvatsarasatrasya

pāram samāptim aṣṇute | prāpnuvanti || ayam arthaḥ | asti kiṃcid vishuvannāmakam samvatsarasatrasya madhye pradhānam ahaḥ | tasyādhaṣṭat śhaṇ māsaḥ | so 'yam prathamah pakshaḥ | upariśiṭṭad api śhaṇ māsaḥ | so 'yam uttarah pakshaḥ | yathā loke kasyāścic chālāyāḥ stambhayoḥ pūrvam dīrgham vaṇṣam praudham prasāryobhayoḥ pārśvayoḥ pakshadvayam kurvanty, evaṃ samvatsarasatrasyaṇi | tathā ca śakḥāntare ṣṛūyate | yathā śālāyai pakshaḥ madhyamaṃ vaṇṣam abhi samāyachati | evaṃ samvatsarasatrasya pakshaḥ divākīrtyam abhi sam tanvanti (Tb. 1, 2, 3, 1) iti | divaiva mantrāpām kīrtantiyatvād vishuvannāmakam ekam divākīrtyam | tatra pūrvapaksharūpe māsaśaṭke yaḥ prayogakramah | evaṃ uttarapakṣe 'pi māsaśaṭke tenaiva krameṇa sa prayogo yady anuśṭhīyeta tadānim atibhārah syāt | nūtananusṭhānaviśeṣahābhāvenālaṣye sati vaikalyam bhavati | sa eva bhāra ity ucyate | atas tatparihārartham pūrveshu śhaṭsu māseshu yāni karmāṇi yenānupūrvyeṇānusanuṣṭhītāni, tāni karmāṇy uttarēshu māseshu tadviparītakrameṇānusanuṣṭhīyāni | tathā saty ālasyābhāvād avighnenaiva samvatsarasatram samāpyata iti |

14.

1. yad vai | athāsminn ārambhāṇiye caturviṇṣe 'hani nishkevalyaṣastre kiṃcid viśeṣam vidhatte |

yad etad dvitīyam caturviṇṣam ahaḥ | tad eva samvatsarasāyopāntīyam mahāvratākhyam ahaḥ bhavati | ārohakrameṇa caturviṇṣākhyam pūrvapakshagatam dvitīyam ahaḥ | avarohakrameṇa mahāvratākhyam upāntīyatvād dvitīyam ahaḥ bhavati | anena dvitīyatvasāmyena tayoh parasparaikyam upacaryate | kiṃcobhayatra bṛihaddivasmyam asti | tad id āsa bhuvaneṣhu jyeshṭham ity etat sūktam bṛihaddivaśabdena vivakṣhitam praudhasya dyulokasya prāptihetutvāt | etad evobhayatra nishkevalyaṣastre kriyate | tathā saty asmin dvitīye 'hni caturviṇṣānāmāke bṛihaddivanāmna tad id āsetyādina nishkevalyaṣastragatasūktayuktena hotā retāḥ siṅcati tad ahaḥ | tad etat sūktam reto mahāvratīyenopāntīyēnāhna bṛihaddivākhyānishkevalyasūktayuktena prajānayati | atra satrasamvatsaramadhyā eva retāḥsekah prajānanam ca dvitīyopāntīyadivasayoh sampannam | tato loke 'py ekaikasmin samvatsare retāḥseka utpattiḥ cety ubhayaṃ sampadyate | yasmād dvitīyopāntīyayor ahnor ubhayor api militvā prāpino janmarūpam ekam kāryam apekṣhitam | tasmād bṛihaddivanāmakena sūktenobhayatra nishkevalyaṣastram samānam ekarūpam kartavyam |

3. yo vai | yaḥ pumān samvatsarasatrasya samudrasthānīyasyāvaram arvāktīrasthānīyam prathamam ahaḥ, pāram paratīrasthānīyam antīmam aho yo veda, tayor ahnor anuṣṭhīyāṃ kartavyam niśīnoti | sa pumān avighnenaiva samvatsarasatrasya pāram samāptim

prāpnoti | yo 'yam atirātrasamsthah sa evāsya prāyaṇīyaḥ | ārambhe 'nushṭheyatvād arvāktirasthānīyaḥ | sa evātirātraḥ punar udayanīyaḥ | samāptāv anushṭheyatvāt paratirasthānīyaḥ |

5. yo vai | avarudhyate svādhīnam kriyate yena prārambharūpeṇa karmaṇa tat karmāvarodhanam | udrudhyate samāpyate yena karmaṇa tad udrodhanam | anyat pūrvavat |

7. yo vai | prāyaṇīyo 'tirātraḥ prasaḍdasāmānyāt prāṇa ity ucyate | uccahadbasāmānyād udayanīyo 'tirātra udānaḥ |

15.

1. jyotiḥ | atha māsakṣiptividhānāyābhiplavashāḍaḥ pūrvabhāgarūpāni trīṇy ahāni vidhatte |

stomaśabdo jyotirādibhiḥ pratyekam abhisambadhyate | tathā sati jyotishṭomo gosṭoma āyushṭoma ity etair ahobhir yanti | anushṭheyur ity arthaḥ | tad etad ahastrayaṁ tritvasāmyāt krameṇa lokatrayarūpam | śākhāntare 'py etad darśitam | jyotishṭomam prathamam upa yanty, asminn eva tena loke prati tishṭhanti. gosṭomam dvitīyam upa yanty, antariksha eva tena prati tishṭhanti. āyushṭomam tritīyam upa yanty, amuśminn eva tena loke prati tishṭhanti (Ts. 7, 4, 11, 1) iti |

2. sa evaishah | trayāṇām pūrvoktānām evāhnām samūhaḥ punar anushṭhiyamāna uttaras tryaho bhavati |

16.

6. annādyam | pratimāsam annādyam prāpnuvanto lokadvayārtham gachanti | pratimāsam śaḍahapañcakam anushṭheyur iti tat paryārthaḥ | tatra catvāro 'bhiplavāḥ śaḍahāḥ pañcamas tu priśṭhīyaḥ śaḍaha iti Sutrakārair abhidhānāt | ayaṁ viśeṣah śākhāntare draśṭavyaḥ | Vgl. Ts. 7, 5, 3.

17.

1. Ādityānam | gamanasāmyād gavām adityatvam |

6. yathā vā | athādityāyane 'haḥkṣiptim vidhatte |

atra vāśabdo na vikalpārthaḥ kiṃtu gavāmayanaprakāravāvyāpṛtīyārthaḥ | gavāmayane prāyaṇīyākhyam prathamam aho, 'tirātrasamsthāṁ caturviṃśam ukthyaṁ abar dvitīyam | tatra yathā tathaiivādityānām ayane 'pi, tata ūrdhvaṁ viśeṣo 'sti | sarve 'bhiplavāḥ śaḍahāḥ, pūrvoktābhyām prathamadvitīyābhyām ahobhyām anyāni sarvāṇy ahāny akshyanti | vyāptim karishyanti | gavāmayane tv ekai-kasmin māsi catvāra evābhiplavashāḍahāḥ | ata idam vaishamyam | tad idam Ādityānam ayanam |

7. prāyaṇīyaḥ | prathamadvitīyam atikrāntāni sarvāṇy ahāni

prishṭhyashaḍahair vyāptānty etāvaṇ atra viśeṣaḥ | athavā | akshya-
ntiṣabdo 'harviśeṣhanāmadheyam | tathā ca Baudhāyana āha | abhi-
jīd vishuvān viśvajid daśamam abar mahāvratam udayantiyo 'tirātra
ity etāny akshyanti bhavanti | tad etad Baudhāyanasya matam |
anyad api yāny anyāni prishṭhyābhiplavebhyo iti Śalikācārya mene:
yāni cānyāni prishṭhyābhiplavebhyo daśamāc cety Aupamanyava iti |
tathā sati prāyaṇīyārambhaṇīyābhyām abhiplavashaḍahebhyaḥ cānyāni
yāny ahāni santi tāny akshyanti etannāmakanīty ubhayatra vyākhyā-
nam | sarvathāpy asty enayor ubhayor api gavāmayanād viśeṣaḥ |
gavāmayane hy ekasmin māsi catvāro 'bhiplavāḥ shaḍahāḥ pañcamāḥ
prishṭhyāḥ shaḍahāḥ | tathā cāśvalayana āha | atha gavāmayanam sa-
rvakāmāḥ | prāyaṇīyacaturviṃṣe upetya caturabhiplavān prishṭhyapa-
ñcamān pañca māsān upayanti (11, 7, 1) iti | Ādityānām ayane pri-
shṭhyāḥ shaḍaho nāstīti | Aṅgīrasām ayane 'bhiplavāḥ shaḍaho nā-
stīti vaiśāmyam |

8. paryāṇaḥ | pārito 'yanasya gamanasya sādhanabhūtaḥ |

18.

1. ekaviṃṣam | Chandogabrahmaṇe saptabhyo himkarottīya-
dinā vihito yo 'yam ekaviṃṣaḥ stomaḥ tenaiva stomaṇasya sarvastō-
trapravṛtṭir idam abar ekaviṃṣam ity ucyate | tatra vishuvannāma-
kasamvatsarasatrāsyā ye pūrve śaṇ māsā ye cottare tayoṛ māsa-
śaṭkayor ubhayato vartamānayoṛ madhye tad etad abar anuṣṭṭhe-
yam | etac ca nobhayor māsaśaṭkayor antar bhavati kṛtv atiriktam
ekam | tathā cāśvalayana āha | atha vishuvān ekaviṃṣo na pūrvasya
pakṣaso nōttarasya (11, 7, 7) iti |

2. etena | purā devā tenāhna svargalokākhyam lokam Ādityam
udayachan | ita ūrdhvam prāpitavantaḥ | tathā ca śākāntare paṭhyate |
ekaviṃṣa esha bhavati | etena vai devā ekaviṃṣena | Ādityam ita utta-
mam suvargam lokam ārohayann (Tb. 1, 2, 4, 1) iti |

3. sa eshaḥ | yo 'yam Ādityo 'sti sa esha ito bhūlokād āra-
bhya gānyamāna ekaviṃṣatisamkhyāpūrako bhavati | tathā cānyatrāmnā-
yate | dvādaśa māsāḥ pañcartavas traya ime lokā asāv Āditya ekavi-
ṃṣa iti || athavā | atraiva vishuvataḥ purastāt paścāc ca vakshyamā-
nam abardaśakadvayam apokshya visbuva ekaviṃṣa ity ucyate | asmin
pakṣaḥ idam vākyaṁ uttarāṣeṣatvena yojaniyam |

4. tasya daśa | divaiva kīrtaniyam mantrajātam yasmin vishu-
vaty abani tad abar divākīrtiyam | tasyāhno 'vastād adhobbhage daśa-
hāni bhavanti | parastād ūrdhvaḥbhāge 'pi daśāhāni bhavanti | tayoṛ
daśakayor madhya esha ekaviṃṣo vishuvān vartate | tasya vishuvato
'dhaṣtāt pūrvapakṣe śaṣṭhe māse svarasāmāno 'harviśeṣhāḥ trayaḥ
tebhyaḥ pūrvam abhijīdakhyā ekāḥas tataḥ pūrvam prishṭhyāḥ śa-

ḍaha iti | ḍaśāhāni vishuvadūrdhvaṃ tu pratyavarohakrameṇa trayah svarasāmānas tato viśvajidākyā ekāhas tata ūrdhvaṃ priṣṭhyah shaḍaha iti ḍaśāhāni | evaṃ ubhayoḥ pārśvayor abhāṃ ḍaśasamkhyo-petatvād virāṭ | etasyāṃ ubhayato 'vasthitāyāṃ virāḍy ayam ekavi-ṇśaḥ pratishṭhitāḥ | yathoktagaṇanayā virāḍi pratishṭhāṃ eva hiṣa-bdopetena vākyaena spashṭīkaroti | tasmād ubhayato virāḍdvayena rakshitatvād esha Ādityo vishuvadahasthāniya imāṃl lokān antarai-śhāṃ lokānāṃ sarveshāṃ madhye yaṇ gachann api na vyathate | vya-thāṃ na prāpnoti | vishuvān apy ekaviṇśa, Ādityo 'py ekaviṇśaḥ | tasmād ubhayor ekatve sati vishuvato yad virāḍdvayopetatvaṃ tad evādityasyobhayato virāṭtvaṃ bhavati | Ādityasya vyathārāhityena vi-shuvato vaikalyārāhityaṃ sidhyati | athavā | vishuvato yathā virā-ḍdvayaṃ ubhayato rakshakam evaṃ Ādityasyāpy adhaṣṭād upariṣṭāc ca vartamānaṃ lokadvayaṃ | etad evābhipretya śākhāntare śrūyate | tasmād antaremau lokau yaṇ sarveshu suvargeshu lokeshv abhitapann eti (Tb. 1, 2, 4, 1) iti || atha vishuvata ubhayataḥ sampavartinah svarasāmākyān abarviṣeṣhān praśaṇsati | tasya vai etc.

5. stomā vai | saptadaśastomayuktāḥ svarasāmāno 'harviṣeṣhāḥ stomāśabdenātra vivakṣitāḥ |

atrārthavādena pūrveshūttareṣu ca trishv ahassu saptadaśastoma-vidhir unnēyāḥ | tathā ca śākhāntare śrūyate | ukthya eva saptadaśāḥ paraśasāmānāḥ kāryāḥ (Tb. 1, 2, 2, 1) iti | svarasāmākyānāṃ eva paraśasāmeti nāmāntaram |

19.

3. raśmayo vai | ye bandhanahetavo raśmayas tatathāniyāny asmin vishuvati divākīrtyāni divaiṃ paṭhāniyāni pañca sāmāni | te-śhāṃ madhye mahādivākīrtyanāmakam ekaṃ sāmā | tac ca vibhāḍ bṛihat pibatu soṃyam madhv ity asyāṃ ricy utpannam | tatsāmāyu-ktam priṣṭhastotraṃ kartavyam | tathā vikarṇākyam ekaṃ sāmā | tac ca priksasya vṛiṣṇo arushasya nū saha ity asyāṃ ricy utpa-annam | tad etad brahmasāma kartavyam | brāhmaṇācchaṇsinam abhi-lakshya gyaṃānam brahmasāma | tathā bhāśākyam aparaṃ sāmā | tad api priksasyety asyāṃ evotpannam | tac cāgnisṭomasāma ka-rtavyam | yena sāmnaḥgnisṭomasamsthā samāpyate tad agnisṭoma-sāma | bṛihadrathamtare prasiddhe bhavataḥ | mādhyamdinārbhava-pavamānayoḥ kartavyatvāt |

4. udita Āditye | prakṛitāv ādityodayāt praḡ eva prātaranu-vakāḥ paṭhyate | atra tu sarvasyāhno divākīrtyatvasiddhyartham nda-yaḍ ūrdhvaṃ anubruyāt |

5. sauryam | Sūryo devatā yasya paśoḥ so 'yaṃ sauryah | nyaṇḡam varṇāntareṇa sampāditam cihnam | tad yasya nāsti so 'nya-

ṅgaḥ | tādṛiṣaḥ¹⁾ cāsau śvetaḥ ca so 'yam anyāṅgaśvetaḥ | varṇāntā-
reṇāmiṣṛitaḥ sarvaśveta ity arthaḥ |

6. ekaviṁṣatim | etad viśhuvannāmakam ahaḥ ekaviṁṣastoma-
yuktatvāt pratyakṣhād dhi śakṣhād eva mukhyam evaikaṁṣam | ta-
smāt sāmīdhenīnām ekaviṁṣatisaṁkhyā yuktā | atra codakapṛāptāḥ
pañcadaśa, dhāyāḥ śaṭsaṁkhyāka ity ekaviṁṣatiḥ | tathā cāśvalāyana
āha | viśhuvān divākṛityaḥ | udite prātaranuvākaḥ | prithupājā ama-
rtya iti śaḍ dhāyāḥ sāmīdhenīnām | sauryaḥ savanīyasyopālambhyaḥ
(8, 6, 1) iti |

7. ekapañcāśatam | tasmiṁ chastre stotriyānūrūpayoḥ trīcayoḥ
śaḍ ṛicaḥ | yad vāvanety eka dhāyā | bṛihadrathamṛtarayor yonī
dve | uttamasāmapragāthasya pragrathanena tisraḥ | nṛiṇām u tvā
nṛitamam iti tisraḥ | yas tigmaṣṛiṅga ity ekādaśarcaḥ | abhi tyam iti
pañcadaśarcaḥ | ity evam ekacatvāriṁṣat | tatra prathamayā trīr abhya-
stayā saha tricatvāriṁṣat | indrasya nu vīryāṇīty asmin pañcadaśarce
sūkte 'śṭāu nava vā śaṁsanīyāḥ | tatṛāṣṭatvapakṣha ekapañcāśad
bhavanti | navapakṣhe dvipañcāśat | tacchaṁsanād ūrdhvam indrasya
nu vīryāṇīty asya sūktasya madhya aindriṁ nividam dadhyāt | tata
ūrdhvam punar api tāvatīr ṛicaḥ śaṁset | tathā sati śatasamkhyāsam-
pattī puruṣāyuhṣāmyam bhavati | indriyāṇi ca śatasamkhyāsu nā-
dīshu saṁcārāc chatam bhavanti tadīyavyāpārāḥ ca tathā śatasam-
khyākaḥ | evam sati yajamānam sampūrṇam āyushi vīrya indriyeshv
avasthāpayati |

20.

1. dūrohaṇam | duḥṣaṅkam rohaṇam yasminn ādityamaṇḍale
tad dūrohaṇam | tatṛārohaṇasya sādhanatvān mantrasvarūpam api
dūrohaṇam ity ucyate | tad rohati | ārohanārthaḥ śaṁsed ity arthaḥ |
yadvā | mantrasya duḥṣaṅka uccāraṇaviśeṣho dūrohaṇam | sa ca vi-
śeṣhaḥ sūtre (Āśvalāyana 8, 2, 14) 'vagantavyaḥ | tam rohati | vi-
śṭam uccāraṇam kuryād ity arthaḥ |

29. ime evaitat | etatpāṭhena hotā āmeshyaṅ ca āgamishyann
api parāmeshyaṅ ca punar api parāvṛitya gamishyann api ime eva
dyāvāprithivyāv evānumantrayate |

21.

2. sa pacchaḥ | dvedhā sūktasya śaṁsanam ārohakrameṇāva-
rohakrameṇa veti | tac cārohe caturvāram āvartaniyam | prathamā-
vṛittau pacchaḥ pādaḥ pāthet | ekaikasmin pāde 'vasānam kṛitvā
śaṁset | dvitīyasyām āvṛittāv ardharcaḥ ekaikasmīn ardhe 'vasānam

1) Alle vier Hss. cihnam anyāṅgam tādṛiṣaḥ.

kṛitvā paṭhet | tṛitīasyām āvṛittau tripadyāvṛittīyā pādātraye 'vasānam kṛitvā paṭhet | caturthyām āvṛittāv avasānarahitatayā sampūrṇatayā śaṅset |

3. tripadyā | pratyavarohakrame prathamāvṛittau pādātraye 'vasānam | dvitīyāvṛittāv ardharce 'vasānam | tṛitīyāvṛittau pāde 'vasānam |

4. atha ye | ekasminn eva loke kāmo yeshāṃ ta ekakāmāḥ | svargaṃ lokam eva kāmāyante na tv imaṃ lokam | teshāṃ parāṇāṃ eva pratyavarohitam eva rohet | śāstram paṭhet |

6. mithunāni | mithunaśabda ekatvanivṛakāḥ | tato bahūṇi uktam bhavati | yas tigmaśṛiṅga ityādīni traishṭubhāni | divaś cid aśya varimetyādīni jāgātāni | tad etac chandodvayam mithunasadṛiṣam | paśavo 'pi mithunātmakāḥ | chandāṃsi paśusādhanatvāt paśavaḥ | atas teshāṃ śaṅsanam paśuprāptyai bhavati |

22.

1. yathā vai | yathā loke puruṣo dakṣiṇāvāmabhāgābhyām bhāgadvayamādhye śirasā ca yuktaḥ | tathā vishuvataḥ śhaṇmāsātma-kaḥ pūrvabhāgaḥ puruṣasambandhidakṣiṇabhāgasthāntyaḥ | tatṛavaroharūpamāsasatkātmaka uttarārdho vāmabhāgasthāntyaḥ | tasmād vāmabhāgasādṛiṣyād uttara ity ācakṣhate | na tv anusṭhānādḥikya-vivakṣhayaḥ | prabāhuk sato vāmadakṣiṇabhāgau samau kṛitvāvasthitasya puruṣasya śiro yathonnataṃ san madhye 'vatishṭhate | evam māsasatkāyora madhye vishuvān utkṛiṣṭo 'vatishṭhate | bidalam bhāgaḥ | tabhyām bidaḥabhyām dakṣiṇāvāmabhāgābhyām samhitāḥ samyojita eva loke puruṣo bhavati | tad dhāpi tasmād eva bhāgadvaya-samdhānarūpatvāt kāraṇāc chīrṣṇo madhye syūmeva vijūyate | syūma syūtam | yathā vāstrayor samdhīḥ sūcyā syūtaḥ samyojito bhavati | evaṃ śirasi dakṣiṇottarakapālayor samdhau syūteva kācid rekṣā dṛiṣyate | etac ca bhūmau patite śuṣhke māṃsarāhite śiraḥkapāladvayasamūharūpe 'sthani vispasṭham upalabhyate | atah sarvātmānaḥ puruṣasādṛiṣyāt praśasto 'yaṃ vishuvān |

2. tad āhuḥ | vishuvannāmake mukhye 'hani yac chastram vihitam tat tasmīn chastre pūrvapakṣiṇa evam āhuḥ | dakṣiṇāyana-syottarāyanasya ca madhye vishuvannāmakas tulāmeshasamkrānti-dvayarūpo yaḥ kālavīṣeṣaḥ so 'yaṃ vishuvacchabdābhidheyāḥ | sa ca vyavahārah smṛitishu pracuraḥ | asminn eva vishuvati kāla etad ahaḥ śaṅset | etasminn ahani vihitam śāstram ahaḥśabdenopalakṣhyate | etat samkrāntidvayam uktham ahaḥ ukthānām ¹⁾ ahnām

1) uktam und uktānām alle vier Hss.

madhye | ukthyaṣastrapetaṣaṣtrayogyam ity arthaḥ | ata eva vishuvān
vishuvannāmakāṣastravān eva saṃkrāntikālavīṣeṣaḥ | tat katham iti |
ucyate | taṃ saṃkrāntikālaṃ vishuvān vishuvān ity eva sarve vya-
vahaṛanti | atas tasmin kāle ṣastrapāṭhe sati yajamānā vishuvanto
yogyaṣaṣtrayuktā bhavanti | sarveshv anuṣṭhātṛiṣhu ṣreṣṭhataṃ
prāpnuvantīti pūrvapakṣiṇām āśayaḥ |

8. tat-tat | karmāntareṣv api vishuvākhyasaṃkrāntiyukte kāle
samāgate sati ṣaṣtram etad chaṇṣanīyam iti yat pūrvapakṣiṇām ma-
taṃ, tasmīn chastre taṃ mataṃ nādarapīyam | kimtu saṃvatsarasatra
eva gavāmayane tat pūrvoktaṃ ṣaṣtraṃ ṣaṇṣet | evaṃ sati yajamānā
atyantasamyogena saṃvatsarakālam etad reto dhārayanto yanti | anu-
tiṣṭhanti |

8. vaiṣvakarmaṇam | viṣvakarmadevatākam ṛiṣabham puṃ-
gavaṃ savanīyasya codakaprāptasya paṣoḥ sthāna upālambhanīyam
dvirūpaṃ varpadvayopetaṃ ubhayata etad dakṣiṇottaraṇṣvayor
vilakṣaṇavarṇaena laūchitam paṣuṃ mahāvrataprayogayukte ṣaṣtra-
syopāntye 'hany alabheran |

23.

1. atha dvādaśāho vaktavyaḥ |

2. bhavaty ātmanā | anenārthavādena dvādaśarātrayāgavi-
dhir¹⁾ unneyaḥ | tathā ca ṣākhāntare vidhiḥ ṣṛīyate | yaḥ kāma-
yeta prajāyeyeti, sa dvādaśarātreṇa yajeta, praiva jāyate (Ts. 7, 2,
9, 1) iti |

6. gāyatrī | yathoktāhaḥkṛiptir Āśvalāyanacāryair darṣitā |
atha bharatadvādaśāhaḥ | inam evaikāham prithaksamsthābhīr upe-
yuh | atirātram agre 'thasṭāv ukthyān athāgnisṭomam athātirātram
(10, 5, 8) iti |

24.

1 trayaṣca | bharatadvādaśāhaṃ vidhāya vyūḍhadvādaśāhaṃ
vidhatte |

yo 'yam vyūḍhadvādaśāho 'sti so 'yam etadṛiṣaḥ | tatṛadyantau
yau dvāv atirātrau prathamadvādaśau yac ca daśamam ahaḥ, tat pari-
tyajyāvaṣiṣṭeṣv aḥṣu navasaṃkhyākeṣu trayas tryahāḥ kartā-
vyāḥ | trirātraḥ kaṣcit karmaviṣeṣaḥ | so 'yam trivāram āvartanī-
yaḥ | ā daśamam¹⁾ ity atra yo 'yam ākāraḥ sa varjanārthaḥ | nipāta-
nām anekārthatvāt | yadvā maryādāyam ayam aṇi bhaviṣyati | ādya-
ntāv atirātrau daśamam ahaḥ ca maryādāṃ kṛitvāvaṣiṣṭo navarā-
tras trir avṛttāḥ tryahātmaka ity arthaḥ |

1) dvādaśāhayāgavidhir alle vier Hss.

tatra codakena dīkṣādivikalpo prāptaḥ | eka dīkṣā tisro dīkṣā ityādivikalpasya prakṛitau śrutatvāt | tam vikalpam apavāditum niyamaviśeṣam vidhatte | dvādaśāṅgaṇi etc.

3. dvādaśa rātriḥ | prakṛitau tisra evopasadaḥ | tāḥ caikakāṁ caturshu dīneshv āvartya dvādaśa sutyādīneshūpasado. 'nutishṭhati | tābhir dvādaśābhir upasadbhīḥ śarīram eva dhūnute | kampa-yati | śarīragatamāṁsādidhātusoshapena pāpakshayo bhavati | tathā ca Sutrakāreṇopasaṁhṛitam | yadā vai dīkṣitāḥ kṛīṣo bhavaty atha medhyo bhavattī | upasaddīneshv asya kṣīramātrābhāratvād bhavaty eva kārṣyam | tad idam sarvaṁ dhūnuta ity anena vivakṣitam || atha dvādaśasu dīneshu somābhishavam vidhatte |

4. dvādaśāham prasutaḥ | bhaved iti śeṣaḥ | dīkṣhopasādāv aṅgakarmaṇi | abhishavas tu pradhānakarma |

5. bhūtvā | dvādaśāham prasuta iti padadvayam anuvartanīyam | veditā dvādaśasu dīneshu somābhishavayukto bhūtvā pūrvoktābhir upasadbhīḥ śarīram dhūtvā śarīragatam pāpam parityajyāta eva śuddha ihaloke bhūtvā paraloke 'pi putāḥ sarvadevatāḥ prāpuoti |

25.

1. anapakramam | tam Prajāpatiṁ dīkṣhayitvā tatrādhvānam anapakramam nirgamanarahitam gamayitvābruvan | na hi yajñam saṁkalpya dīkṣam kṛtvā tadanuṣṭhānam antareṇa devayajanān nirgantum śakyate |

10. ūrdhvo vai | yo 'yam navarātre prathamā tryahāḥ so 'yam ūrdhvo vai | ārohaprakāra eva | tad yathā | gāyātram prātaḥsavanam traishṭubham mādhyamdinam savanam jāgātam tṛtīyasavanam ity ayaṁ svabhāvasiddhaḥ kramāḥ | tasya vyatyāsābhāvād ūrdhva ity ucyate | yas tu madhyamas tryahāḥ so 'yam tīryāṇi vartate | tad yathā | jāgātam prātaḥsavanam gāyātram mādhyamdinam traishṭubham tṛtīyam ity atra nātyantam anukramo nāpy atyantam vyutkramāḥ | tasmād ayaṁ tīryāṇi | ya uttamas tryahāḥ so 'rvāṇi adhomukhaḥ | tad yathā | traishṭubham prātaḥsavanam jāgātam mādhyamdinam gāyātram tṛtīyasavanam ity etadāhararvāktvam | prathamō jāgātānto dvitīyas traishṭubbhāntas tṛtīyo gāyātṛānta ity evam ūrdhvatvatīryaktvārvāktvāni trīṣv api tryāḥeshu draśṭavyāni |

26.

4. sa purastāt | yo dīkṣam vācchati sa pumān dīkṣhopakramāt purā prajāpatidevataḥ paśum ālabheta | dvividho hi dvādaśāṅgaḥ sāgnicityo nirāgnicityas ca | tatrāgnicayanayuktapaśur ayam avagantavyaḥ |

5. saptadaśa sāmīdhenīḥ | dvayor dhāyayoh prakṣhepeṇa
saptadaśasamkhyā sampadyate || āpriyāyāsu viśeṣaṃ vidhatte |

6. tasyāpriyaḥ | paśoh prāptihetutvāt prayāja āpriya ity
ucyante | tad atra Jamadagninā dṛṣṭāḥ samiddho adya manusha ityā-
disūkte samāmnātā drashtavyāḥ || atra codyam udbhāvayati |

7. tad āhuḥ | uktaprajāpatyavyatirikteshu sarveshu paśushv
āpriyo yathāṣiḥ bhavanti | yasya yajamānasya gotrapravartako ya
ṛṣiḥ bhavati tam anatikramya tena dṛṣṭā evāpriyo bhavanti |
evaṃ saty atrāpi jamadagnigotrajānām eva samiddho adyety āpriya
ṛico yuktā na tv anyeṣāṃ |

18. satram | pūrvam bhāratadvādaśāho vyūḍhadvādaśāḥ ceti
dvau bhedaṃ uktau | prakāraṇtarenāpi satrarūpo 'hinarūpaḥ cety
evaṃvidho dvādaśāḥ | tatra satrapakṣhe viśeṣaṃ vidhatte |

yady ayaṃ dvādaśāḥ satrarūpo bhavet | tadānīṃ satrasya
bahuyajamānatvāt sarveṣāṃ yajamānānām agnīṃ samnyupya sam-
bhūyāikatvenāvasthāpya tasmin sarve yajeran | yajamānatvād eva
sarve 'pi dīkṣheraṇ | dīkṣāṃ kuryuḥ | ya eva yajamānāḥ ta eva
ṛitvija ity uktatvena sarve yajamānāḥ sunuyuḥ | ṛitvikkaryam abhi-
shavaṃ kuryuḥ | vasantartum abhilakṣhyodavasyati | udavasāntyaṃ
samāptikālīnām iṣṭīm anutīṣṭhet | vasantartau samāpayet ity arthaḥ |

27.

1. chandāṃsi | atha vyūḍhadvādaśāhe yad etad vyūḍhatvaṃ
tad etat praśānsitum ākhyāyikāṃ āha | chandāṃsi etc.

vyūḥ chandasam | svasvasthānaviparitatvenoḍhāni sthānā-
ntare prakṣiptāni chandāṃsi yasmin dvādaśāhe so 'yaṃ vyūḍha-
chandāḥ |

3. chandāṃsi vyūhati | gāyatr्याdīni chandāṃsi vyūhati |
tattadāyatanaviparyāsenāvasthāpayet | tac ca vyūhanam asāratvaprā-
yuktakālasya parihārāya bhavati |

6. naudhasena | imam indra sutam pibety asyāṃ ṛicy utpa-
nnam sāma naudhasam | tvām idā hyo nara ity asyāṃ ṛicy utpa-
nnam sāma śyāitām | .

9. uśhān | asau dyuloko 'syāṃ bhūmāv uśhān | adadhatīty
adhyāharaḥ | deśāntaraprasiddhim upajīvyā paśuśabdasyośaśabdena
vyākhyānam |

28.

5. tāni trīṇi | tāni pūrvoktāni rathamtaravairūpaśkvarāṇi trīṇi
sāmāny anyāntārebhyo vilakṣhaṇāni prīṣṭhyākhye śhaḍahe pratha-
matrīṭṭiyapañcameshv ayugmeshv aḥassu prīṣṭhastotranīṣpādakāny
āsan | tathā bṛihadvairājaraivatarūpāni trīṇi sāmāny anyāni ratham-

tarāḍibhyo vilakṣhaṇāni bhūtvā dvitīyacaturthashashṭheshu yugma-
rūpeshv ahasu prishṭhastotranishpāḍakāny āsan |

6. tāni tathākālpanta | tataḥ shaṭṣaṃkhyākāni prishṭhasā-
māni dhārayitum tāni shaṭ chandaṇṣi tathākālpanta | tenaiṣa kra-
meṇa samarthāny abhavan | prathamadvitīyatritīyeshv ahasu gāya-
tritrishṭubhagatyaḥ prishṭhastotranishpāḍakāḥ | caturthapañcamasha-
shṭheshv ahasv anuṣṭuppañktyatichandāṇsi stotranishpāḍakāni |
evam sati yajño 'pi prishṭhyashaḍaḥakhyāḥ kalpate | svaprayojanāya
samartho bhavati |

29.

1. Agnir vai | idānīm dvādaśāhkratau prāyaṇīyodayaṇīyāv
atirātrau yac ca daśamam ahaḥ | tat tritayaṃ varjayitvā madhya-
gato yo navarāstras taṃ vidhātum upakramate | Agnir vai etc.

3. eti ca preti ca | ā prety anayor upasargayor anyataḥ
upasargo yasmin mantre 'sti taṃ mantrasvarūpaṃ prathamasyāhno
rūpaṃ | lakṣhaṇam ity arthaḥ |

karishyat | karoter dhātor bhaviṣyatpratyaśāntam idṛiṣaṃ
yad asti |

7. ā tvā ratham | ā tvā ratham iti trico marutvatīyaśastra-
sya pratipat | tac ca rathāśabdopetam | idaṃ vaso sutam iti tasya
śastrasyānucaraḥ | tac ca pibavat | pibā supūrṇam iti dvitīyapāde
śrutatvāt |

16. tyam ū shu | atha nividdhānīyasya sūktasyādaṃ kiṃcit
sūktāntaraṃ vidhatte | tyam etc.

30.

1. ā na indraḥ | yasya sūktasya purastāt tārkshyaśāṣaṇam
vihitaṃ tasmin nividdhānasūkta ākārārūpaṃ lakṣhaṇam darśayati |
ā na etc.

2. idānīm nishkevalyamarutvatīyayoh śastrayor nividdhāne sū-
kte stotum āha |

sampātau | sampatanti prāpnuvanty ābhyām yajamānāḥ sarva-
lokāni iti sampātau | nishkevalyamarutvatīyanividdhānayoh sūktayor
vaikṛitayoh sampāta iti sampānā | ā yāv indro 'vasa iti marutvatīya-
śastrasya nividdhānam sūktam | ā na indra iti nishkevalyasya nivi-
ddhānam sūktam |

6. yad vā eti | ākārāpraśabdādikam lakṣhaṇam mantre nāstīty
āśaṅkya yad vā ityādinaḥ tatsadbhāve bādha upanyasyate | yad etad
eti ca preti ceti tad etat prathamasyāhno rūpaṃ lakṣhaṇam iti pū-
rvam uktam | tat tathā sati yadi prety anena lakṣhaṇena yuktaṃ
sarvaṃ sūktam jagatam abhaviṣyat | tadānīm yajamānā āsmal lokāt

praishyan praishyanti marishyanty eveti bādhopanyāsaḥ | tad yad ityādina samādhānam upanyasyate | yasmāt praśabdayoge bādho 'sti tasmāt kārapād iheheti sūktam yadi prathame 'hani saṁset | tadānīm iheḥaśabdenāśya bhūlokasya vivakshitatvād asminn eva bhūloke tatsūktapāṭhenainān yajamānān ramayati | ciraṃ kṛṇḍayati | tataḥ praśabdaprayukto maraṇabādho 'pi parihṛito bhavati |

15. samānam | asmin prathame 'hani yad āgnimārutam śastram uktam, yac cāgnishṭome pūrvam nirūpitam āgnimārutasastraṃ tad ubhayam samānam ekavidham | nyūnādhikamantrāṇām abhāvāt |

31.

3. yad vai neti | prathamasyāhna eti preti liṅgadvayam yad vai yad evoktam tad atra dvitīyasyāhno liṅgam na bhavatīti nakṣatradvayenobhayam nishidhyate | yat sthitam tishṭhātīdhatūrūpavad bahushu sthāneshv apracyutatvenāvasthitam mantre dṛṣyate tad dvitīyasyāhno rūpam | liṅgam |

kurvat | vartamānārthapratyayayuktam karotīdhatūrūpam |

4. āgnīm dūtām | atra kurvad iti liṅgopanyāsaḥ | yady apy āgnīm dūtām ityādaḥ sākṣāt kurvacchabdo na śrūyate | tathāpi karotīyarthasya sarvadhātugatasāmānyatvād vartamānārthavācīpratyayāntam dhātumātram kurvacchabdena vivakshitam | atrāpi vṛṇīmaha iti vartamānārthavācīpratyayānto dhātuh śrūyate | tasmād dvitīye 'hany etat sūktam viniyoktum योग्यम् |

7. indra nedīyaḥ | indra nedīya ityādikāḥ pragāthāḥ prathame 'hany api vihitāḥ | uttaratrāpi vidhāsyate | tasmād atra vidhīyamāno 'cyuto bhavati pracyuter abhāvāt | tad idam acyutatvam sthitasābdārthatvāt sthitaval liṅgam |

11. tvām id dhi | attha nishkevalyaśastrasya stotriyānurūpayoḥ pragāthayor bṛihatsāmasambandharūpam liṅgam darśayati |

tvām id dhīti bṛihatsāmna ādhārabhūtaḥ stotriyaḥ pragāthāḥ | tvam hy ehty anucaraḥ pragāthāḥ | prathame pragāthe bṛihatsāmayuktam prīṣṭhastotram bhavati | atra pragāthadvayasya bṛihatsāmasambandhād bārhaṭe bṛihatsāmasambandhīny ahani tad ubhayam योग्यम् | dvitīyasya cāhno bṛihatsāmasambandhitvāt tasminn ahani viniyoktavayam |

32.

2. viṣvo devasya | viṣvo devasyety ekā rik | tat savitur iti dve ricau | so 'yam ekas trico bṛihatsāmasambandhabhūto vaiṣvadevaśastrasya pratipad bhavati | ā viṣvadevam ity eṣa trīcas tasyānucaraḥ | ata ubhayor bṛihatsāmasambandhaḥ |

Pañcika V.

1.

3. samānodarkam | udarkah samāptih | samāna udarkas tu-
lyā samāptir yasya mantrabhāgasya tat samānodarkam |

punarāvṛttam | paṭhitasyaiva punaḥ pāṭhaḥ punarāvṛttam |
punar api nitarāṃ nṛttam nartanam punarninṛttam | svaraviśe-
ṣhākṣharāṇāṃ punaḥ-punar āvartanena vā nartanaśādrīṣyam | punarā-
vṛttam paṭhitasyaiva pādasyāvṛttih | atra tu svarākṣharamātrasyeti
viśeṣaḥ | ratavad iti dhatvarthamātram atra vivakṣhyate | paryasta-
vad iti paryāśaśabdavat |

kṛitam | bhūtarthapratyayopetaḥ karotidhātur dhatumātram vā |

5. devā vai | yadā devās tṛtīyam ahar anuśṭhāya tena sva-
rgam lokam gataḥ | tadānīm asurā rakṣāṃsi ca tām devān anuga-
mya svargapraveśo yathā na bhavati tathāvarayanta | nivāritavantaḥ |
tatas te devās tām asurān prati virāpā viruddharūpopeṭā bhavateti
śapitvā bhavantaḥ svenaiva rūpeṇāvir bhavanta āyan | svargam praty
āgachan |

12. vāyav ā yāhi | vāyav ā yāhi vītaya ity eka | vāyo yāhi
śivā diva ityādike dve ṛicau | militvā so 'yam ekas trīcaḥ | indraḥ
ca vāyav eśhām sūtānām ityādike dve ṛicau | trīcatvasampādanāya
taylor anyatarā dvir āvartantiyā | ā mitre varuṇe vāyam ityādikas
trīcaḥ | sajūr viśvebhīr devebhīr ityādikas trīcaḥ | uta naḥ priyā
priyāsv ityādikas trīcaḥ | ta ete sapta trīcā ushṇīkchandaskāḥ | tat
sarvam aushṇīham praūgaṣastram kuryāt | tatra samānodarkatvam
tṛtīyasyāhno liṅgam | ā mitre varuṇa iti sūkte tīṣṇishv apy ṛikṣhu
nī barhiṣṭītyādiko 'ntimāḥ pāda eka eva | aśvināv eheti sūkte 'pi
haṁsāv ityādiko 'ntimāḥ pāda eka eva | ā yāhīti sūkte 'pi vṛṣhann
indṛety antimāḥ pāda eka eva | sajūr viśvebhīr iti trīce 'py ā yāhy
agna ity antimāḥ pāda eka eva | evaṃ katipayeshu samānodarka-
tvaṃ liṅgam || atha marutvatīyaśastrasya trīcadvayaṃ vidhatte |

13. tam-tam | tam-tam ityādikas trīco marutvatīyaśastrasya
pratīpat | tasyopakrame tam-tam iti dvir āvṛttih śabdo nṛttagata-
tālānukarāṇasādṛiṣaḥ | ante ca kṛiṣṭīnām nṛtur iti nartanaśā-
bdah śṛūyate | tad idam ninṛttaval liṅgam | traya indrasyety ayam
anucaras trīcaḥ | tasyāḍau trīśabdasravanād idam trival liṅgam |

14. indra nediyaḥ | indra nediya iti pragāthasya pūrvayor
apy aṅhor vihitatvād acyutatvam | atha pragrathanena trīcatvam
sāmpādayitum caturthaḥ pādaḥ shashṭhaḥ pādaḥ ca tris-trir abhya-
syate | tasya nṛttasamānatvād ayam pragātho ninṛttalingavān | evam

brāhmaṇaspatyapragāthe 'pi drashtavyam | yadvā | yasmin indro
varuṇo mitro aryamety okāśasya trir abhyāso nṛttasamānaḥ |

20. abhi tvā | abhi tvā śūrety eśā rathamtarasāmo yoniḥ |
tām pūrvoktāyā dhāyāyā anu paścān nivartayati | śāised ity arthaḥ |

2.

1. atha nividdhāṇīyaṃ sūktam vidhatte |

yo jāta eva | asmin sūkte nṛimpasya mahā sa janāsa indra
ity antimaḥ pādaḥ sarvāśv rikshu samānaḥ | tasmād idam sūktam
samānodarkaliṅgopetam |

14. vaiṣvānarāya | atra dhishapety antaḥkaraṇavācakaḥ śa-
bdaḥ śrūyate | antaḥkaraṇam ca bhūmyāder antam prāptum śaknoti |
tathā cānyatra śrūyate | na vā imām aśvaratho nāṣvatarirathaḥ sa-
dyaḥ paryāptum arhati | mano vā imām sadyaḥ paryāptum arhati
(Ts. 7, 3, 1, 4) iti | ataḥ sahasā bhūmyādyantaprāptihetutvād dhi-
shaṇṣabdo 'ntasyopalakshakaḥ |

15. dhārāvarāḥ | mārutatvam atra vispashtam | bahuvidham
abhivyāhṛityam abhivyāharaṇīyaṃ śāṇsanīyam riḡjātam yasmin sūkte
tad bahvabhivyāhṛityam | atra hi pañcadaśarcaḥ śāṇsanīyā iti bahu-
tvam | bahūnām devānām abhivyāharaṇīyānām vidyamānatvād bahu-
tvam | tasya bahutvasyaikatvadvitvāpekshayāntatvam |

17. purastādudarkam | udarkaṣabdo 'vasānavacanaḥ | avasā-
nam ca vichedaḥ | so 'pi dvividhaḥ purastād upariśtāc ca | upakra-
māt pūrvam śāṇsanīyasyābhāvād ayam pūrvakālīno vichedaḥ pura-
stādudarka ity ucyate | śāṇsanād ūrdhvakālīno vicheda upariśtādu-
darkaḥ | samānodarkatvam ca tṛitīyasyāhno liṅgam yuktam | tatro-
pariśtādudarkasāmyam sajanīyādishūdhāṛitam (5, 2, 1) | atra pura-
stādudarkasāmyam liṅgatvenodāhriyate | tathā hi | asmin sūkte sa-
rvāśv apy rikshu tvam agna iti padadvayam samāmnātam | tad idam
samānodarkatvam ekam liṅgam | asakṛd abhidhānād eva punarāvṛ-
ttaliṅgam ca vaktum śakyam | kiṃca | loke kaṃcit puruṣam sambo-
dhyābhimukhikṛitya tvam iti vadanti | evam atrāpy uttaratryaham
abhimukhikṛityaiva pratyīcam tvam tvam iti śabdaḥ prayujyate |
tac ca prathamadvitīyayos tryahayoḥ ca samptatyai vichedarāhityāya
bhavati |

3.

1. dvādaśāhamadhyavartino navarātrasya trayaḥ ca vā ete trya-
haḥ (4, 24, 1) iti yat pūrvam uktam, tatra prathamā tryaho 'bhihi-
taḥ | sa ca priśthīyashaḍaḥasya pūrvō bhāgaḥ | atha tasyottaro bhāgo
navarātre madhyamā tryaho vaktavyaḥ | tasmīṇaḥ ca yat prathamam
ahas tan navarātre caturtham ahaḥ bhavati | tatra sastrakṛiptir upa-

rishtād vidhāsyate | ādau tāvan nyūṅkho vaktavyaḥ | tadartham prastauti |

āpyante | pūrvokteshu trishv ahasu trivṛitpāficadaśasaptadaśakhyāḥ stomā āpyante | samāptā ity arthaḥ | tathā gayātrī trishṭub jagatīty etāni chandāḥsy āpyante | samāptāni | tata urdhvam etad eva vakshyamānam uccishyate. | pūrvam anuktatvād utkarshepāvaśishyate | tasyaivāvaśishṭāsya vāg iti nirdeśaḥ | evakāras tu pūrvokta-devatāvyaṅgyarthāḥ | Agnir vā devatendro vai devatā viṣve vai devā devatety evaṃ tasya-tasyāhno nirvāhakaṃ devatātrayam pūrvam uktatvān nāvaśishṭam | vāgdevatā pūrvam anuktāvaśishṭā | tasyā vācakaṃ vāg ity etac chabdarūpam | tad etad aksharam vakārādivarṇātmakam punar api tryaksharam | tribhir aksharair upetam | katham etad iti | tad etat spashṭikriyate | vāg ity ukte saty ekāksharam bhavati | vakāragakārābhyām yuktasyakāraksharasyaikatvāt | tad evāksharam iti vāgdevatānāmnoccāryamānam tryaksharam bhavati | ato vāgdevatāya nūmany ekarūpatvam trirūpatvam ca sampannam |

4. tad yac caturtham | yasmāt kāraṇād vāg eva caturthasyāhno nirvāhikā | tasmāt kāraṇād 'yadi caturtham ahar upetā nyūṅkhyanty, okāśasya sūtroktaprakāreṇoccarānaviśeṣam kuryuḥ | tadānīm etad eva vāg ity etad aksharam devatāya vācakaṃ abhilakṣyāyachanti | udyamaṃ kurvanti | na kevalam udyamaḥ kṛtv etad aksharam vārdhayanti | vṛiddhiprakāra eva pravibhāvayishanti¹⁾ anena spashṭikriyate | prabhutvam vibhutvam caksharasya kartum ichanti | prabhutvam sāmartyam, vibhutvam viśālatvam. || nyūṅkhasvarūpam Āvalāyanena varṇitam | caturthe 'hani prātaranuvākapatipady ardharcādyor nyūṅkhaḥ | dvitīyam svaram okāram trimātram udāttaṃ triḥ | tasya-tasya copariśṭād aparimitān pañca vārdhaukāraṇ anudātān | uttamasya tu trīn | pūrvam aksharam nihanyate nyūṅkhyamāne (7, 11, 1) iti | aśyāyam arthaḥ | caturthe 'hani prāpte sati prātaranuvākasya yeyam ṛik prathamāsti, tasyā ṛico yau dvāv ardharcāu taylor ardharcayor yāv ādī taylor ādyor nyūṅkhaḥ kartavyaḥ | nitarām atyantavishamaprakāreṇonkhanam uccāraṇam nyūṅkhaḥ | katham iti | tad eva spashṭikriyate | āpo revatīḥ kṣayatheti prātaranuvākasya pratīpat | tasyāḥ pūrvārdhasyādau yo 'yam dvitīyasvara okāraḥ pakārād ūrdhvabhāvi, tam trimātropetam udāttaśvarayuktaṃ trivāram uccārayet | ta ete traya okārāḥ sampadyante | tatraikaikasyaukāśasyopari punar apy okārā ardhahasvarūpā brāhmanātrā aparimitāḥ pañca uccāraṇīyāḥ | te cārdhaukā-

1) pravibhāvayishanti lesen im Texte alle Hss. Die sonderbare Erklärung des Scholiasten zeigt, dass diese Lesart auch ihm vorlag.

rāḥ sarve 'py anudattāḥ | uttamasya tu trimātrasyaukārasyopari trīn
ardhaukāraṇ uccārayet | teshv ardhaukāreṣu prathamam aksharam
nihanyāt | atyantam nicasvareṇānudattam kuryād iti | evaṃ saty
udattās trimātrās traya okārā, ardhaukāras trayodaśety evam okārāḥ
shoḍaśa sampadyante | prathamadvitīyayos trimātrayor madhye pañcā-
nudattā ardhaukāraḥ | dvitīyatrītiyayos trimātrayor madhye pañcānu-
dattā ardhaukāraḥ | trītiyasya trimātrasyopariṣṭād anudattā ardha-
kāras trayāḥ | so 'yam uccāraṇaviśeṣo nyūṅkha ity ucyate | so
'yam nyūṅkhaḥ caturthasyāḥna udyatyai | udyamanāya sarvasmād
utkarshāya bhavati | Dieses läßt sich etwa so darstellen:

ap63 00000, 63 00000, 63 000. Vgl. Āṣvalāyana 7, 11, 7.

5. annam vai | yo 'yam ukto nyūṅkho 'sti tad etad annam
vai | annasādhanaṭvād annasvarūpam eva | katham etad iti | tad
ucyate | iḷaśabdo 'nnavāci | tad yeshāṃ karshakāṇām asti te karshakā
iḷavāḥ | te ca varshantam parjanyaṃ abhilakṣhya geshṇā harṣheṇa
gāyanto yadā caranti | atha tadānim annādyam prajāyate | svakāla-
vriṣṭiṃ sampriddhiṃ ca dṛiṣṭvā karshakā hrīṣhyanti hrīṣṭāḥ ca
gāyantīti yad asti tatsadṛiṣam idam caturthe 'hani nyūṅkharūpam
uccāraṇam | ato 'nenocāraṇenānnam utpādayanti | tad evam annādya-
sya prajātyā utpādanārtham sampadyate | tasmād annaprajātiyukta-
tvād eva caturtham ahar jātavād bhavati | jātavattvam etasminn
ahani mantraliṅgatvenopariṣṭād (5, 4, 2) vakshyate |

6. caturakshareṇa | mantrā yō 'yam ādau caturaksharo
bhāgas tena nyūṅkhaḥ | catvāry akṣarāṇy uccārya tadante yatho-
ktaṃ nyūṅkham prayuñjyād iti kecid yajñika āhuḥ |

8. samprati | samyak |

10. mukhataḥ | prātaranuvāke mukhato 'rdharcasyādau dviti-
yasminn akshare nyūṅkhaḥ | prajānām sarvasām mukhenāivānā-
danāt | tathā sati yajamānam anādīyasya mukhata eva samīpa eva
sthāpayati |

11. ājyaṣastre sthānaviśeṣam vidhatte |

madhyataḥ | trītiyapāda ity arthaḥ | tathā cāṣvalāyana āha |
agnim na svavṛktibhir ity ājyam | tasyottamāvarjam trītiyeshu
pādeṣu nyūṅkhaḥ (7, 11, 8) iti |

12. mukhataḥ | ardharcādau | tathā cāṣvalāyano marutvati-
yam nishkevalyam ca nirūpya paścād idam āha | śrudhīhaviyasya tu
trīca ādye 'rdharcādīṣu nyūṅkhaḥ (7, 11, 28) iti |

4.

2. yad vāco rūpam | vākpratiṭṭhākaśabdayuktam | vaimadam
vaimadākyena maharṣiṇā yuktam | rīphatidhātuh kṣēārthe vartate |
viśeṣhakṣēnocāritam virīphitam | vichandā iti vividhachandasā

yuktam | yad ūnam vātiriktam vonatiriktam | aksharahrāsavṛddhi ity arthaḥ |

3. viriphitam | nyūṅkharūpeṇa viṣeshakleṣenoccāritam | ata eva viriphitasya viṣeshakleṣarūpatayā yuktasya vimadākhyasya maharsheḥ sambandhi |

5. tā u daṣa jagatyah | tā u tās tu sūktagatā aṣṭāv rico daṣa jagatyah sampadyante | katham sampattir iti | tad ucyate | sūktasyādyantayor ricos trir āvṛittyā dvādaṣa pañktayo bhavanti | pañktiḥ caiva catvāriṇśadaksharā | tato militvāṣṭyadhikacatuṣṭaksharāṇi sampadyante | aṣṭācatvāriṇśadaksharāṇāṃ jagatīnāṃ daṣa-saṃkhyākāṇāṃ tāvanti evāksharāṇi | evaṃ jagatīsampattir |

6. tā u pañcadaṣa | tās tu daṣa jagatyah pañcadaṣānushṭubhaḥ sampadyante | tathā hi | aṣṭācatvāriṇśadaksharā jagatī | dvātriṇśadaksharānushṭup | tathā saty ekaikā jagatī sārddhānushṭub bhavati |

7. tā u viṇṣatir | tās tu daṣa jagatyah punar api pratyekam dvedhā vibhajyamānāḥ caturviṇṣatyaksharā gāyatriyo viṇṣatir bhavanti | gāyatrīsambaddham cānyatra prāyaṇyam prathamam ahaḥ | gāyatro vā aindravāyo, gāyatram prāyaṇyam ahaḥ (Ts. 7, 2, 8, 1) iti śrutyantarāt | idam cāhar madhyame tryaḥ prathamatvāt punaḥ prāyaṇyam | ato gāyatrīdvārā sambandhasya vaktum śakyatvād etat sūktam caturthasyāhno nirūpakam |

8. tad etat | tad etad āgnim ityādi sūktam udgātrībhiḥ pūrvam astutam, hotṛībhir apy aṣastam tasmād ayātayāma gatasāram na bhavattīti śakṣhād yajña eva | yajñamadhye śratvāt | tathā sati yady etat sūktam atrājyam bhavet | tadānāṃ yajñārūpād eva sūktād yajñārūpam ahas tanvate | viśtarayanti | kiṃcāhardevatāṃ vācam eva tena sāranyuktena punaḥ prāpnuvanti | tac ca madhyamasya tryahasya saṃtatyai vichedarāhityāya bhavati |

10. vāyo śukrah | atrādyais tribhiḥ pratīkair ekas trīcaḥ | itaraiḥ śatpratīkaiḥ śat trīcaḥ |

11. tam tvā | atra yad etad imaha iti padam āsti, tad yacā-maha ity asmin arthe vartate | yacā ca dirghakalena phalaprādā | tasmād etad ahar abhyāyāmyam iva | abhito dirgham kartavyam iva prayogabāhulyena dṛṣyate | tena yacānarthavacidhatūdvāreṇa dirghatvena sāmyapratiter idam mantravākyam caturthasyāhno nirūpakam |

12. idam vaso | ātānaḥ śastrakṛptir | sā cedam vaso sutam ityādikāṣy asmiṇṣ caturthe 'hani pūrvoktena prathamenaḥnā samānā | tat sāmyam caikam līngam |

15. tad u | tad u tat tu sūktam trishṭupchandaskam | prati-śhṭhitāni padāni pratiniyataksharasamkhyayuktāḥ padā yasmin sūkte tat pratishṭhitapadam | tadṛṣena tena sūktena savanam madhyam-

dinasavanagatam marutvattyasastram dādhāra | dhāritavān bhavati |
etena sūktena svayam āyatanāt svaktyagribhāt kadācid api na pra-
cyavate |

16. imam nu | imam nv ityādis trīcaviśeṣaḥ paritaḥ pūrvo-
ktānam ante prakṣhepaṇīyaḥ |

18. tad vai | yasmiṇ chandasi nivṛtpadasamūhaḥ prakṣhipyate
tad etac chando vahati | savanasya nirvāhakam bhavati | tasmān ni-
rvāhanāya tāsū gāyatrīṣu nividam dadhyāt |

19. pibā somam | priṣṭhastotrasādhanasya vairājasāmna
adharāḥ pibā somam ityādiḥ stotriyas trīcaḥ | śrudhī havam ityādy
anurūpaḥ |

21. tvām id dhi | tvām id dhīty asyām ŋci bṛihatsāmotpā-
nnam | tasmād etaṁ yonibhūtam pragātham pūrvoktadhāyām anu-
pāścāc chāṇset |

5.

11. tā u | tā u tās tu sūktagatā ŋco vichandaso vividhachando-
yuktāḥ | tatraikaviṁśatir dvipadāḥ santy, avāśiṣṭāḥ catuṣpadāḥ sa-
nti | tena vichandastvenāhno nirūpakam |

6.

1. gaur vai | pūrvatra vāg ekam gaur ekam dyaur ekam
(5, 3, 2) iti devatāyā rūpatrayam uktam | tatra vāgātmakam rūpam
caturthe 'hany uktam | pañcamasyāhno gaur eva devatā nirvāhikā |
stomānām madhye triṇavo nirvāhakaḥ | tasya triṇavasya stomasya
svarūpam Chandogair evam āmnātam | navabhyo hīṃkaroti sa tisṛi-
bhiḥ sa pañcabhiḥ sa ekayā | navabhyo hīṃkaroti sa ekayā sa tisṛi-
bhiḥ sa pañcabhiḥ | navabhyo hīṃkaroti sa pañcabhiḥ sa ekayā sa
tisṛibhiḥ | vajro vai triṇavaḥ (Tāṇḍya 3, 1, 1) iti | asyāyam arthaḥ |
ekas trīcas tisṛibhiḥ paryāyair āvartanīyaḥ | tatra prathamaparyāye
prathamāyās triḥ pāṭho dvitīyāyāḥ pañcakṛitvaḥ pāṭhas tritīyasyāḥ
sakṛid eva pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho dvitī-
yāyās triḥ pāṭhas tritīyasyāḥ pañcakṛitvaḥ pāṭhaḥ | tritīyaparyāye
prathamāyāḥ pañcakṛitvaḥ pāṭho dvitīyāyāḥ sakṛit pāṭhas tritīyasyāḥ
triḥ pāṭhaḥ | evam āvṛittābhiḥ saptaviṁśatisamkhyābhir ŋgibhis tri-
ṇavaḥ stomo bhavati |

5. paṣurūpam | tathāvidham ca paṣurūpam yad asti tad api
līgam | paṣurūpasya bahuvridhatvam eva yad adhyāsavad ityādina
prapañcyate | adhikapādasya prakṣhepo 'dhyāsaḥ | prakṛitau yāvad
asti tāvato 'py adhikapādotetam adhyāsavat | paṣūnām api catu-
rbhyaḥ pādebbhyo 'dhikam mukham ekam parigaṇyate | ato 'dhyāsa-
vat paṣurūpam bhavati | tad eva vikshudrā ity anena spāṣṭīkri-

yate | vividhāḥ kshudrā vikshudrāḥ | ekasmād anyo nyūnas, tasmād apy anyo nyūnāḥ | gajāpekshayāśvāḥ kshudras, tadapekshayā mahi-
shāḥ kshudras, tato gaus, tato 'jety evam paśushu kshudratvaṃ dra-
shṭavyam |

vāmam | yad vāmam ramanīyaṃ sūktam svaravarṇāḍibhiḥ śra-
vyam bhavati | tad api paśurūpam | loke 'pi gavāśvādipaśava iti yad
asti tad vāmam ramanīyaṃ drīṣyate |

yat pāṅktam | ekaṃ lingam pāṅktam yat punarvacanam tat
pañcasamkhyayuktam | pūrvatra pāṅktichandaḥsambaddham iti vi-
śeṣaḥ |

6. imam u shu | imam u shv ityādisūkte jagatichandoyukta
ādya navarāḥ śaṁsanīyāḥ | tatra tṛtīyasyām ūci jagatichandaske-
bhyas caturthapādebhya 'dhikāḥ pādo bharadvājaḥ sapratha ity eṣha
samāmnīyate | ato 'dhikapādayuktatvād idam adhyāsavallīgam | tatra
paśusvarūpam | paśor api pādacatusṭhāyād adhikasya mukhasya vi-
dyamānatvāt |

7. ā no yajūm iti dve ūci | ā no vāyav ity eka | so 'yam
prathamaḥ tṛicāḥ | rathenetyādir dvitīyāḥ | bahava ityādis tṛtīyāḥ |
imā u vām ityādis caturthāḥ | pibā - sutasedyādīḥ pañcamaḥ | de-
vam-devam iti śaśṭhāḥ | bṛihad iti saptamaḥ | tad etat saptakam
bṛihatichandoyogād bārhatam |

13. marutvān | parito 'nte prakṣhepaṇīyāḥ paryāśaḥ || tasmiṁs
tṛice nividdhanam vidhatte | tā u etc.

7.

1. mahānāmniṣhu | S. 4, 4, 1.

3. imān vai | nanu śakvarīśhūtpannam sāma śakvaram iti va-
ktavyam | śakvarī ca saptapāḍopetā | na caitā ūcas tathavidhāḥ
kiṁtu pādacatusṭhāyopetā anuṣṭubhāḥ | tat katham āsam śakvari-
tvam ity āśāṅkya śaktipradatvāc chakvarītvam iti nirvacanam darṣa-
yati | imān vai etc.

4. tā ūrdhvāḥ | yā etā mahānāmnyāḥ santi tāḥ śimna ūrdhvā
abhyasṛijata | agniṁ itā ity ārabhya yathā vāḥ susahasatīyantā dā-
śatayitnāḥ śimā | tasyāḥ śimna ūrdhvabhāvinīḥ kṛtvā Prajapatir
abhitāḥ sṛiṣṭvān | ata evaitāḥ samhitāyām nāmāyante kiṁtv āra-
nyakāṇḍa amnāyante | athavā | navaitā ūcas trivedebhya upari sthi-
tatvena prayujyante | tathā cāśvalāyana āha | śakvaram cet priṣṭham
mahānāmnyāḥ stotriyāḥ | tā adhyardhakāram nava prakṛityā tisro
bhavanti (7, 12, 10) iti | asyāyam arthāḥ | yadā śakvarasāmna pri-
ṣṭhastotraṃ nishpādyate tadānim mahānāmnya ūcāḥ stotriyas tṛico
bhavanti | tāḥ tu prakṛityā svabhāvena navasamkhyakās tathāpi ti-
sraḥ kartavyāḥ | adhyardhakāram iti tatropāya ucyate | adhikena-

rdhena yuktām ekām picam ekam ardharcaṃ kṛitvety uktam bhavati | tatas trayāpām ardharcaṇām ekārdhatve sati tisra pico bhavanti¹⁾ | so 'yam simollanghanaprakārah | yasmāt sinna ūrdhvāḥ satīḥ Prajāpatir asṛijata tasmāt simā ity etannāmakā abhavan | mahānāmninām anena prakāreṇa simānāmakatvaṃ vijñeyam |

5. svādor itthā | svādor ityādir adhyayanaprakāreṇaikaḥ trīca, upa na ityādir dvitīya, indraṃ viśvā iti tṛtīyaḥ | etat trayam millitva pūrvoktastotriyaśāḍṛiṣyād anurūpas trīco bhavati |

8. mo shu tvā | ṛigdvayam eva sarvatra pragāthasya svarūpam | atra tu rāyas kāma ity eśā dvipadādhikatvena prakṣiptā | tasmād ayam pragātho 'dhyāśvān |

8.

4. tam indram | śaṣṭrānte prakṣhepaṇīyam trīcaṃ vidhatte | tam indram etc.

10. stushe janam | trīṣṭupchandaskē sūkte viśa ādevīr ity ekaḥ pādo 'dhikāḥ prakṣhipyate | so 'yam adhyāso liṅgam |

14. agnir hotā | trīṣṭupchandaskasya trīcasyaśvāśne tā taremety adhikāḥ pādo 'dhyāśaḥ |

9.

2. athāsmīn śaśṭhe 'hany ṛitupraisheshv ṛituyājasūkte kāmōid viśeṣhaṃ vidhātum prastauti |

na vai | devāḥ sarve 'py anyonyasya gṛihe vāsam naiva kurvanti kīmtu svasva eva gṛihe | evaṃ ca saty ṛitur apy ṛitor anyasya sthāne na vasati | kīmtu sarvo 'pi vasantādyṛitūḥ svasva eva sthāne nivasati | tasmāt kārapād yathāyatham svasvasthānam anatikramya sarve 'py ṛitvija ṛituyājān yajeyuḥ | asampradāyam anyasmā adattva | ayam arthaḥ | ṛitugrahāṇām pracāro yadā vartate tadānim maitrāvaruṇaḥ praishasūktagatena mantreṇa hotrādīn preṣhyati | ante ca yājyayā vashaṭkāraṃ kurvanti | adhvaryuyajamānau tu preṣhitau svasvayājyaṃ hotre prayachataḥ | tad idam prakṛitāv anuśṭhānam | atra tu tau hotre na prayachataḥ kīmtu svayam eva yājyaṃ paṭhataḥ iti | tathā sati yathartu tam-tam ṛitum anatikramya sarvān ṛitūn ṛitvijāḥ kalpayanti | svasvaprayojanasamarthān kurvanti | ṛitūnām tathā kalpane sati janatā janasamūho yathāyatham svaṃ-svaṃ sthānam anatikramya vyavasthitāḥ sukhīnyo bhavanti | evaṃ ṛituyājā atra prastutāḥ || tatraitac cintyate | kim ṛituyājeshu praishavashaṭkārau prakṛitivan na kartavyāv uta kartavyau | āho svit prakārantareṇa kartavyāv iti | tatra tāvad akārapapakṣham upanyasyati

1) Vgl. Śāyana zu Aitareyāranyaka 4, 1, 1.

3. tad ahuh | rituyājartham maitrāvaruṇena paṭhitavyā mantrā ritupraishah | taiḥ praishamantrair hotrādīn prati ca na pre-shitavyam | hotā yakṣad Indram ityādibhiḥ praishāṇam na kartavyam | hotrādibhiḥ ca ritupraishamantrair na vashaṭkartavyam | yajyātvena na paṭhitavyā ity arthaḥ | tatreyam upapattiḥ | ya ritupraishas te sarve 'pi vāg vai vāgrūpaiva | vāk ca shashṭhe 'hany āpyate | samāpyate | na hi samāptāyām vāci mantraprayogo yujyate | iti nishedhavācinām abhiprāyaḥ || teshām eva matam āsṛitya vidhivadinām pakshe doshaṁ darśayati |

4. yad ritupraishaiḥ | yady ritupraishās tatpūrvako vashaṭkāraḥ cānushṭhiyeran | tadānīm āptām samāptām vācam eva richeyuh | kīdṛiṣīm vācam | rikṇavahīm | vaho baltvardasya lāṅgalādivahanapradeśaḥ | vṛikṇo bhagno vaho vahanapradeśo yasyā vācaḥ sā rikṇavahī | śrāntatvād yajñabhāram voḍhum aśaktety arthaḥ | vahārāviṇīm | aśakyavahananimitto rāvo rodanarūpo dhvanir yasyāḥ sā vahārāviṇī | tādṛiṣīm upadravadvayayuktām vācam vināśayeyuh || evam anushṭhānapakshe doshaṁ uktvā nishedhapakshe vyavasthite sati vidhivādī svābhipretam anushṭhānam hṛidi nidhāya nishedhapakshe bādham upanyasyati |

5. yad v ebhiḥ | yad u yadi vā ebhir mantrair na preshyeyur, yadi vā ebhir yajyāmantrair na vashaṭkuryuh | tadānīm ritvijo yajñasyacyutād avinashṭāt prayogāc cyaveran | vināśeyuh | yajñaprayogaḥ sāṅgo na bhaved ity arthaḥ | kimcaitasmād yajñāt svaktyaprapāt Prajāpateḥ svaktyayajamānād gavādipaśubhyas ca jhīmā iyuh | ritvijāḥ sarve 'pi kuṭilā bhūtvā gacheyuh | yajñaprapāyajamānapaśubhyo bhrasṭā bhaveyur ity arthaḥ || itthaṁ vidhinishedhapakṣhayor ubhāyor api bādham uktvā prakārantareṇānushṭhānam siddhāntayati |

6. tasmād ṛigmebhyah | yasmād anushṭhānapakshe śrāntām ityadyuktadoshaḥ parityāgapakshe tv acyutād ityadyuktadoshaḥ | tasmād doshadvayaparihārāya prakārantareṇānushṭheyam | prakṛitau hi maitrāvaruṇas tam-tam praishamantram paṭhitvā hotar yajetyadinā preshyati, hotrādayaḥ ca tata ūrdhvam yajyām praisharūpām eva paṭhitvā tadante vaushaḍ ity vashaṭkurvanti | atra tu na tathā kartavyam | kim tarhy ṛigmebhyah evādhy rikṣirasakēbhyo hotrādivishayapraishebhyah evordhvam maitrāvaruṇo hotar yajetyadinā preshyet | hotrādayaḥ ca tathāiva ṛigmebhyo 'dhi vashaṭkṛitya tubhyam hinvāna ityadyrikṣiraskaiḥ praishair yajeyuh | tathā sati prakṛitivad anushṭhānābhavād vācam āptam ityādir anushṭhānapakshe prokto dosho na bhavati | anushṭhānaparityāgasyāpy abhāvāt pratishedhapakshe 'cyutād ityādir dosho 'pi na bhavati |

10.

1. pāruccheṇī | prāṭhṣavane mādhyāṇḍinasavane ca yāḥ
prasthitayājyāś codakena prakṛitāḥ prāptāḥ | tāsām purastāt pārū-
ccheṇī pāruccheṇī maharshiṇā dṛiṣṭā rīca upadadhyuḥ | ekai-
kām pāruccheṇīm rīcam ukṭvā paścād ekaikām prasthitayājyām pa-
ṭhet | vṛishann indra vṛishapānāsa indava ityādyāḥ, pibā somam in-
dra suvānam adribhir ityādyāś ca pāruccheṇī rīcaḥ Sūtrakāreṇa
(8, 1, 2, 4) vispaṣṭam udāhṛitāḥ | pāruccheṇīshv rīkshv yac chando
'sti tad idaṃ rohitānamakam |

3. tad āhuḥ | samkhyāsamāyāt pañcapadopetā rīcaḥ pañcame
'hani yuktāḥ | śaṭpadopetāḥ śaṣṭhe 'hani | pāruccheṇī tu sapta-
padopetāḥ | ataḥ śaṣṭhe 'hani tacchañsanam ayuktam iti codyavā-
dinām abhiprāyaḥ || tatrottaram āha |

4. śaṭbhir eva | ekaikasyām rīci ya ete prathamabhāvināḥ
śaṭ pādāḥ taiḥ sarvair yadā śaṣṭham ahar āpnuvanti | tadānim
uparitanam yat saptamam ahaḥ tad apachidyaiva prithaktvena tasya
vichedam kṛitvaiva prāpnoti | tasmād vichinnam saptamam ahas tena
saptamena pādenābhimukhyenopakramya vasanti |

11.

1. tad yad etat | samudramadhyasthitānām dhanānām āka-
rṣhaḥ kiṃ sādhanam iti | tad ucyate | tat tatra pāruccheṇīyāśv rī-
kshu yad etat padam pāṭho 'sti | kidṛiṣam | punaḥpadam | śaṭsu pā-
deshu samāpteshu punaḥ paścād uccāryamāṇaḥ sumṛiliko na ā gahity
evamvidhaḥ saptamaḥ pādah | sa eva dhanānām āsañjanāyāsaktāni
kṛitvā samakarṣaṇāyānukūṣo 'bhūt |

12.

1. pūrvatra vāg ekam gaur ekam dyaur ekam iti yat tṛitīyam
devatāśvarūpam uktaṃ, seyam devatā śaṣṭham ahar nirvahati | ta-
thā stomānām madhye trayastriṅṣaḥ stoma nirvāhakaḥ | tasya stoma-
sya svarūpam Chandogair evam āmnāyate | ekādaśabhyo himkaroti
sa tisṛibhiḥ sa saptabhiḥ sa ekayā | ekādaśabhyo himkaroti sa ekayā
sa tisṛibhiḥ sa saptabhiḥ | ekādaśabhyo himkaroti sa saptabhiḥ sa
ekayā sa tisṛibhiḥ | anto vai trayastriṅṣaḥ (Tāṇḍya 3, 4, 1) iti || asyā-
yam arthaḥ | eka eva tṛicas tribhiḥ paryāyair āvartaniyāḥ | tatra pra-
thame paryāye prathamāyās trir abhyāso madhyamāyāḥ saptakṛitvo
'bhyāsa uttamāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit
pāṭho madhyamāyās trir abhyāsa uttamāyāḥ saptakṛitvo 'bhyāsaḥ |
tṛitīyaparyāye prathamāyāḥ saptakṛitvo 'bhyāso madhyamāyāḥ sakṛit
pāṭha uttamāyās trir abhyāsaḥ | evam trayastriṅṣastomanishpattir iti |

revatir naḥ sadhamāda ity asyām ṛicy utpannam sāmā raivatam |
gāyatrīyādibhyaḥ chandobhyo 'ksharair adbhiktvād atichandā iti ka-
syacic chandaso nāmadheyam |

5. stīrṇam | stīrṇam barhir ity ādyas trīcaḥ | ā vām ratha iti
dvitīyaḥ | sushumā yātam iti trītiyaḥ | yuvām stomebhir iti catu-
rthaḥ | avar maha iti dve ṛicau | vṛishann indrety ekā | ubhābhyām
pañcamas trīcaḥ | astu śraushaḍ ity ekā | o shū na ity ekā | ye de-
vāsa ity ekā | etat tritayam shashṭhaḥ | iyam adadād iti saptamaḥ |
ity etat sarvam praḡgasastram kuryāt || śastrāntarasya pratipadam
trīcam vidhatte |

6. sa pūrvaḥ | atra mahānām iti mahacchabdhāḥ pādasyānte
dṛiṣyate | shashṭham cāhaḥ pṛishṭhyākhyasya śaḍabasyānto bhavati |
tasmād antatvaliṅgena shashṭhe 'hani योगyam | yadvā | mahato 'py
adhikasyānyasyābhāvān mahad ante ity antatvam vyākhyeyam |

7. traya indrasya | S. 5, 1, 13.

9. sa yo vṛishā | marutvān no bhavatu ity asya caturthasya
pādasya sarvāśv ṛikshu vidyamānatvāt samānodarkatvam || trīcātma-
kam sūktāntaram vidhatte |

10. indra marutvaḥ | asmin sūkte tebhīḥ sākam ityādis trī-
tyasyām ṛici trītiyaḥ pādah | tatra Vṛitram khādati bhakshayātiti
vṛitrakhādah | tena bhakshapena Vṛitrasyāvasānam maraṇam sampa-
dyate | tasmāt khādo Vṛitrasyāntah | shashṭhasyāntatvam pūrvam evo-
ktam | ato 'ntavattvam liṅgam | yady apīdam sūktam na bhavati ta-
thāpi sūktasthānāpannatvāt sūktam ity uktam |

12. śastrasyāntimam trīcam vidhatte |

ayam ha | svar marutvāḥ jitam iti dvitīyaḥ pādah | tatra bhū-
tārthavācīktapratyayānto jayatidhātur ekam liṅgam | kimca jayasya
yuddhāvasānatvāj jitam iti śabdo 'ntapratipādakah | tad etad antava-
ttvam aparam liṅgam |

17. indram it | asya praḡāthasya sarveshv api pādeshv indra-
śabdāvṛittes tsadhdvanisadrīṣatvān nirpittaval liṅgam |

13.

2. pra ghā nu | somasya tā mada indraḥ cakārety asya catu-
rthapādasya bahushv ṛikshu vidyamānatvāt samānodarkatvam |

5. nishkevalyasya śastrasyāntimam trīcam vidhatte |

upa no haribhiḥ | tīṣṛishv apy ṛikshūpa no haribhir iti pāda-
syaikatvāt samānodarkatvam |

8. tat savituḥ | tat savitur iti dve ṛicau pratipaccheshabhūtan,
doṣo āgād ity esha sūtre paṭhitas trīco 'nucaraḥ | atra bhūtārtha-
vācī gamidhātur yo 'stī tasyārtha āgād iti śabdenocyate | bhūtārtha-
vācītvād gatam gamanasamāptir anto bhavati | tad etad antavattvam

liṅgam || yasmād atra Sūtrakāro (8, 1, 18) 'bhi tyam ity ekam ṛicam tat savitur iti dve ṛicau militvā pratipattiricatvenoktva dosho āgād ityādikas tṛico 'nucara ity uktavān | tasmād asmābhis tat savitur iti vākyam pūrvaśeṣatvena vichedanīyam |

10. katarā | dvitīyasyā ṛicaṣ caturthe pāde dyāvā rakshatam prithivī ity uktatvād idam sūktam dyāvāprithivīyam | tatra dyāvā rakshatam iti pādasya bahushv ṛikshu vidyamānatvāt samānodarkatvam |

11. kim u | kim u śreṣṭhā ity asmin sūkte trayodaśarcaḥ ṣaṁsaniyāḥ | tatra caturthyā ṛicaḥ prathamapāde cakṛivāṁsa ṛibhava iti śrutatvād idam ārbhavam | upa na iti sūkte catasrah | Āṣvalāyana 8, 8, 8 | tatra prathamapāde ṛibhukṣhā iti śrutatvāt tad apy ārbhavam | Ribhavo hi naro manushyāḥ | ata eva manushyān antaḥ praveṣayitum asahamānā agnivasvādayaḥ somapāṇavelāyām Ribhūn niḥsāritavanāḥ | etac cārbhavam ṣaṁsaty Ribhavo vai deveṣu (3, 30) ityādāv upakhyāne tulyam avagamyate | te ca narā Ribhavaḥ ṣasyante kathyante yasmin sūkte tan nārāṣaṁsam | tad ekam liṅgam | tathāivopa na vājā iti sūktasya tṛitīyasyām ṛici tryudāyam iti trīṣadbāḥ śrutaḥ | tad etat tritvaṁ dvitīyaṁ liṅgam |

12. idam itthā | idam itthety ekam sūktam, ye yajñenety aṣeram |

14.

2. nishṭhāvam | kīdṛiṣam Manum | nishṭhāvam | dhanavibhāgāder dharmarahasyam niḥśeṣheṇa sthitiḥ nirṇayo nishṭhā | sā yasminn asti sa nishṭhāvah | tādṛiṣam | dharmarahasyanirṇetāram ity arthaḥ | avavaditāram | jyeshṭhaputrasyaitāvad, dvitīyasyaitāvad, anyasyaitāvad ity avachidya vaditum samartho 'vavadiṭā | tādṛiṣam |

3. tān ete sūkte | idam ittheti ye yajñeneti caite ubhe sūkte ṣaṁsaya | tatas teshāṁ ṛiṣiṇāṁ yat sahasrasaṁkhyam dhanam satrapariveshaṇaṁ satrārtham paritāḥ sampāditaḥ | tat sarvam anushṭhānād ūrdhvam avaśiṣṭam te dhanam tubhyam Aṅgīraso maharṣayaḥ svargam prāpnuvanto dāsyantīti |

15.

3. pratishṭhāyā enam | avighnena karmasamāptir daivī pratishṭhā | tatsādhanabbhūtanādisampattir mānuṣī pratishṭhā |

4. Sukīrtinā | Kakṣivān ity abhihitāḥ kaṣcid ṛiṣiḥ | tasya putraḥ sukīrtināmakaḥ | tena dṛiṣṭam apa prāca indreti sūktam api tannāmakaḥ | tac ca vṛiṣhākapisūktāt prāg eva samīpe ṣaṁsaniyam | tena Sukīrtinā hotā yonim vyāḥapayat | garbhanirgamāya vivṛitam ākarot | ata eva tasyā ṛicaṣ caturthapāda urau yathetyādir amnāyate |

6. madhvo vonāma | asmin sūkte marudvishayam ābhivyā-
harāṇīyam arthajātam bahv asti | bahutvaṃ caikatvadvitvāpekshayā
saṃkhyāyām avasānatvād-anto bhavati | tad etad antatvaṃ līṅgam |

8. sa pratnathā | devā agnim ity asya caturthapādasya
sarvāsv apy rikshu paṭhitatvāt samānodarkatvam || dhārayann ity
etasya punaḥ-punaḥ paṭhitasyānuvādena tadabhiprāyaṃ sadṛśīṣṭā-
ntaṃ darśayati |

9. dhārayan-dhārayan | hotāsmīn sūkte caturtheshu pādeshu
dhārayan-dhārayann iti punaḥ-punaḥ paṭhitvā ṣaṁsati | tasya ko
'bhīprāya iti | so 'bhīdhyate | antaḥ śāstrasyāvasānapradeśaḥ | tasya
prasāṅsāt prakarsheṇa sraṣānāc chaithilyād ayam hotā bibhāya |
bhītim prāptavān | sraṣānaparihārārthe dṛṣṭānto 'bhīdhyate | yathā
loke rajjun nirmimāṇaḥ puruṣaḥ punarāgrantham punaḥ-punar
āgrathyāgrathya punarnigrantham punaḥ-punar nigrathya-nigrathya
tasyā rajor antam badhnyāt | dīrghāyā rajjvā agram sūkṣmam
punaḥ prīṣṭhataḥ pratyākṛishya veshṭanaṃ kṛitvāgranthanaṃ nāma |
tasyā dṛiḍhībhaḥ nigranthanaṃ nāma | ity eko dṛiṣṭāntaḥ | anyo
'py abhīdhyate | yathā vā loke carmakāra ādrasya carmaṇaḥ saṃ-
kocanivāraṇāya bhūmau tat prasārya dṛiḍham ākṛishya carmaṇo 'nte
mayūkhaṃ ṣaṅkuṃ carmaṇo dhāraṇāya bhūmau nihanyād, dṛiḍham
bhūmipraviṣṭhaṃ kuryāt | hotuḥ punar dhārayann iti ṣaṁsanaṃ yad
asti tad etad tadṛiṣam | pūrvoktadṛiṣṭāntasamānaṃ drasṭavyam |
tad etad chaṁsanaṃ yajñasya saṃtatyai bhavati |

16.

1. dvādaśābhagate navarātre trayas tryahāḥ | tatra prathamadvi-
tīyau tryahāv uktau | tāvataḥ prīṣṭhyāḥ śaḍahāḥ samāptaḥ | yas tu
trītiyas tryahas tatra yāni trīṇy ahaṇi tāni chandomanāmākāni |
tatra prathamam, navarātrāpekshayā saptamaṃ yad ahar asti, tatra
mantraliṅgaṃ darśayati | yad vā eti etc.

9. āpyante | trivṛtapañcadaśasaptadaśaikaviṃśatṛipavatrāyastri-
ṇṣākyā ye stomāḥ te sarve 'pi shashṭhe 'hany āpyante | samāptaḥ |
gāyatrītrīṣṭubhagatyanuṣṭuppañktyatichandobhidhāni sarvāpi cha-
ndāṇsi ca samāptāni | tathā sati yathāivādo vakshyamāṇaṃ nidarśa-
naṃ tathāiva saptamasyāhnaḥ pravṛttir drasṭavyā | kiṃ nidarśa-
naṃ iti | tad ucyate | yathā darśapūrṇamāśāḍipuroḍāśāḍidravany
avadāya paścāt tāny avadānasthānāny ājyasthālyā ājyena punaḥ pra-
tyabhighārayanti | kimartham iti | tad ucyate | ayātayāmatayai | gata-
sāratvaparihārāya punar api haviṣṭvayogyatārtham | evam evaita-
smīn saptame 'hani stomāḥ chandāṇsi ca punar api pratyupayanti |
pratipadyānutīṣṭhanti | tathā saty anuṣṭhitasya punar anuṣṭhā-
naṃ carvitacarvaṇasamānaṃ iti yātayāmatvaṃ gatasāratvam bhavet |

ato yad etat samudrād ūrmir ityādikaṃ saptamasyāhna ājyam bhavati | tad etad ayātayāmatāyai punar api sārataśiddhyartham bhavati | tasmīn cāstre ghṛitasya nāma guhyam iti ghṛitaśabdasya vidyamanātvāt pratyabhighārapasāmyam bhavati | yady api trivṛṇḍa-dayaḥ stomāḥ saptame 'hani punar 'nānushṭhiyante, tathāpi caturviṇḍa-dayaḥ chandomanāmakā anushṭhāsyante | tasmād ayātayāmatvaṃ stomatvasāmyenābhihitam |

11. a vāyo | atrādyaiḥ śaḍbhir dvau trīcau | itare pañca trīcāḥ |

14. tad u | tad u tat sūktam kayāsubhāśabdopetātātvat kayāsubhīyanāmakam | astv evaṃ kim tata iti cet | ucyate | etad eva kayāsubhīyanāmakam sūktam samjñānam parasparaikamatyasādhanaṃ | kimcāitat samtaui samānākaram prāṇānām avichēdena dirghāyushyakaraṇam |

19. paśavaḥ chandomāḥ | caturviṇṣacatuṣcatvāriṇṣaśtācatvāriṇṣākhyāḥ chandomāḥ paśusādhanaṭvāt paśurūpāḥ | tasmāc chandomayukte 'smiṇ tryahe chandodvayānushṭhānam paśuprāptyai bhavati | chandobhir gāyatrītrīṣṭubhagatībhir akṣharasamkhyādvāreṇopamīyanta iti caturviṇṣādayas trayas chandomāḥ | tatra gāyatrī caturviṇṣatyakṣharayā sadṛṣo. yaḥ caturviṇṣastomas, tasya pratipādakam aśtābhyo himkarotītyādikaṃ Chāndogabrāhmaṇam caturviṇṣam etad ahar upayanty ārambhāṇīyam (4, 12) ity atraivodāhṛitam | yac catuṣcatvāriṇṣastomasya nirūpakam Chāndogabrāhmaṇam eva āmnāyate | pañcadaśabhyo himkaroti sa tīṣṭibhiḥ sa ekādaśabhiḥ sa ekayā | caturdaśabhyo himkaroti sa ekayā sa tīṣṭibhiḥ sa daśabhiḥ | pañcadaśabhyo himkaroti sa ekādaśabhiḥ sa ekayā sa tīṣṭibhiḥ (Tāpdy 3, 9, 1) iti | asyāyam arthaḥ | tribhiḥ paryāyais trīcasyāvṛttāu prathamē paryāye prathamāyā rīcas trīr abhyāso madhyamāyā rīca ekādaśakṛitvo 'bhyāso uttamāyā rīcaḥ sakṛit pāṭhaḥ | dvītyāparyāye prathamāyāḥ sakṛit pāṭho madhyamāyāḥ trīr abhyāso uttamāyā daśakṛitvo 'bhyāsaḥ | trītyāparyāye prathamāyā ekādaśakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyāḥ trīr abhyāsaḥ | so 'yam catuṣcatvāriṇṣastoma iti ¹⁾ || atha brihatsāmasādhyapṛiṣṭhastotrasyādhāra-bhūtam stotriyam pragātham tadanurūpam ca vidhatte |

20. tvām it | tvām id dhīty ekaḥ pragāthaḥ | tvām hy eḥīti dvītyaḥ | tad ubhayam saptame 'hani nishkevalyaśastre saṁsānīyam | nany ayugmam ahaḥ saptamam | tathā sati rathamtarapṛiṣṭhām parītyajya brihatpṛiṣṭhām kim ity upādīyata iti cet | vacanabalād iti brūmaḥ | kim hi vacanam na kuryān, nāsti vacanasyātībhāra iti nyāyat | brihatpṛiṣṭhāsvikāre kāpēid yuktim aha |

21. yad eva | pūrvasya śaśṭhāsyāhno yad eva pṛiṣṭhastotram

1) Ueber den aśtācatvāriṇṣa stoma s. 4, 12, 9.

tad evātra kṛitam bhavati | tasya prayojanam tūparishṭād vakshyate |
nanu shashṭhe 'hany api raivatam prishṭham na tu bṛihad iti cet |
naisha doṣaḥ | bṛihadraivatayoḥ kāryakārapabhāvenaikatvād ity
abhipretya bṛihac ca vā idam agre rathamtarām cāstām (4, 28) ity
atra pratipāditam || kāryakārapabhāvam iha smārayati |

22. yad vai | vairūpaśakvarayor rathamtarajanyatvāt tadrūpa-
tvam | vairājaraivatayor bṛibhajanyatvāt tadrūpatvam | evam ca sati
shashṭhe 'hani raivatasya bṛihattvam vyavahartum śakyate || idānim
atra saptame 'hani bṛihatprishṭhasvikāre prayojanam āha |

23. tad yat | tat tasmāt shashṭhe 'hani kṛitasya raivatasya
tadrūpatvāt kāraṇād yatra saptame 'hani bṛihatprishṭham kriyate |
tad idānim shashṭhe 'hany anuśṭhitena bṛihataivāsmīn saptame 'hani
tad bṛihatprishṭham pratyuttabhnavanti | atitātvena shashṭhasya
punar uddharanam pratyuttambhanam | etac cāstomakṛintatrāya sam-
padyate | stomānām trivṛitpañcadasādinām kṛintatram kṛintanam
chedaḥ | tadrābityam astomakṛintatram | tadartham atra svikārah ||
vipakṣhabādhopanyāsamukheṇaiva tad eva spāṣṭhayati |

24. yad rathamtarām | shashṭhe 'hany anuśṭhitasya bṛihato
'smīn saptame 'hany anuvṛittim parityajya yugmadinatvam āśṛitya
yadi rathamtarapṛishṭham svikriyate | tadānim shashṭhasaptamayor
anuvṛittya bhavāt kṛintatram vichedanam syāt | shashṭhe bṛihat kṛi-
tam saptame tan na kṛitam, kimtu rathamtarām kṛitam iti vichedaḥ ||
vipakṣhabādhām upanyasya svapakṣam upasamharati |

25. tasmāt | yasmād bṛihati kṛite vichedaḥ parihriyate tasmād
ity arthaḥ |

27. abhi tvā | nitarām vartanam anuśṭhānam nivartanam na
tu parityāgaḥ | āyatanenāyugmatvasthānena rathamtarasambandah |

18.

4. yad dvyagni | agniśabdadvayopetaṁ dvyagnity ucyate |
mahacchabdopetaṁ mahadvat | dvayor devatayor hūtam āhvānam
yasmiṁś tādṛiṣaṁ dvibhūtat | punaḥśabdopetaṁ punarvat |

8. kuvid aṅga | atrādyais tribhiḥ pratikair ekas tricaḥ |
catūrthe caika pañcame dve, tad ubhayam militvā dvitīyas tricaḥ |
itare pañca tricaḥ |

21. aha nishkevalyaśastrasya rathamtarasāmasādhyaṇṇprishṭha-
stotrasyādhara bhūtam stotriyam anurūpam ca vidhatte |

abhi tvā | yady api yugmadinatvān nyāyato bṛihatprishṭham
prāptam tathāpi vacanabalād rathamtarapṛishṭhatvam drashtavyam |

19.

7. tāni dvedhā | pūrvoktāni mahacchabdayuktāni sarvāṇi su-

ktāni dvedha vibhaktāni | katham iti | tad ucyate | pañcānyāni marutvatīyaśastragatāni | pañcasamkhyākāni prithag evāvasthitāni |

8. viṣvo devasya | viṣvo devasyety ekā | tat savitur vareṇyam iti dve | etat trayam bṛihatsāmasambandhi trīcaḥ śastrasya pratipat | āviśvadevam iti trīco 'nucaraḥ | tad ubhayam bṛihatsāmasambandhād bārhatam, yugmatvena bṛihatsāmasambandhiny aṣṭame 'hani योग्यम् || ūrdhvaliṅgopetaṁ savitṛidevatākam sūktasthānīyam caturṛicam vidhatte |

9. hiraṇyapaṇim | dvitīyapāde savitāram upa hvaya iti śra-
vaṇāt savitṛidevatākam sūktam | ūrdhvaśabdasyaśravaṇe 'pi savitṛi-
maṇḍalasyopariḍeṣavartitvād arthata ūrdhvatvam |

10. mahi | mahacchabdopetaṁ sūktasthānīyam trīcam vidhatte | mahi dyauḥ etc.

11. yuvānā | punaḥśabdopetaṁ sūktasthānīyam trīcam vidhatte | yuvānā etc.

20.

8. pra virayā | atra dadrire ta iti prayogapāṭhaḥ | ¹⁾
atrāntimais tribhiḥ pratīkair ekas trīcaḥ | itare śaṭ trīcaḥ |

16. pra mandine | atra sarvāsv ṛikṣhu marutvantam sa-
khyāya havāmaha iti caturthasya pādasyaikatvāt samānodarkatvam |

21.

8. pañca-pañca | marutvatīyanishkevalyaśastradvayagatasūktā-
pekshayā pañca-pañca iti dviruktiḥ |

10. do sho | antaliṅgakam trīcātmakam sūktam vidhatte | dosho etc.

11. pra vām | śuciliṅgam sūktasthānīyam trīcam vidhatte | pra vām etc.

12. indra ishe | indra isha ity ṛig ekā | te no ratnāni dve |
tritayam mīlitvā ṛibhudevatākam sūktam |

19. prāgnaye | etadyāsv ṛikṣhu sa naḥ parshad ati dvisha iti
pādena samāptidarśanāt samānodarkatvam |

20. sa naḥ | sa na ityāpādasya sarvāsv ṛikṣhu paṭhitasya
saṁgrahārtham vipsārūpeṇa dviruktiḥ | etam eva pādam punaḥ-punaḥ
saṁsatīty atra ko 'bhīprāya iti | so 'bhīdhīryate | etasmin navarāstre
trividhatryahasamasatīrūpeṇa prayogādhiḥyāt tadā-tadā viśmṛītya kim

1) Randbemerkung in Aa: praṭge vāyavyatvāya pra virayā
śucayo dadrire ta iti, vām iti dvivacanasya sthāne ta ity ekavacanā-
pāṭhaḥ kṛitah | vām ity uktāv aindratvam ca syād iti Sarvānukra-
mabhāṣye.

api vāraṇaṃ vāraṇīyaṃ nishiddhānushṭhānam bahu vai, prabhūtam
eva kriyate | atah svasya śāntyarthaṃ eva punaḥ - punaḥ śasyate |

22.

1. dvādaśāḥe prāyaṇīyodayaṇīyarūpaṃ ādyante ye ahaṇi tayoṛ
madhye daśarātro 'sti | tasmiṃś ca trayo bhāgāḥ | prishṭhyāḥ śaḍaḥa
eko bhāgāḥ | chandomaṇmakās trayo 'harviśeṣa dvitriyo bhāgāḥ |
daśamam ahaṣ tritriyo bhāgāḥ | tasya bhāgasyā vidheyatayā praśaṃsā
kartavyā | itarabhāgayor apy atra yā praśaṃsā pratiyate, sāpi vidheya-
sya daśamasyāhnaḥ praśaṃsārthaṃ eva | tasminn ahaṇi praśaṃsātiṣaya-
sya gamyamānatvāt | tatra catvāro dṛiṣṭāntā vivakṣitāḥ | tesāṃ
madhye prathamena dṛiṣṭāntena praśaṃsati | prishṭhyam etc.

5. śrīr vai | yad etad daśamam ahaḥ sā śrīr vai | bhogyavastusa-
mriddhisvarūpaṃ eva | riddhnoti ha vā rītvikṣu ya evaṃ dvādaśā-
hena yajate (Ts. 7, 2, 10, 1) iti śrutyantarāt | ato ye daśamam ahaṛ
āgachanty anutishṭhanti, te śrīyam eva prāpnuvanti | yasmāc chrī-
rūpaṃ etad ahaṣ tasmād vivākyarabhitam bhavati | yadi pramāḍān
manṭre tatra vā karmāpi kaṣcit kiṃcid viruddham ācāret | tadāṇi
tad viruddham anyena vācyam vaktavyam | atra tvayā viruddham
anushṭhitam, tad evaṃ samyag anutishṭhety abhijñena karmāntare
vaktavyam | iha tu tasya virudhyamānavacanasya nishiddhatvād idam
ahaṛ avivākyam | tathā cāśvalāyana āha | nāsminn ahaṇi kenacit
kasyacid vivācyam avivākyam etad ācakṣate | samśaye babirvedi
svādhyāyaprayogaḥ | antarvedīty eke (8, 12, 10) iti | paroṇa prayujya-
mānaṃ viruddham dṛiṣṭvāpi tan na brūyād iti niyamasyopapattir
ucyate | śrīyo māvaśadishmeti | daśamasyāhnaḥ śrīrūpatvāt tasya yad
avavadanam tac chriyā eva bhavati | avamatasya viruddhasya vada-
nam avavadanam nindā | yadi daśamam ahaṛ avavādishma nindam
kurmaḥ | tarhi śrīyā eva nindā sampadyate | ato vāyam śrīyo māva-
vādishma nindam mā kurma iti vivācyam parityajyatām ity abhiprā-
yaḥ | loke 'pi śreyaso vidyaisvāryādīnādhikasya puruṣaśyācāraṇam
duravavadaṃ hi | avavādena nindayā rahitam | ata eva pitṛacāryādī-
nāṃ nindam na kurvanti, dveshibhiḥ kriyamānam api na śṛṇvanti |
tad evaṃ avivācyatvadharmo 'tra vihitāḥ | yadvā | vākyadvayam
idam | daśamam ahaṛ āgachantītyanto daśamasyāhno vidhis, tasmād
ityādīr avivākyatvaniyamavidhiḥ | so 'pi śākbāntare 'py evaṃ āmnā-
yate | tasmād daśame 'hann avivākyā upahatāya na vyucyam (Ts. 7,
8, 1, 2) iti || athaitasmin daśame 'haṇi mānasagrahāya prasarpapaṇam
vidhatte |

6. te tataḥ | te 'nushṭhātāras tataḥ patnīsamyajāntānushṭhā-
nād urdhvam prāñca udetya mānasāya prasarpēyuh | prasarpapaṇam
nāma tadartbhāḥ prayatnāḥ | sarveshv ahargāṇeṣu karmasv antimād

ahna itarāṇy ahāni patniṣamyājāntāni | antimaṃ tv ekam evodavasā-
nīyāntam | tathā cāṣvalāyana āha | prātaranuvākadyudavasānīyāntāny
antyāni | patniṣamyājāntānitarāṇi (7, 1, 4) iti | tathā saty api vāḥsyaeta-
ratvanyāyena patniṣamyājāntatve prāpte vacanena tata ūrdhvaṃ māna-
sagrahaṃ vidhatte | tadarthaṃ prasarpanti | sadaso nirgatya yathā-
yatham mārgena gacheyuḥ || gatānāṃ teshāṃ tīrthadeśe mārjanam
vidhatte |

7. te mārjayante | mārjanād ūrdhvaṃ homārthaṃ sthānavi-
śeshaprāptiṃ vidhatte |

8. te patniṣālāṃ | patni hi gārhapatyasya samīpe 'vatishṭhata
iti | saiva patniṣālā | tatra gacheyuḥ || gatānāṃ teshāṃ homaṃ vi-
dhatte |

9. teshāṃ yaḥ | teshāṃ homārthaṃ gārhapatyasamīpaṃ gatā-
nām madhye yaḥ pumān etāṃ vakshyamāṇāṃ āhutiṃ jānāti | sa
pumān itarān prati samanvārabhadhvaṃ, yūyaṃ sarve 'pi māṃ spri-
ṣateti brūyāt | taiḥ samanvārabdhāḥ sa pumān āhutiṃ juhuyāt |

23.

1. agnidhriye homād ūrdhvaṃ kartavyāni darśayati |

te tataḥ | te kṛitahomāḥ sarve tata agnidhriyād agneḥ sarpa-
nti | nirgachanti | nirgatās te sadāḥ pravṛṣeyuḥ | praveṣavelāyām
udgātrībhyo 'nya pitviḥ yathāyathaṃ svamārgam anatikramya vyu-
tsarpanti | vividhaṃ gachanti | udgātāras tu sāmsarpanti | sambhūya
gacheyuḥ | gatās te sāmagaḥ Sarparājñyaḥ sambandhinīshv ṛikshv
āyaṃ gaur ityādīshu stotraṃ kuryuḥ | Sarparājñīti bhūmer avatāra-
svarūpā kacid devatā | tayā dṛiṣṭā mantrā api sarparājñīṣabdenocya-
nte | atra tv ṛikshv iti prithag upādānat Sarparājñyaḥ iti shashṭhya-
ntatvāc ca devatāvācy āyaṃ śabdaḥ | etad evābhipretya tatsamba-
ddhā ṛicas tāṃ ca devatām praśaṅsati |

2. iyaṃ vai | ya bhūmir asti seyam eva devatā śarīraṃ dhṛi-
tvā brahmavādīni bhūtvā sarparājñīṣabdenocyate |

4. manasā | udgātrīṇām madhye prastotuḥ prastāvabhāga,
udgātur udgīṭhabhāgaḥ, pratihartuḥ pratihārabhāgaḥ | tān bhāgaṃ
manasaiva te 'nutishṭheyuḥ | hotā tu vācā śaṅset |

24.

10. samayāvishitaḥ | yadā sūryaḥ samayāvishito 'stamayasa-
mayam prāpto 'rdhastamitaḥ syāt, tadānīm vāgvisargaḥ | tathā sati
sāmpūrṇastamayaparyantam alpam eva kālāṃ dvishate lokam śatroḥ
sthānam pariśiṃshanti | prayachanti |

25.

1. caturhotṛivṛyākhyānārthaṃ āhavaṃ vidhatte |

adhvaryo | caturhotṛināmakeshu mantreshūccair uccāraṇaṃ ka-
rtum udyukto hotā he adhvaryav ity āhvānaṃ kuryāt | yathā śāstrā-
dau ṣoḍśavom ity āhvānaṃ karoti tadvad atrāpi sambodhanam evā-
bhāvasya svarūpam || caturhotṛivyākhyānakāle 'dhvaryoḥ pratigaravi-
śeṣhaṃ vidhatte |

2. om hotāḥ | he hotar om | tvadabhilashitam astu | he hotas
tathā | kriyatām ity adhyāhārah | anena mantrepādhvaryuḥ pratiga-
ram brūyāt | hotur utsāhajanakam prativacanam pratigaraḥ | va-
khyamāneshu hotrā prayojyeshu dasasamkhyākeshu padeshu madhya
ekaikasmin pade 'vasite samāpte sati tadā-tadā punaḥ-punar adhva-
ryur om hotar ityādimantreṇa pratigaram brūyāt | avasitaśabdasya
vipśā pratipadam pratigaraprayogārtham |

13. so 'yaṃ daśapadātmakaṣ caturhotṛisamjñako mantrasam-
ghātaḥ || atha grahasamjñakam mantram darśayati |

14. atha Prajāpateḥ | caturhotṛigrahamantrapāṭhanantaram
hotā prajāpatitanusamjñakān mantrān brahmodyasamjñakam ca ma-
ntram anudravati | anukramena brūyāt |

26.

1. athāgnihotram abhidhīyate | tatṛādhvaryum prati yajamāno
'gnyuddharaṇakartavyatām brūyāt | tad āhāpastambāḥ | uddharety
eva sāyam āha yajamāna uddhareti prātar iti | tatra sāyamkālnaṃ
yajamānakartavyaṃ vidhatte |

uddhara | agnihoṭrasyādhvaryur eka eva ṛitvig bhavati | tathā
ca śākhāntare śrūyate | tasmād agnihoṭrasya yajñakrator eka ṛitvik
(Tb. 2, 3, 6, 1) iti | tam adhvaryum yajamānaḥ preshyati | he adhva-
ryav āhavanīyākhyam vahnim uddhareti | jvalantam agniṃ gārhapā-
tyād uddhara | tam prāñcam prāñyāhavanīyasthāne nidhēhīty arthah |
tathā cāśvalāyana āha | gārhapatyād āhavanīyam jvalantam uddha-
red iti | uddharāhavanīyam ity amum praisham aparāhṇe sāyamkāle
sūryasyāstamayāt prāḡ yajamāno brūyāt | evaṃ saty ahnā sarveṇāpi
yad eva puṇyam yajamānaḥ karoti tat sarvam prāñ uddhṛitya bha-
yarahita āhavanīyasthāne nihitavān bhavati |

5. shoḷaṣakalam | shoḍaśavastham | te cāvasthāviśeṣhā rau-
drāṃ gavītyādinaṃ vakshyante |

6. raudram | homadravyaṃ kṣhīraṃ gavi sad goṣarfire yadā
tishṭhāti tadā raudradevatākam veditavyam | upāvasṛiṣṭam vatsena
samṣṛiṣṭam prasnutam yadā bhavati tadā vāyudevatākam | duhya-
mānatvadaśāyām aśvidevatākam | dugdhatvadaśāyām somadevatākam |
adhiṣṛitam pākārtham agnau sthāpitam varuṇadevatākam | samu-
dayantam ¹⁾ pātramadhye sthitvā samtāpavaṣena samyag urdhvadaśāyām

1) samudayantam lesen alle Hss. samudanta, überwallend, nach

pūshadevatākam | vishyandamānam ūrdhvam udgatam pātrād bahir
viśeṣeṇa syandanadaśāṇnam maruddevatākam | bindumad budbu-
davad Viśveṣhām devānām sambandhi | śarogrihitam sārāpracayabhā-
vāṇnam mitradevatākam | udvāsitam agnisthānād bahir avasthāpi-
tam dyāvāprithividevatākam | prakrāntam hotur harapāyopakrāntam
savitrīdevatākam | hriyamāṇam homasthāne nityamāṇam vishpudeva-
takam | upasannam nitvā vedyām āśāditam bṛihaspatidevatākam |
tena dravyeṇa yā pūrvāhutiḥ sāgnisambandhini | uttarāhutiḥ tu pra-
jāpatisambandhini | hutam homottarakālīnam indradevatākam | evaṃ
haviḥśhoḍaśavasthas tattaddevatāsambandhaḥ ca darśitāḥ |

27.

1. athāgnihoṭre vaikalyanimittam praśnapūrvakam prāyaścittam
vidhīyate ¹⁾ |

yasyāgnihoṭri | agnihoṭrārtham sampādita gaur agnihoṭri | sā
copavasṛṣiṣṭā dohanārtham vatsena samyojita |

10. yady u vai | yadi ca sarvaṃ duhyamānam kṣhīraṃ siktam
bhūmau patitam syāt | tadānīm anyam kāṃcid gām āhūyāntya tām
dugdhvā tadīyena kṣhīreṇa juhuyāt | yady anyāpi na labhyeta | ta-
dānīm apy agnihoṭram na parityājyam | kimtv ā śraddhāyai hota-
vyam | āno 'trābhividdhir arthaḥ | ā śraddhāyāḥ śraddhāsābitam sa-
rvaṃ vastujatam homayogyam hotavyam | ayam arthaḥ | dadbiyavā-
gvādinām madhye yena kenāpi dravyeṇa hotavyam | sarvālābhe tv
antataḥ śraddhām api juhuyāt | aham śraddhām juhomi iti samkalpya
śraddhāhomāḥ | agnihoṭrasya nityatvāt sarvātmanā parityāgo na yu-
kta iti |

11. sarvaṃ | viditvānushṭhātur asya puruṣasya sarvaṃ api
dravyam barhishyam | yajñayogyam | ataḥ sarvaṃ dravyam anena
homārtham parigrihitam bhavati |

28.

1. yathā śraddhāhomāḥ pūrvam uktas tathā bhāvanārūpo homo
'gnihoṭrapraśaṅsārtham eva pradarśyate |

asau vā asya | asya bhāvanārūpam yajñam kurvataḥ puruṣa-
syāsāv Ādityo yūpasthānīyāḥ | prithivī vedisthānīyā | ośadhayo ba-
rhiṣṭhānīyāḥ | vanaspataya idhmasthānīyāḥ | bhūmau vidyamānā āpaḥ
sarvā api samskṛitaprokṣaṇīsthānīyāḥ | prācyādidiṣaḥ paridhīsthāni-

Āṣvalāyana 2, 3, 8. In Tb. 2, 1, 7, wo die ganze Stelle wiederkehrt,
steht dafür udanta. Ebenso bei Kātyāyana Śrautasūtra 25, 2, 3. Das
Gopatha Br. 3, 12 hat samudvāntam.

1) Die ersten zehn Abschnitte kehren in 7, 3 wieder. Vgl. Āṣva-
lāyana 3, 11.

yah | idṛṣṭ bhāvanaivāgnihotrahomaḥ | ittarasampattyabhāve 'py etā-
dṛṣṭo vā homaḥ kartavyaḥ |

3. ubhayān | eṣha śraddhāhomasya kartā devān manushyāṅs
cobhayavidhān viparyāsam viparyasya dakṣiṇāḥ kṛtvā nayati | ri-
tvigbhyāḥ samarpayati | yatra devānām dakṣiṇārūpatvam na tatra
manushyāṇām tadrūpatvam | yatra tu manushyāṇām dakṣiṇātvaṃ
na tatra devānām iti viparyāsah | anena viparyāsena deveshu manu-
shyeshu ca dakṣiṇātvasaṃkalpaḥ kartavyaḥ | na kevalam devama-
nushyāṇām eva dakṣiṇātvaṃ kiṃ tarhi yat kiṃcedam jagad asti
tat sarvaṃ idam śraddhāhomi homadakṣiṇā nayati | sarvasmiṃ jagati
dakṣiṇeyam iti saṃkalpaḥ kartavyaḥ |

4. manushyān | yeyam śraddhāhomo sāyamāhutis tayāhutyā
tadāhutinimittam devebhya ritviksthānyebhyo manushyān gosuva-
rṇasthānyān dakṣiṇāḥ kṛtvā nayati | samarpayati | na kevalam ma-
nushyān kiṃtu yat kiṃcid idam jagad asti tat sarvaṃ dakṣiṇāḥ
kṛtvā samarpayati | katham manushyāṇām rātrau dakṣiṇātvaṃ iti |
tad ucyate | ete manushyā yasmāt sāyam devebhyo dakṣiṇā nītas,
tasmāt rātrau pralīnāḥ svasvavyāpārarahitā nyokasa iva | nivṛttam
okaḥ sthānam griharūpaṃ yeshāṃ te nyokasaḥ | madīyam griham
ityabhimānarahitāḥ śere śerate | sushuptim gachantīty arthaḥ | yathā
ritvigbhyāḥ samarpitam gavādikaṃ dakṣiṇādravyam parādhnām
bhavaty, evaṃ rātrau manushyā devādhnatvāt svasvavyāpārāksha-
māḥ | tad idam pāraḥṣyam dakṣiṇātve līṅgam |

5. eṣha śraddhāhomi prātaraḥhutyā nimittabhūtayā manushyebhya
ritviksthānyebhyo devān gavādidravyasthānyān dakṣiṇāḥ kṛtvā sam-
arpayati | yat kiṃcid idam jagad asti tad api sarvaṃ dakṣiṇātvena
samarpayati | atas ta ete devā dakṣiṇārūpeṇa manushyapāraḥṣyam
gatā vividhā ivotpatanti | svasvāmibhūtānām manushyāṇām abhiprā-
yam viśeṣeṇa jānanta evodyogaṃ kurvanti | kiṃ kurvantaḥ | asya
manushyasyādah kāryam ahaṃ karishya ity, ado 'sya manushyasya
samīpam ahaṃ gamishyāmi ity vadantaḥ | ahani devā manushyāḥ pū-
jyamāṇas tatsamīpam gatvā tadīyam idam āyurārogyādirūpaṃ kā-
ryam karishyāma iti vadanto manushyādhnā avatishṭhante | tad idam
devānām dakṣiṇātvaṃ | athavā | ta eta iti vākyam manushyapara-
tvena yojaniyam | ta ete manushyāḥ prātaḥkāle nidrāpāraḥṣyam pa-
rityajya devatānugraharūpā dakṣiṇā grāhitvā vividhā iva viśeṣeṇa
svasvakāryam jānanta evotpatanti | śayanād uttishṭhanti | utthāya
cāham idam saṃdhyāvandanam karishye, 'ham idam rājagriham ga-
mishyāmi ity evaṃ vadanto vartante | tad eva manushyāṇām svātā-
ntryam devatārūpadakṣiṇāpratigrahasya līṅgam |

7. Agnaye | yeyam agnihotrasya sāyamāhutiḥ agnidevatārthā,
tayāgnihotri gavāmayanasambaddham āsvinaśaṣṭram upākaroti | s-

yambomah śastropakrama ity arthah | asyah śāyamāhuter Agnir devata | śvinaśastrasyādāv apy agnir hotā grihapatir iti mantre 'gniḥ śrutah | tad idam śādriṣyam | tac cāhuti rūpaṃ śastram vāk pratigriṇāti | yathā śastrasya pratigara evam atra vākśabdaḥ prayujyate | tathāgni hotroddharanamantre vācā tvā hotreti vākśabdaḥ prayujyate | tad idam pratigarasādriṣam | vāg-vāg iti vipsā prayogabāhulyāpekṣā | gavāmayanasya prāyaṇīyam aho 'tirātrasamsthā, atirātre cāśvinam śastram śasyate | tena śāyambomasya gavāmayanaprārambhasādriṣyam pratipāditam bhavati |

9. śāyamāhutim prāyaṇīyātirātrarūpeṇa praśasya prātarāhutim gavāmayanagatamahāvratārūpeṇa praśaṅsati |

Ādityāya | ādityārtham hūyamānā yeyam prātarāhutiḥ | tayaiśho 'gni hotri mahāvratākhyam gavāmayanasyopāntimam abah prārabhate | tad id āsety ādityadevatākena mantreṇa tasmīn ahaṇi niṣkevalyaśastraprārambhāt | tac cāhuti rūpaṃ śastram prāṇaḥ pratigriṇāti | katham etad iti | tad ucyate | annam payo reto 'smāsv ity agni hotre bhakṣaṇamantraḥ | tenānnam-annam ity ucyate | annam ca prāṇatvena samstutam | annam prāṇam annam apānam āhuḥ (Tb. 2, 8, 8, 3) iti śruteḥ | annam-annam iti vipsā prayogabāhulyāpekṣā | tasmād asti mahāvratasya prātarāhutigatāādityasambandhaḥ |

30.

9. sa vā eshaḥ | esha Ādityaḥ svayam ekatithiḥ | yathā loke kaṣcid vaiḍeṣiko bandhurahitaḥ svayam eka evatithir bhūtvā griheśhu gachaty, evaṃ sa esha Ādityo juhvatṣv agni hotrishu prātaḥ samāgatya tishṭhati |

11. anenasam | purā kadācit saptarṣiṇāṃ samvādaprasaṅge kaṣcit puruṣo bisastainyalakṣaṇam apavādam prāpya tatparihārārtham ṛṣiṇāṃ agre śapatham cakāra | tadīyaśapathoktirūpeyaṃ gāthā | bisāni padmamūlāni | teshāṃ apahartā pratyavāyaparamparām prāpnotu | pāparahite puruṣe bisaviśayam apavādam kṛitavato yaḥ pratyavāyaḥ, pāpinaḥ puruṣasya sambandhi pāpam svikurvato yaḥ pratyavāyaḥ | śāyamkāle grihe samāgachata ekatithir vaiḍeṣikasyāparodhane yaḥ pratyavāyaḥ | seyam pratyavāyaparamparā bisastainye sati mama bhūyād ity evaṃ śapathah | akṣharārthas tu | sa prasiddho māḍṛiṣaḥ puruṣaḥ stenaḥ coro bhūtvā bisāny apajāhāra cet | sa pumān anenasam pāparahitam puruṣam śrotṛiyam enasābhiṣastāt | pāpenābhiṣaṅsanam apavādam kuryāt | tathaiva sa bisāpabāry enasvataḥ pāpayuktasya puruṣasya yad enaḥ pāpam asti tad apaharāt | svikuryāt | tathā sa bisāpabāri śāyamkāle grihe samāgatam ekatithim aparupaddhi | bhojanam adattvā niṣārayet | yadvā | agni hotrārtham śāyam samāgatam ekatithim devam aparupaddhi | homarāhityena nirākuryāt |

32.

5. yadi vo yajñe | rīṃmantravaikalye gārhapatyō bhūr iti mantrah | yajurmantravaikalye saty āgnīdhriye dhishṇīye bhuva iti homah | so 'yam somayāge drashtavyah | haviryāge āgnīdhriyābhāvād agnyādheyam agnihotrām darśapūrṇamāsāv āgrayaṇam cāturmāsyaṇi dakṣhāyayajñah kauṇḍapāyinām ayanam | sautrāmaṇi sapṭami vā | ta ete haviryajñah | teshv āgnīdhriyābhāvād anvāharyapacane dakṣhīṇagnau juhavātha | he devā yūyam jubuta | sāmabhreshe svar ity āhavanīye homah | yady avijūsto bhresho yadi vā vedatrayabhreshasamuccayah | tatrobhayatrāpi bhūr bhuvah svar ity etā vyāhṛtiḥ sarvā anudrutyoccāryāhavanīya eva juhuta |

6. etāni ha vai | yā etā vyāhṛtiyah santy etāni ha vai trīṇy eva vyāhṛtirūpāni vedānām sambandhīny antaḥśleshaṇāni | antarbandhanasādbhānāni | tatra dṛiṣṭānto 'bhīdhyate | yathā loke ātmanātmānam saṃdadhyāt | ātmasādbah svarūpamātravācitvāt sarvadravya-parah | ekena dravyeṇa dravyāntaram saṃdhyate | etac Chandogair vispaśṭam ānūṣṭam | tad yathā lavaṇena suvarṇam saṃdadhyāt suvarṇeṇa rajataṃ rajatena trapu trapuṇā sīsam sīsenā lohāṃ lohena dāru dāru carmaṇā (Chāndogyopaniṣad 4, 17, 7) iti | kṣharādinaḥ suvarṇādinaṃ saṃdhanam suvarṇakārādiṣu prasiddham | tad etad abhipretyātmanāt mānam saṃdadhyāt ity uktam |

33.

1. vyāhṛtibomaprasaṅgena brahmā buddhisthaḥ | tasya tatkartritvat | tathā cāśvalāyana āha | juhōti japatīti prāyaścitte brahmānam (1, 1, 16) iti | ataḥ praṇottarābhyām brahmatvam nirṇetum upakramate |

tad āhuḥ | tat tatra prāyaścittaprasaṅge mahāvadā brahmavādina āhuḥ | codayanti | mahāntam prauḍham vedam vadantīti mahāvadaḥ | plutis teshām prasaṅgsārthaḥ | yad yasmāt kāraṇād ṛig yajuh sāmeti haurādhvaryavaudgātṛāṇām kāraṇāt trayi vedatrayarūpā vidyā vyārabdhā vivicya haurādhībhiḥ svikṛitā bhavati | atharvavedaḥ ca ḍātra miṣrayitum śakyate | āhavanīyādikartavyasya tatrābhāvāt | atha tasmāt kāraṇāt kena sādhanena brahmatvam kriyata iti codyam | tasya trayyā vedatrayarūpayā vidyayā brahmatvam kartavyam ity uttaram pratibruyāt | ata eva sampradāyavida āhuḥ | atharvakshe-travāu brahmā vedeshv anyeshu bhāgavān | tasmād brahmānam brahmīṣṭham iti hy āraṇyake (Aitaroyāraṇyaka 3, 2, 3) śrutam iti |

2. brahmaṇo manasā vaikalārādhityānusamdhānam vidhatte | ayam vai | yo 'yam vāyuh pavate 'ntarikshe samcarati | ayam eva yajñasvarūpaḥ | vāyusadṛiṣo yajñah | yathā vāyoh samcāramargas,

tathā tasya yajñasya vāk ca manaḥ ca vartanyau pravṛttimārgau |
 yasmād vācā mantrarūpayā manasā ca prayogānusamdhātṛa yajño
 vartate tasmād ubhau mārgau | tatra vāg iyaṃ vai, bhūmisvarū-
 paiva | manas tv adah, svargarūpam | tat tathā sati vāgrūpayā trayyā
 vidyayā hotrādayo ratbasthāniyasya yajñasyaikam pakṣham bhāgam
 saṃskurvanti | samyak sampādayanti | brahmā manasaiva saṃskaroti |
 samyak sampādayati | anyam bhāgam iti śeṣaḥ | hotrādibhir vācānu-
 shṭhiyamāneshv aṅgeshu vaikalyarāhityam manasā brahmānusamda-
 dhyād ity arthaḥ | Chandogāś caitam artham āmananti | eṣa eva ya-
 jñas, tasya manaḥ ca vāk ca vartanī | tayoṛ anyatārām manasā saṃ-
 skaroti brahmā, vācā hotādhvaryur utgātānyatārām (Chandogyopani-
 shad 4, 16, 1) iti |

Pañcika VI.

1.

1. brahmaṇaḥ kartavyavidhānena grāvastud buddhisthaḥ | tā-
 syāgnisṭome kartavyam vidhātum upākhyānam āha |

devā ha vai | purā kadācid devāḥ sarvacarunāmake deśaviśeṣe
 satraṃ kimpid anusṭhitavantaḥ | te devās tena satreṇa svakiyam pā-
 pmānam dāridryahetau nāpajaghnire | na nāṣitavantaḥ |

3. sa ha sma | sa ha so 'rbudākhyāḥ sarpadeho maharshir
 yena mārgenopodasarpāt, tatsamīpam prati bilād udgamyāgachat |
 tad dha tasminn eva deśa etarhidācīm apy Arbudodāsarpaṇīty anena
 nāmadheyena yuktā prapan mārgo 'sti | prapadyate gamyate 'nayeti
 prapat |

5. tad yad asyānyābhiḥ | tasmāt kāraṇād Arbudasya man-
 trasūktam anyābhir ā rīgbhir ā pyāyasvetyādibhir abhisṭavakāle saṃ-
 priktam kuryuḥ |

2.

6. aksharaḥ 3ḥ | kim pratyaksharam avasānam, utāksharaca-
 tushṭaye 'vasānam, uta pāde-pāde 'vasānam, āho svid ardhārce 'va-
 sānam, athavā kritsnāyām ricy avasānam iti saṃśayaḥ | yady rīkṣa
 iti pakṣhaḥ syāt tan nāvakalpate | na sambhavati | adhyayanavaipa-
 rityaprasaṅgāt | adhyayanakāle 'rdharce 'vasānam kurvanti na tu kri-
 tsnām rīcam madhye 'vasānarahitām paṭhanti | pādāvasānapakṣhe 'pi
 sa eva doṣaḥ | ekaikāksharacaturāksharapakṣhāyor doṣāntaram apy
 asti | tathā pakṣhadvayāṅgikāre chandānsi vilupyeran | katham vilopa
 iti | tad ucyate | tathā saty akṣarāvasānapakṣhe bahūny akṣarāṇi
 hīyeran | vīnaṣyeyuḥ | saṃhitakālīnasya dvitvāder abhāvāt | tateṣ cha-

ndobhaṅgaḥ | ardharacapakshe yathādhyayanam evābhishtāvan na ko
'pi doshaḥ | tasmād ayam eva pakshaḥ siddhāntaḥ |

3.

1. grāvastuta ṛitvijāḥ kartavyam abhidhāya subrahmanyākhyasya
ṛitvijāḥ kartavyam nirūpayati |

vāg vai | subrahmanyāśabdenendra gacha bariva ā gacha (Lā-
ṭyāyana 1, 3, 1) ityādir nigada ucyate | sā ca subrahmanyā vāg eva
śabdarūpaiva sati dhenusadṛiṣṭi | tasyāḥ subrahmanyāyā dhenoh somo
rājā vatsasthānīyāḥ | tasmāt somakrayād ūrdhvam ṛitvijāḥ tattatpra-
yogeshu subrahmanyām āhvayeyuḥ | uktanigadam paṭheyur ity arthaḥ |

5. tad āhuḥ | adhvaryuhotṛiprabhṛitayāḥ sarve 'py ṛitvijo ve-
dimadhyā evārtvijyaṁ kurvanti | veder bahirbhāge subrahmanyākhyena
ṛitvijā hūyate | tathā sati kena prakāreṇāsya subrahmanyānāmna ṛi-
tvijo vedimadhyā ārtvijyaṁ kṛitaṁ syād iti praśnaḥ | tasyedam utta-
ram | vedeḥ sakāśād utkaram uddhartavyam pāṇsum utkiranty,
uddhṛitya bahirdeśam veder uttarabhāge prakshipanti | tatra kṛitaṁ
subrahmanyāhvānam vedimadhyā eva kṛitaṁ bhavet | yasmād eva
kāraṇād ayam subrahmanyotkaradeśe tiṣṭhan subrahmanyām āhva-
yati, tena kāraṇenety uttaravādinō vacanam |

6. teshāṁ yāḥ | teshāṁ ṛiṣibhām madhye yo varshishṭho 'ti-
ṣayena vṛiddha āsit, tam praty evam abruvan | he maharṣhe subra-
hmanyām āhvaya | no 'smākam madhye tvam eva nedishṭhād vayo-
vṛiddhatvena devalokaprapṛteḥ pratyāsannatve saty antikataṁ devān
hvayishyasi | āhvātum samartho 'si | evam ṛiṣibhir uktatvād atrāpy
utkaradeśe tiṣṭhantaṁ subrahmanyāhvācākartāram enaṁ varshi-
shṭham evātiṣayena vṛiddham eva kurvanti |

8. upāṅṣu | pātnivatākhyo yo grahaviśeśhas, tasya mantrē upā-
ṅṣu śanair uccāryāgnīdhro yajet |

9. nānuvashaṭkaroti | sarvatra graheshu vashaṭkārānuva-
shaṭkārābhyāṁ hūyate | atra tu pātnivatagrahe vashaṭkārāhoma eka
eva na tv itaraḥ | tatra hetuḥ samsthā vā ityadiḥ | yo 'yam anu-
vashaṭkaro 'sti so 'yam samsthā vai | grahasya samāptir eva | tathā
sati sa pātnivatagraharūpaṁ reto net samsthāpayāni | sarvathā samā-
ptim na karavāṇity abhipretya tatsamāpter bhūto bhavet | asamsthi-
tam asamāptam anuparataṁ retasaḥ secanam apatyotpattyā sam-
pṛddham bhavati | tasmād eva nānuvashaṭkuryāt | tathā ca yajñagātham
paṭhanti | ṛituyājan dvidevatyaṁ yaś ca pātnivato grahaḥ | aditya-
grahasāvitrau tān sma mānuvashaṭkṛithāḥ (Āśvalayana 5, 5, 21) iti |

10. neshtur upasthe | yo 'yam āgnīdhrah pātnivatam yajati,
so 'yam neshtur upasthe samipa āsmaḥ śeśham bhakshayet | neshtṛi-
nāmaka ṛitvik patnibhajanam vai, patnisthānīyāḥ | neshtāḥ patnīm

udānaya (Ts. 6, 5, 8, 6) ity eva neshṭṭripatnyor ānayanadvārā sambandhaśraṇāt | atas tatsamīpe bhakṣhaṇe saty agnirūpa āgnidhraḥ patniṣhu retāḥ sthāpayati | tac ca prajānanāya sampadyate | tat tenānushṭhānena yajamāno 'py Agninaivāgnyanugraheṇaiva patniṣhu retāḥ sthāpayati | tad api prajātyai sampadyate |

12. dakṣhiṇāḥ | dakṣhiṇāsu nītāsu tā dakṣhiṇā anu paścāt subrahmanyā samtishṭhate | samāpyate |

4.

1. grāvastutsubrahmanyākhyayor pītviḥ kartavyam uktvā maitrāvaruṇabrāhmaṇocchaśyachāvakānāmnām hotrakāṇām ṣaṣṭraṃ vidhātum akhyāyikā āha | devā vai etc.

maitrāvaruṇam | tasmād apasārānārtham maitrāvaruṇadevatākam ṣaṣṭraṃ ā no maitrāvaruṇetyādikam maitrāvaruṇākhyā pītvik prāṭṣavane ṣaṇṣet |

2. aindram | ā yāhi sushumā hi ta ityādikam indradevatākam ṣaṣṭraṃ |

3. aindrāgnam | indrāgni ā gatam sutam ityādikam aindrāgnam ṣaṣṭraṃ |

5.

1. atha teshām hotrakāṇām aharganeṣhu ṣaṣṭreṣhu prakāraṇiṣeṣam vidhatte |

stotriyam | pṛiṣṭhyashaḍahādishv aharganeṣhu bahūny ahāni vidyante | teshu prāṭṣavane dvitīyasyāhno yāḥ stotriyas tṛicas, tam tṛicam prathame 'hani stotriyasya tṛicasyānurūpam kuryuḥ | sāmagā yasmiṃs tṛice stotraṃ kurvanti sa tṛicaḥ stotriyāḥ | tasya stotriyasya yasya chandodevatādinā sadṛiṣo 'nyo yas tṛicaḥ so 'nurūpāḥ | tathā sati sarveshv ahassv ekaikasmiṃs tṛice sāmagāḥ stotraṃ kurvanti | te sarve tṛicaḥ stotriyāḥ | tatra sarvatrottaraadinagatam stotriyam pūrvadine stotriyasyānantarabhāvinam anurūpam kuryāt | ayaṃ ca niyamo hotrakāṇām ṣaṣṭreṣhu prāṭṣavane drasṭavyāḥ | evam saty uttaram ahar eva pūrvasyāhno 'nurūpam kurvanti | tat tathā saty avareṇaiva tītenaiva pūrvapāhṇāparam uttaram ahar abhimukhikṛityārabhante | upakramante || mādhyamdinasavane 'py asya nyāyasya prasaktaḥ tam nishedhati |

2. atha tathā | atha prāṭṣavanānantaram mādhyamdine tathā na | tēna pūrvoktaprakāreṇa na kuryād iti ṣeṣaḥ | tatra hetuḥ | ṣṛīr vai pṛiṣṭhānti | yāni mādhyamdinasavane pṛiṣṭhastotrāṇi tāni ṣṛīr vai | sampadrūpaṇy eva | ṣṛīrūpatvena sāmagāḥ stutatvāt | na hi ṣṛīrūpāṇām svatantrāṇām anyānuvṛittilakṣhaṇam anurūpatvam yuktam | tasmāt tāni pṛiṣṭhastotrāṇi tasmai tasmin mādhyamdine savane na tatsthānāni | prāṭṣavanasthānāni na bhavanti | tatsadṛi-

ṣāni na bhavanṭi arthaḥ | prātaḥsavane hy uttaradinagatam stotriyam pūrvadinagatāstotriyaśānurūpam kurvanti | yad yasmād kāraṇād atrāpi tathā kuryus, tādṛiṣam kāraṇam nāsti | tulyachandastvādinām abbhāvāt | tasmāt priṣṭhastotrāṇām pūrvottaradineṣhu sādṛiṣyābhavāt prātaḥsavananyāyo 'tra na ghaṭate || mādhyamdināsavananyāyam tṛtīyasavane 'tidiṣati |

3. tayaiva vibhaktyā | vibhaktiśabdāḥ prakāravāci | tenaiva mādhyamdinoktaprakāreṇa tṛtīyasavane 'py uttaradinagatam stotriyam pūrvadinagatasya stotriyaśānurūpam na kurvanti |

6.

1. athātaḥ | atha stotriyaśānurūpānantaram yasmāc chastrasyottarabhāvina ārambho yukto, 'to 'smāt kāraṇād ārambhāṇīyā ṛico vidhiyante | evakāro 'harganeṣhu codakaprāptayā ṛico vyāvṛittyarthāḥ |

7.

1. hotrakāpām ṣaṣṭrārambhāpasādhanaabhūta ṛico vidhāya samāptisādhanaabhūta ṛico vidhatte |

athātaḥ | atha ṣaṣṭraprārambhānantaram yasmāt paridhānam samāpanam apekṣitam, tasmāt paridhānīyā ṛico vidhiyante | evakārah prakṛitavyāvṛittyarthāḥ |

3. vivatṭricam | yasmiṁs trice vy antarikṣham ity ṛig eṣhā sṛūyate so 'yam viśabdatvād vivatṭricaśabdenābhidhiyate | tena tricena sādhyo yaḥ svargo lokas tam etayā vy antarikṣham ity ṛicā yajamānebhyo vivṛiṇoti | vivṛitadvāram karoti |

5. sishāsavaḥ | ye dikṣitāḥ santi te sishāsavo labdhukāmāḥ phalārthinaḥ | tasmāt kāraṇād ṛig eṣhā valavati valanāmākāsurabhedapratipādika kartavyā bhavati | yady apīyam ṛik paridhānīyā na bhavati, tathāpy etadādike trice 'ntimāyā ṛicaḥ paridhānīyātvāt tatpradarśanāya trica upakrāntāḥ |

6. ud gāḥ | ayam arthaḥ śākhāntare vispasṭham āmnāyate | Indro Valasya bilam apaurṇot sa ya uttamāḥ paśur āst, tam priṣṭham prati samgrihyodakhidat tam sahasram paśavo 'nūdayan, sa unnato 'bhavat (Ts. 2, 1, 5, 1) iti |

8.

1. ubhayaḥ | hotrakāpām maitravaruṇabrāhmaṇācchāṇsyachāvākānām savanadvaye paridhānīyā dvividhā bhavanti | katham iti | tad ucyate | ahinā aharganeṣhu vihitāḥ | aikāhikā ekāhe prakṛitirūpe vihitāḥ | ity evam dvaividhyam || tatra hotrakaviśeṣasya paridhānīyaviśeṣam dargayati |

2. tata aikāhikābhiḥ | tatas tāsūbhayaividhāsu maitravaruṇā-

khya řitvig aikāhikābhir eva paridadhyāt | te syāma deva varuṇeti prakṛitau prātaḥsavane maitrāvaruṇasya paridhāniyā vihitā | mādhyaṃdinasavane nū śhṭata indra nū grīṇāna ity eśhā vihitā | ahīne vikṛitirūpe 'pi savanadvaye tad eva paridhāniyādvayam maitrāvaruṇasya drashṭavyam | katham iti | tad ucyate | aharganaṣya prātaḥsavane hi maitrāvaruṇasya prati vām sūra udita ity asya paryāyatri-casyāntyā te syāma deva varuṇety eśhā paridhāniyā | aikāhikāpi saiva paridhāniyā bhavati | tathā hi | prakṛitau maitrāvaruṇasya pra-mitrayor varuṇayor iti navā yātam maitrāvaruṇeti yājya (5, 10, 28) iti Sūtrakāravacanān navānām antyā saivety aikāhikābhir eva maitrāvaruṇaḥ paridadhātīty etad upapannam bhavati | tathā mādhyaṃdinasavane 'py ā satyo yātv ity ahīnasūktam (6, 18, 5) iti vakshyati | yāhīnasūktāntyā sāhīnasya tatra paridhāniyā | ahīnasūktāntam hi mādhyaṃdinasavane maitrāvaruṇasastram | tasya nū śhṭata indra nū grīṇāna ity eśhāntyā, tathā prakṛitāv api saiva paridhāniyā | tathā hi | kayā naḥ citra ā bhuvat, kayā tvam na ūtyā, kas tam indra tvāvasum, sadyo ha jāta, evā tvām indroṣann u shu paḥ sūmanā upāka iti yājya (5, 16, 1) iti Sūtrakāravacanād. evā tvām indra vajriṇa atreye etasyaikādaśarcasyāntyā nū śhṭata indra nū grīṇāna ity eśhai-veti maitrāvaruṇasya prātaḥsavane mādhyaṃdinasavane caikāhikābhiḥ paridhānam upapannam bhavati | aikāhikābhir evety evakāro 'nyatra śatikāvyāvṛittyarthah | yā aikāhikāḥ paridhāniyāḥ tā eva cāhargane maitrāvaruṇasya paridhāniyā na tv anyā ity arthah | yady api maitrāvaruṇasya prakṛitau savanayor ubhayor dve eva paridhāniye, tathāpi prayogabahutvāpeksham aikāhikābhir iti bahuvacanam | tena maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyābhedarāhityenāyam maitrāvaruṇo 'smal lokāt kadācid api na pracyavate || maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyām ekām uktvāchāvākasya prakṛitivilākṣaṇam savanadvaye paridhāniyādvayam darśayati |

3. abhinābhiḥ | yo 'yam achāvākāḥ so 'yam abhinagatābhir řigbhiḥ paridadhyān, na tv aikāhikābhiḥ | tathā hi | āham sarasvatīva-tor iti pūrvasmin khaṇḍe vihitatvāt, prātaḥsavane eśhāharganaṣam-bandhīni paridhāniyā | aikāhike tu gomad dhiranyavad ity eśhaiva paridhāniyā | mādhyaṃdine 'chāvākasya nūnam sā ta ity ahargana-gata paridhāniyā | ekaḥ tu ṣuṇam huvemeṭi mādhyaṃdine paridhāniyā | evam saty achāvākasyaikāhikaparidhāniyāparityāgenoparitanas-yāharganaṣasya sambandbinyāḥ paridhāniyāyāḥ svikāra uparitanasva-rgalokaprāptyai sampadyate |

4. ubhayībhiḥ | yo 'yam brāhmaṇacchaṇṣi so 'yam ubhayavi-dhābhir aikāhikābhir abhinagatābhiḥ ca řigbhiḥ paridadhyāt | prātaḥsavane prakṛitau sa na indraḥ řivah sakheti paridhāniyā | vikṛitau tv indreṇa rocanā diva iti pūrvakhaṇḍe 'bhihitā | mādhyaṃdinasavane

prakṛitau vikṛitau ca eved indram vṛiṣhaṇaṃ vajrabāhum ity ekaiva paridhāniyā | evaṃ ca saty asya brāhmaṇacchaṇsināḥ prātaḥsavane 'chāvākasaṃyam, mādhyamdine savane maitrāvaruṇasāmyaṃ sampānnaṃ | teno tenaivaikāhikāhīnatobhayaavidhaṣaṇsaṇenaiva sa brāhmaṇacchaṇsi bhūlokaśvargalokaṃ ubbāva api vyanvārabhamāṇo sprīṣaun eti | gachati | vartata ity arthaḥ | prātaḥsavane prakṛitivikṛityoḥ paridhāniyāvailakṣhanatvāl lokadvayasya prithag eva sparśaḥ | mādhyamdinasavane prakṛitivikṛityoḥ paridhāniyaikyāl lokadvayasya saha sparśaḥ | ity evaṃ vividhasparśo vyanvārambhaṇaśabdena vivakṣitah | atho api cāyam brāhmaṇacchaṇsi maitrāvaruṇaṃ cāchāvakaṃ cobhāv pitvījan vyanvārabhamāṇa eti | vividham upasprīṣan vartate | katham iti | tad ucyate | yathā maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyaikyam, tathā brāhmaṇacchaṇsino 'pi mādhyamdinasavane tadai-kyam | yathāchāvākasya prakṛitivikṛityoḥ paridhāniyāvailakṣhanyam, evaṃ brāhmaṇacchaṇsināḥ prātaḥsavane tadvailakṣhanyam iti | maitrāvaruṇāchāvākavishayo 'yam vividhasparśaḥ | tathaivāhīnaikāhavi-shaye 'pi vividhasparśa ūhantiyāḥ | katham iti | tad ucyate | prātaḥsavane 'hīnaikāhayaṃ vailakṣhanyena sparśaḥ | mādhyamdine savane sādṛṣyena sparśaḥ | ity ubhayaavidhatvam | tathā sarṃvatsaram gavāmayanamūlaprakṛitipūrvam agnishtōmam ca vividham sprīṣati | ahīnaikāhasparśavad etadubhayaśparsasya yojanyatvāt || ittham hotrakāṇaṃ savanadvayagatāḥ paridhāniyāḥ praśasya tṛitīyasavanagatāḥ paridhāniyāḥ praśaṇsati |

5. atha tataḥ | ekāhe mūlaprakṛitau jyotiṣhtōmo hotrakāṇaṃ yā eva paridhāniyā, tā eva tṛitīyasavane drashtavyāḥ | tathā hi | ā vāṃ rājānāv iti nityam aikāhikam (Āgvalāyana 8, 2, 16) iti vacanān maitrāvaruṇasyā vāṃ rājānāv iti sūktasyāntyā paridhāniyā bhavati | tathā brāhmaṇacchaṇsino 'cā ma indram iti nityam aikāhikam (8, 3, 34) iti vacanād achā ma indram iti sūktasyāntyā paridhāniyā bhavati | tathāchāvākasya pitur janitriti nityāny aikāhikāni (8, 4, 3) iti vacanāt sam vāṃ karmaṇeti sūktasyāntyā paridhāniyā bhavati | yo 'yam ekāhaḥ sa mūlaprakṛititvāt pratishṭhā | sarvāsāṃ vikṛitōṣṇaḥ sādārah | atas tenaikāhikaparidhāniyāsaṇsaṇena yajñaṃ antato 'vasānakale pratishṭhāyāṃ sarvādhāre pratishṭhāpayanti || ittham paridhāniyāḥ praśasya prātaḥsavanagatānāṃ yājyādīnāṃ madhye 'vasānābhāvam vidhatte |

6. anavānaṃ | anavānaṃ anucchvāso madhye yathā bhavati tathā yājyāṃ paṭhet || stomavṛiddhau niyamaviśeṣaṃ vidhatte |

7. ekāṃ dve | trivṛitpañcadaśasaptadaśaikaviṃśatṛipavatrāyastriṇśādayaḥ stomā vihitāḥ | vihitasya saptadaśastomasya vivṛiddhyā shtadaśadistomā nishpādyante | tathā vihitasyaikaviṃśasya vivṛiddhyā dvaviṇśādayaḥ stomāḥ sampadyante | anenaiva drishtāntena saṇsane

'py adhikyam prasaktam | yathā vāva stotram evaṃ śaṣtram iti nyāyāt | stome ¹⁾ vardhamāne sati tām stomagatām ṛiksaṃkhyāṃ atikramya śaṣsanam atisaṣsanam | tad yadā kriyate tadānim ekasyā dvayor vā ṛicor abhyanuṣṭhāne tadadhikānām ṛicām apavādaḥ ²⁾ | akṣarārthas tu | yadā stomam atisaṣset, stomasaṃkhyāṃ atikramya śaṣsanam kuryāt | tadānim ekam dve vānatikramya ṣaṣset | kimtv ekayaiva dvābhyām eva vātiṣaṣset | tathā ca Sutrakāra āha | atisaṣsanam ekayā dvābhyām vā prātaḥsavane (7, 12, 3) iti | tato 'dhikānām śaṣsanābhāve yuktir dṛiṣṭāntamukhenocyate | tatrayām dṛiṣṭānto 'vagantavyaḥ | yathā loke 'bhiheshate ghāsārtham ābhimukhyena heshāṣabdam kurvate, yathā vā pipāsate 'tyantaṃ tṛiṣhārtāya puruṣāyānnādyam pānīyam ca kshipram prayachet | tādṛig eva tad ṛigbāhulyābhāvenātiṣaṣsanam | atho api ca kshipram eva devebhyāḥ somaṇārūpam annādyam prayachantya abhipretya ṛigbāhulyena vilambam akṛitvāikayā dvābhyām vātiṣaṣsanam kuryāt | tathā sati kshipram ṣiḡhram evāsmiṇ loke pratishṭhito bhavati || savanāntarayor uktavaiparityam vidhatte |

8. aparimitābhiḥ | iyatya evety evaṃniyamarahitābhir atisaṣsanam savanādvyaye kuryāt | svargalokasyeyattārahitatvāt prāptyartham idam atisaṣsanam sarpadyate || yatrātiṣaṣsanam kartavyam bhavati tatra tadartham ṛicām āgamanam kartavyam | tāsām ṛicām deṣaviṣeṣam darśayati |

9. kāmam | ahargaṇeṣhu vartamānadināt pūrvedyur maitrāvārunādāyo hotrakā yat sūktam śaṣseyus, tad eva sūktam paredyur hotā kāmam aṣaṇkayaiva ṣaṣset | yadi hotur atisaṣsanam prasaktam. tadānim pūrvedyur hotrakāḥ śastāt sūktād ṛica anetavyāḥ | yadi tu hotrakāḥ atisaṣsanam prasaktam, tadānim pūrvedyur hotā yat sūktam ṣaṣsati, tasmāt sūktād dhotrakair apekṣitā ṛica anetavyāḥ |

9.

1. ā tvā | yadā camasā unniyante somena pūryante | tadānim adhvaryuṇā preṣhito maitrāvaruṇa ā tvā vāhantv iti sūktam anubruyāt |

2. āindriḥ | indra tvā sūracakṣhaṣa, indram sukhatame ratha iti śravaṇād indradevatāḥ ṛicaḥ | somayāgaṣ cendradevatākāḥ | atas tatra tā yujyante |

4. nava nyūnāḥ | mādhyaṃdinasavane daṣasaṃkhyāḥ vākshyante | tām saṃkhyāṃ apekṣhya yā navasaṃkhyāḥ tā ekayarcā

1) Vor stome steht in den Hss. sa tatra prākṛitāḥ stomāḥ |

2) apavādaḥ von mir zugefügt.

nyūnāḥ | loke 'pi svalpe garbhadhāraṇasthāne retāḥ sicyate | ato nyūnatvam atra yuktam || atha mādhyamādyine savane 'sāvi devaṃ goṛīkam andha ity etatsuktagatā daśasamkhyāḥ rīco vidhatte |

6. tṛtīyasavana ihopa yāta śavaso napāta ity etatsuktagatā navasamkhyāḥ rīco vidhatte |

nava | pūrvavad daśasamkhyāpekshayātra nyūnatvam | loke hi nyūnād alpād yonidvārāt prauḍhāḥ prajā utpadyante | ato garbhotpādanārtham mantranyūnatvam yuktam || eteshu sukteshu matadvayam asti | sampūrṇasuktānuvacanam ity ekam matam | pratisuktaṃ saptaṇām evaṇām anuvacanam iti dvitīyam matam | tatra prathamam matam praśaṁsati |

7. tad yat | kevalasabdāḥ sampūrṇavācī | tadanuvacanena sampūrṇagarbham prāptam yajamānam eva yajñarūpād devayonyai devasambandhiyonisthānād utpādayati | atāḥ sampūrṇānuvacanam yuktam |

10. navabhiḥ | prathamasuktagatābhir navabhir ṛigbhir maitrāvaruṇa etaṃ yajamānam bhūlokād antarikshalokam abhilakshya nayati | dvitīyasuktagatābhir daśabhir ṛigbhir antarikshalokād amuṃ lokam nākapriśthākhyam lokam abhilakshya nayati | antarikshasya samīpavartī svargābhāso nākapriśthākhyo lokāḥ | sa ca pravṛddhād antarikshajā jyeshṭho 'tipravṛddhāḥ | tam daśabhiḥ prāpya tasmān nākapriśthākhyād amuṣmāt svargāl lokād uparitanam bahubhoga-yuktam svargam lokam tṛtīyasuktagatābhir navabhir ṛigbhir yajamānam abhivahati |

11.

5. atha tāḥ prasthitayajyā vidhatte |

te vai khalu | te hotrādayaḥ saptartvijāḥ sarve 'pi mādhyamādyine savane prasthitasomānām sambandhinībhiḥ pratyakṣāt pratyakṣheṇa pāthyamānenaivendraśabdēna prayuktābhir indradevatakābhir ṛigbhir yajeyuḥ || teshu saptasv ṛitvikṣu madhye hotṛimaitrāvaruṇa-brāhmaṇācchānsinām trayāṇām sambandhīnīṣu yajyasu na kevalam aindratvam, kīmtv abhitrīṇṇavattvam aparām viśeṣam darsayati | abhitrīṇṇavattībhir etc.

12.

5. dhītarasam | yad etat tṛtīyasavanam tad etad dhītarasam | tadyo raso gāyatrīḥ pītāḥ | somāharanākāle padbhyām savanadvayam mukhena tṛtīyasavānam grihitvā tatratyam rasam gāyatrī pītavatt | 8, 27 | tathā cānyatra śrūyate | padbhyām dve savane samagṛibhṇān mukhenaikam. yan mukhena samagṛibhṇāt tad adhayat, tasmād dve savane śukravatī: prātaḥsavanam ca mādhyamādinam ca. tasmāt tri-

tiyasavana pīṣham abhi shuṇvanti, dhṛtam iva hi manyante (Ts. 6, 1, 6, 4) iti |

7. indrāvaruṇā | indrāvaruṇety asyām yajyāyām yuvo ratha ity asmin pāde devavitaya iti padam vidyate | devānām vitih prāptir devavitir iti tasya samūśah | tasya samāse shashṭhībahuvacanāntena śabdena bahūny eva rūpāni pratiyante | tatra bahutvam Ribhūpām svarūpam | manushyarūpānām pibhuṣabdavācyānām bahutvāt | pibhuṣadbhavad indrasābdasya ca sākshāc chravapād iyam aindrārbhavi |

15. jagatprāsāhāḥ | jagacchabdena jagatichando 'bhidhiyate | prāsāhasabdo bahulyavāci | jagatyah prāsāha bahulā yāsuktāsu prasthitayajyasu tā jagatprāsāhāḥ | tṛtīyasavanam ca jagatam iti prasi-ddham | ato yad u yad eva jagatibahulyam, tena tṛtīyasavanasya sampriddhir bhavati |

13.

1. athāha | hotrakāṇām yajyākathanānantaram kāścid brahma-vādī codyam āha | hotrakāṇām kriyā hotrāśabdena vivakṣitāḥ | tāv anyāḥ kācit kriyā ukthinyāḥ śastrayuktāḥ | anyā itarāḥ kriyā anukthāḥ śastrarahitāḥ | maitrāvaruṇo brāhmaṇācchānsy achāvāka ity eteshām trayāṇām śastrasadbhavad etadityāḥ kriyā ukthinyāḥ | neshṭri-potrādīnām śastrarahityat tadityāḥ kriyā anukthāḥ | evam vaishamyē spasṭe saty asya yajñasya yajamānasya vā sambandhinya etā hotrāḥ sarvā ukthinyāḥ śastrayuktā bhūtvā samā vaishamyarahitā ata eva sampriddhāḥ sampūrṇāḥ katham bhavantīti codyam | tasyottaram āha |

2. yad evaināḥ | yad eva yasmād eva kārapād enā maitrāvaruṇādikriyāḥ potṛineshṭrādikriyāḥ ca sampragṛīya sambhūya prakarshepoktvā hotrā iti śabdena yajñika ācakshate, tena samāḥ | yatbā loke chatrayuktās tadarahitās ca sambhūya chatrīṇa ity ekainaiva śabdena vyavahriyante | evam atrāpi śastrayuktā maitrāvaruṇādayaḥ śastrarahitāḥ potṛineshṭrādayaḥ ca sambhūyaikainaiva hotrāśabdena vyavahriyante | atah śastribhiḥ samabhivyāharād āśastriṇām apy upacaritam śastritvam | tena hotrakasabdavyavahāraikyena samā bhavanti || na caitāvata svābhāvikam śastritvāśastritvavaishamyam apaga-chati | tad etad vaishamyam darśayati | yad ukthinyāḥ etc.

6. yad eva mādhyamdine | maitrāvaruṇasya sadyo ha jāto vṛishabhaḥ kanīna ity ekam sūktam, evā tvām indra vajrinn iti dvitīyam | brāhmaṇācchānsina indrah pūrbhid ity ekam sūktam, ud u brahmānti dvitīyam | achāvākasya bhūya id ity ekam, imām u shv ity dvitīyam | evam ete trayo mādhyamdine savane pratyekam dve dve sūkte śaṁsanti | tatraikam mādhyamdinasavanārtham dvitīyam tu tṛtīyasavanārtham ity upacāreya tatrāpi śaṁsanam sidhyatīti uttaram brūyāt |

7. athāha | atha tṛtīyasavane śaṁśanasampādanānantaram punar
api brahmavādī codyāntaram āha | yad yasmāt kāraṇād dhotā | dve
ukthe śastre yasyāsau dvyukthaḥ | prātaḥsavane ājyapraṭhe dve, mā-
dhyaṁdinasavane marutvatīyanishkevalye dve, tṛtīyasavane vaiśva-
devāgnimārute dve | evaṁ sthite hotṛidṛiṣṭāntena hotrakāṇām apy
ukthadvayopetatvam apekṣitam | na cokthadvayaṁ vihitam asti |
atas tat kena prakāreṇa sidhyatīti codyam | tatrottaram āha |

8. ya d eva | prasthitājyānām sṛīyamānadevatayā sampādyā-
mānadevatayā ca dvidevatyatvam | tādṛiṣṭibhir ṛigbhir yasmād yajanti
tena dvīsastratvam | tatraikā devatā yājyarthetaraḥ dvitīyā śastrārthety
evaṁ uttaram brūyāt |

14.

2. ājyam | hotuḥ prātaḥsavane yat prathamam ājyaśāstram
tad evāgnidhṛīyā āgnidhṛeṇa kriyamāṇyāḥ kriyāyā ukthaṁ śāstram |
evaṁ marutvatīyavaiśvadevayor api yojyam | tathā sati tā evaitā
hotrā hotrakāṇām kriyā evaṁ uktena prakāreṇa nyāñgās tattaccihoḥ
eva bhavanti | Agnim āgnidhro yajaty, ājyaśāstram cāgneyam | poṭā
Maruto yajati, marutvatīye ca mārutāni sūktāni śaṁśati | agne patnir
ihā vaheti neshtā yajati, tatra devānām uṣatir ity atra devānām iti
śravaṇam asti | evaṁ trayāṇām apy āgnidhṛapotrīneshtṛīṇām āgneya-
tvamārutatvavaiśvadevatvacihnāni vidyante | tasmād ājyādibhir ukthair
itāresham ukthitvam || teshām eva hotrakāṇām ṛituyāṇeshu kasyacid
viśeshasya praśnam avatārayati |

3. athāha | praishasūkte ye praishā uktā neshtṛipotṛivyatiriktā-
nām hotrakāṇām teshu praisheshv ekaika eva praishah, potur neshtuḥ
ca dvau-dvau praishau | tathā ca yajñasampradāyavidah paṭhanti |
hoponegnibrāhmaponechadhvaryugrihapatīti ceti | asyāyam arthaḥ |
tatra nāmnam ādyakshareṇaite kratupurushā nirdiśyante | tathā ca |
hotā poṭā neshtāgnidhro brāhmaṇacchaṁśi praśāstā hotā poṭā neshtā-
chāvāko 'dhvaryur grihapatiḥ ca kramenoktāḥ | eteshām praishasūkte
dvādaśa praishāḥ krameṇa santi | tathā sati potur dvitīyo 'shtamaḥ ca
dvau praishau | neshtuḥ tṛtīyo navamaḥ ca dvau praishau | hotā
yakshaḥ Marutaḥ potṛād ity ekaḥ praishah | hotā yakshad devaṁ
draviṇodām potṛād ṛitubhir iti dvitīyah | etau dvau potuḥ praishau |
hotā yakshad guṇvo neshtṛāḥ ity '1) ekaḥ | hotā yakshad devaṁ
draviṇodām neshtṛād iti dvitīyah | etau dvau neshtuḥ praishau | ita-
reshām āgnidhṛāchāvākādīnām ekaika eva praishah | tathā sati potṛi-
neshtṛor dvipraishatve kiṁ kūrāṇām iti praśnaḥ |

4. tasmāt | yasmād evaṁ tasmāt tasyāgnidhṛasyaikayaro ya-

1) grāvo neshtṛy die Hss.

jyā bhūyasyo 'tyantam adhikā bhavanti | saptānām api hotrakāṇām prasthitayājyās tīra eva bhavanti | agnīdhrasyaibhir agne saratham ity eshādhikā | sā ca pātoivatagrahavartinī | tathā ca sampradāyavida abuh | tīraḥ prasthitayājyās tu saptānām abhavan khalu | agoīdhas tīrībhiḥ sārḍham aibhir agne caturthy abhūd iti | yady apy agnīdhravishaye brahmavādinā praśno na kṛitas, tathāpi potṛineshtṛībhyām samānayogakshematvena tadvṛttānto 'py abhihitah |

7. athāha | hotradāyo maitrāvaruṇena preshitāḥ svasvavyāpāram kurvanti | taddṛṣṭāntenodgātṛiṇām api preshitatvam yuktam | na codgātṛipraishāḥ praishaṣukte samāmnātāḥ | tasmād eshām praiśho 'sti na veti saṃśayaḥ | plutidvayam vicārartḥam | nakārasya sānuṇāsikatvam chāndasam | atra praiśho 'stity evam uttaram brūyāt | prakarsheṇa sarvān ṛitvijāḥ śāsti praishamantreṇa tattadvyāpāre pravartayatīti praśastā maitrāvaruṇaḥ | sa ca stuta devena savitretyādimantrajapam japitvā kṛitvānantaram studhvam iti yad evaitad vacanam prāha, sa evaishām udgātṛiṇām praishah |

8. athāha | achāvākavyatiriktaṇām vashaṭkartṛiṇām pravaraḥ prakarsheṇa varānam asti | tathā ca Sūtrakāra āha | pravṛitāhutir juhvati vashaṭkartāro 'nye 'chāvākāt (5, 3, 12) iti | sūtrāntare 'py evam uktam | pravṛitāḥ pravṛitāḥ pravṛitahomau juhōtīti | ato 'nyeshām pravarasadbhāvo 'vagato 'chāvākasya nāvagataḥ | nyāyena tv ita-radṛṣṭāntena pravaro 'pekshitah | ato 'sti na veti saṃśayaḥ | tatrāstity uttaram brūyāt | yady apy anyeshām iva spaśṭāḥ pravaro nāsti, tathāpi puroḍaśasakalam iva prattam idam ivodyamyāsīnam achāvākam achāvāka yat te vādyam vaktavyam asti tad vadasveti so 'yam achāvākasambodhanena pravarasamānatvāt pravara ity ucyate || ittham agnishtōmasamsthe hotrakavishayavyāpāram parisamāpyādhunokthyasamstheshv ahasu praśnottare darśayati |

9. athāha | achāvākapravarasampādanānantaram brahmavādi praśnam āha | maitrāvaruṇas tṛitīyasavana indrāvaruṇa yuvam ityādikam aindrāvaruṇam sūktam śaṁsati | tasya śastrādāv ehy u shv ity āgneyaḥ stotriya āgnir agāmīty āgneyo 'nurūpaḥ | tad etad vya-dhikarapatvād. ayuktam | aindrāvaruṇābhyām stotriyānurūpābhyām bhavitavyam iti praśnaḥ | Agninetiādinā tasyottaram |

10. athāha | tṛitīyasavane brāhmaṇacchaśīnaḥ pra māñhi-shthāyety aindrābārhaspatyam śastram | tasyādau stotriyānurūpāv aindrau | vayam u tveti stotriyo, yo na idam ity anurūpaḥ | tathāchāvākasya pītur janitṛitīyādikam aindrāvaishpavam śastram | tasyādāv aindrau stotriyānurūpau | adhā hīndra girvāna iti stotriya, iyaṃ ta indra girvāna ity anurūpaḥ | tad etad vaiyadhikaranyam upajīvyā pūrvavat praśnaḥ | Indro hetyādikam uttaram |

15.

11. kalpāmahai | vibhāgam karavāmahai |

12. yad uktam Āṣvalāyanena | uttame śastre paridhānyāyā
uttame vacana uttamam caturaksharam dvir uktvā prapūyāt (7, 1,
12) iti | tam eva caturaksharābhyāsam vidhatte | airayetham-aira-
yetham etc.

13. agnishtome | aharganeshukthyasamsthāyām yathāchavā-
kāsyāntime śastre 'bhyāsah | tathāgnishtomasamsthāyām atirātrasam-
sthāyām hotāntime śastre 'ntimam caturaksharabhāgam abhyasyet |
sa hi hotā tatrobhayatrāntyaḥ saṁsitā bhavati | agnishtome yaj jari-
tre yaj jaritrom iti caturaksharābhyāsah | atirātre tu dhehi citram
dhehi citrom iti caturaksharābhyāsah || shoḍaśisamsthāyām vicāra-
pūrvakam caturaksharābhyāsam vidhatte | abhyasyet etc.

17.

1. athaharganeshu hotrakāpām mādhyamdintyaṣastrakliptir vi-
dhātavyā | tatra prathamam tāvat sarvatra vibhitam artham anūdyā
praśaṁsati |

yah śvaḥstotriyaḥ | aharganeshu śvaḥ pāredyur yasmiṁs trice
sāmagāḥ stotram kurvanti, tam stotriyam pūrvedyur hotarāḥ śastreshv
anurūpam kurvanti | etac ca prātaḥsavane eva | tac cānurūpakaraṇam
ahinasamptatyaī sampadyate | ahaṁ samūharūpaḥ kratur ahinaḥ | sa
caikaikasminn ahani vichinno mā bhūd ity ahardvayasamdhānartham
bhaviṣyaty ahani stotriyasya bhūte 'hany anurūpatvakaraṇam | ahaṁ
bhede 'pi phalaikyāt samūhaprayoga eka eva | tataḥ samptatir ape-
kṣitā | ayam arthaḥ saptaviṁśādhyāye vyākhyātāḥ | stotriyam stotri-
yasyānurūpam kurvanti prātaḥsavane, 'har eva tad ahaṁ 'nurūpam
kurvanti (6, 5) iti | tasya vyākhyānam idam || śvaḥstotriya ity abhi-
pretaviśeṣasya vidhānād aharbhede 'pi prayogaikyena samptatyaṁ
dṛṣṭāntenopapādayati |

2. yathā vā ekāhaḥ | ekasmiṁ evāhani nishpanno jyotishṭoma
ekāhaḥ | sa yathā sutaḥ somābhishaveṇa kṛitsno nishpādita, evam
ahino 'hargano 'pi somābhishaveṇa nishpādyate | tāv ova dṛṣṭāntadā-
rṣṭāntike tad yathetyadinā spāṣṭikriyete | tat tasyaikaḥasya sutasya
somābhishavayuktasyaiva sataḥ krator avayavabhūtaṁ prātarmā-
dhyamdinātrityasavanāni samptishṭhamānāni prithak-prithak samāpti-
yuktāni yathā yajamānā anutishṭhanti, evam evāhinasyāharganasyaika-
syaiva sataḥ krator avayavabhūtaṁ ahāni prithak-prithak samāpti-
yuktāni yajamānā anutishṭhanti | tathā sati yady uttaradināsamba-
ndhinam stotriyam tricam pūrvadine prātaḥsavane 'nurūpam tricam
kurvanti | tadānīm aharganasyaikaḥasya kratoḥ samptatir, madhye vi-

chedarāhityam bhavati | tasmād anyadine gatasanyadine prayogeṇa-
hinam kratum samtatam kurvanti |

3. samānān | ye kadvatsamjñakāḥ pragāthā yāḥ ca pratipadaḥ
prārambhāṇīyā rīco yāni cāhinasūktāni, teshāṃ sarveshām ahasu sa-
rveshu samānatvam apāṇan |

4. okaḥsārī | okaḥsi sthānāni grihāṇi | teshu sarati sarvadā
samcaratīty okaḥsārī mārjaraḥ | vaiṣabda upamārthaḥ | yathā mārja-
raḥ pūrvasmin dine yeshu griheshu samcarati teshv eva griheshu
paredyur api samcaraty, evam ayam Indro 'py avagantavyaḥ | Der-
selbe Kater stellt sich in 6, 22 ein.

18.

6. tad āhuḥ | gavāmayane hi dvidvidhāny ahāny: āvṛttirahi-
tāni tatsahitāni ca | tatra vakshyamāṇāni caturviṃśādny āvṛttirahi-
tāny, abhiplavashadāhagatāni prishṭhyashadāhagatāni cāvṛttisahitāni |
tayoh shadāhayaḥ asakṛd anushṭhānasya vihitatvāt | evaṃ sati parā-
ñcishv āvṛttirahiteshu caturviṃśādishv ahasu vahnivat sūktam achā-
vākāḥ saḥsati | tathaivābhyāvartishu shadāhagateshv ahasu ca tat
sūktam saḥsati | tatrobhayatra saḥsanc kim kāraṇam iti praśnaḥ |

8. tāni pañcasu | gavāmayane caturviṃśam ārambhāṇīyam dvi-
tiyam ahaḥ | mahāvratākhyam upāntyam ahaḥ | vishuvadākhyam ma-
dhyavarti pradhānam ahaḥ | abhijidviṣvajidakhye vishuvata ubhaya-
bhāgavartini dve ahaṇi | eteshu pañcasv ahasu tāni pūrvoktāny ahi-
nasūktāni hotrakāḥ saḥsanti |

10. vāṣitāyai | garbhagrahaṇam ichanti dhenur vāṣitā |

19.

8. tāny antareṇa | yāni viparyāsena saḥsanīyāni navasam-
khyakāni sūktāny uktāni, yāni ca pratidinam saḥsanīyāni trīṇy uktāni,
tāny antareṇa teshāṃ ubhayavidhānām antarāle sthāne kaṃcoid āva-
panīyam rīksamūham āvaperan |

9. anyūṅkhyāḥ | uccārapaviśeshopetā okāḥ nyūṅkhāḥ | te ca
pūrvam eva mukhato madhyamdine nyūṅkhayati (5, 3, 12) ity atrā-
bbihitāḥ | tān arhantīti nyūṅkhyāḥ | tadviparītā anyūṅkhyāḥ | vi-
rājo virāṭchandaskā rīcāḥ | tāḥ prishṭhyashadāhasya caturthe 'hany
āvapanīyāḥ | na te giro api mṛishya ityādyāś catasra rīcāḥ, pra vo
mahe mahivridhe bharadvam ityādyāś tisraḥ | etāḥ sapta virājas
trayaṇām hotrakāṇām trayas trīcā bhavanti | prathamām ārabhyaikas
trīco maitrāvaruṇasya | trītiyām ārabhyaikas trīco brāhmaṇacchasi-
naḥ | pañcamīm ārabhyaikas trīco 'chāvākasya | tad evaṃ saptasv
rīkshu trayas trīcā vibhajya prakshepanīyāḥ | so 'yam virājam pra-
kshepa ekaḥ pakshaḥ | vaimadīr āvaperann iti pakshāntaram | vima-

dākhyena maharshiṇā drishṭā vaimadyāḥ | tās ca yajāmaha indram ityādyāḥ saptarcāḥ | tā api pūrvavat trayas trīcāḥ kartavyāḥ | pañcame 'hani yac cid dhi satya somapā ityādyāḥ pañktichandaskāḥ saptarcāḥ pūrvavad āvapanīyāḥ | tathā shashthe 'hani Parucchepena drishṭā indrāya hi dyaur ityādyāḥ saptarcāḥ pūrvavad āvapanīyāḥ || stomavṛddhāv atisaṁsanārtham āvapanīyāni sūktāni darśayati |

10. atha yāni | atha pūrvoktavirāḍādyāvāpakathanānantaram anyā āvāpa ucyaṭa iti śeṣaḥ | yāny ahāni mahāstomāni saptadaśaikaviṁśādistomebhyo 'dhikaiḥ caturviṁśādistomair yuktāni syus, teshv ahassu stomasamkhyām atikramyādhikānām ṛicām śaṁsanam kartavyam |

20.

1. evaṁ tāvat prasaktānuprasaktam parisamāpyādhunā prastutam ārabhate |

sadyo ha | pūrvatra trīṇi cāharahaḥśasyānti yad uktam, tasyaivaitad vyākhyānam | sadyo ha jāta ityādikam maitrāvaruṇaḥ sva-kiyasya suktasya purastāt pratidinam śauṣet | sūktānām iti bahuvacanam vyatyayena drashtavyam |

6. pañktir vā annam | annam ca pañcasamkhyopetatvāt pañktir eva | prāśyam peyaṁ khādyam lehyam nigṛyam ity evam annasya pañcasamkhyā |

19. sakṛd Indram | kasyām cid ṛici śuṇam huvema maghavanam indram iti sakṛd Indram nirbrūte |

21.

5. kadvatpragāthebhyā urdhvam apa prāca indretyādyās trīṣṭupchandaskā ṛicāḥ pratidinam śaṁsanīyasuktāditvena vidhatte | trīṣṭubhaḥ etc.

8. kshatram vai hotā | nishkevalyasya śaṁsako yo hotāsty asau kshatram vai | kshatriyo rājaiva | hotṛīṭve samutpannāḥ kriyā hotṛāḥ | tāḥ śaṁsantīti maitrāvaruṇādayo hotṛāśaṁsināḥ | te ca viṣaḥ | rāṣṭravartīnyāḥ prajāḥ | tat tathā sati hotṛīdrīṣṭāntena pragāthebhyāḥ pūrvam trīṣṭubhaḥ śaṁsane sati tāṁ viṣam prajāṁ kshatrājaiva rājā eva pratyudyāminīm pratikulodyogayuktāṁ kuryuḥ | tac ca pāpavasyasam | atisaṁyena pāparūpam | svāminā rājūḥ saha mātsaryasya svāmidroharūpatvāt |

10. sairāvatīm | irānam | tatsamūha airam | tena saha vartata iti sairam naustham vastujātam | tadṛiṣam sairam yasyām nāvya asti seyam nauḥ sairāvatī |

22.

6. neshiti | satrasyāyanam anushṭhānam satrāyaṇam | neshi |
naya | anushṭhāpayeti tasyārthaḥ | ata eva tat padam satrāyaṇasyā-
nukulam |

8. samānībhiḥ | samānībhir ekavidhābhir maitrāvaruṇādayo
hotrakāḥ paridādhyuḥ | śastrasamāptim kuryuḥ | nū śṭuteti maitrā-
varuṇasya paridhānīyā | eved indram iti brāhmaṇacchaḥsinaḥ pari-
dhānīyā | nūnam sā ta ity achāvākasya paridhānīyā | anena sūktasā-
mānyād etaḥ samānya ity ucyante |

10. tatrābhi tashṭevety achāvākasyāhar-ahaḥ śasyaṃ sūktam |
tasminn antyā ṣuṇaṃ huvemety esā | tayā paridhānaprāptau ni-
shedhati |

na ṣuṇamhuvīyayā | ṣuṇaṃ huvemeti yasyām ṛici śrūyate sā
ṣuṇamhuvīyā | ahargaṇasya śastre tayā na paridādhyāt | paridhāne hi
kshatriyo rāja svakīyād rāshṭrāc cyavate | yas tu paras tadīyaḥ śatrur
bhavati, tam abhilakshya hvayati | āhvānam karoti | huvemety āhvā-
nasya pratyamānatvāt | ata eva Sutrakāro (7, 4, 10) brāhmaṇānta-
ram āśritya nūnam sā ta ity etaṃ paridhānīyām uktavān |

23.

1. athātaḥ | atha paridhānīyākathanānantaram yatas tadviveko
'pekshitaḥ | ataḥ kāraṇād ahīnasyāhargagaṇasya yuktiḥ ca vimuktiḥ ca
vivekāyobhe vakshyete iti śeṣaḥ | yuktir yogaḥ svādhīnatvena kra-
toḥ sampādanam | vimuktir vimocanam svādhīnatayā nibandhapari-
tyāgaḥ | tad etaḍ ubhayam paridhānīyāvaṣena sampadyate |

2. vy antariksham | prātaḥsavane brāhmaṇacchaḥsino vy
antariksham iti paryāśas trīcaḥ | tasyendrena rocanā diva ity ṛig
uttamā | tayā yat paridhānam tenāhīnam kratum yuṅkte | svādhīna-
tayā nibadhnāti | mādhyamdine savane tv eved indram iti paridhānī-
yayā vimuñcati | svādhīnatayā nigrihīttam ahīnakratum viśrambha-
vyavahārāya nigrāhaparītyāgena vimuñcati | svādhīno hi kratur ava-
śyam phalaṃ dāsyatīti yukto bandhavimokaḥ || athāchāvākasya pari-
dhānīyayā yogavimokau darśayati |

3. āham | ayaṃ yogo vimokasyāpy upalakṣhaṇārthaḥ | āham iti
prātaḥsavane paridhānīyā | tayā krator yogo bhavati | nūnam sā ta
iti mādhyamdinasavane paridhānīyā | tayā krator vimoko bhavati ||
atha maitrāvaruṇasya paridhānīyayā yogavimokau darśayati |

4. te syāma | atra vimoko yogasyāpy upalakṣhaṇārthaḥ | te
syāmeti prātaḥsavane paridhānīyā | tayāhīnasya krator yogaḥ | nū
śṭuta iti mādhyamdinasavane paridhānīyā | tayā krator vimokaḥ |
yady api trītyasavane viveko vaktum yuktas, tathāpy agnisṭoma-

saṁsthe 'hani hotrakāṇāṃ tṛtīyasavane śaṣṭrābhāvāt sarveshv ahasv anugatyartham mādhyam̐dinasavane vimoko 'bhīhitāḥ |

6. evam ekaikam ahar apekshya yogavimokāv uktau | athāhaḥ-samūham apekshya yogavimokau darśayati |

tad yac caturviṁṣe | gavāmayanasya saṁvatsarasatrasyādyante ahaṇi atirātrasaṁsthe | tatropakramagatasya prāyaṇīyātirātrasyāna-ntarābhāvini caturviṁśakhyā ārambhāṇīye 'hani paridhāṇīyābhiḥ sarve 'harviśeṣā yujyante | so 'yaṁ gavāmayanasya yogaḥ | athodaya-ṇīyasyātirātrasya purastād vartamāne mahāvratīye 'hani paridhāṇīyābhiḥ sarve 'py aharviśeṣā vimucyanta iti yad asti, seyaṁ ga-vāmayanasya vimuktiḥ || tatra yogavimokahetūnām paridhāṇīyānām ekaikavidhatvaṁ ninditvobhayaviśayātvaṁ darśayati |

7. tad yat | ahaṇi ahaṇi caturviṁśakhye yady aikāhikābhiḥ prakṛitibhūta ekāhe jyotiṣtome vidyamānābhiḥ paridhāṇīyābhiḥ pa-ridadhyuḥ | tadānīm atraiva caturviṁśakhye dvītyasminn ahaṇy eva yajñāṁ gavāmayanāṁ saṁsthāpayeyuḥ | samāptam kuryuḥ | atrāhety ahaṣabdaḥ khede | kaṣṭam etat | atraiva samāptāy ahinakarma kṛi-ṭsnāharganapakartavyaṁ na kuryuḥ | etad eva kaṣṭam | atha pūrvo-ktavaiparityenaikāhikāḥ paridhāṇīyāḥ parityajya yady ahnaparidhā-ṇīyābhiḥ eva sarve hotrakāḥ paridadhyuḥ | tadānīm yathā loke ra-thasakatāḍau yukto 'śvalavardādīḥ kiyad dūram gatvā grāntāḥ san yadi na vimucyeta tadānīm utkrīyeta, ucchidyeta | tathāiva yajamāna utkrītyeran | viṇāṣeyuḥ | sarveshāṁ hotrakāṇāṁ aikāhikasvikāre sa-māptyabhāvāḥ | ahnagatasvikāre yajamānoccheda iti doṣadvayapa-rihārārtham ubhayībhiḥ aikāhikābhiḥ ahnagatābhiḥ ca paridhāṇīyā-bhiḥ paridadhyuḥ | tatra prakāraṇīyāḥ pūrvam evoktāḥ | maitrā-varuṇa aikāhikābhiḥ eva savanadvaye paridadhyāt | achāvāko 'hna-gatābhiḥ eva savanadvaye paridadhyāt | brāhmaṇecchaṇṣi tu prātaḥ-savane 'hmagatābhiḥ paridadhyān mādhyam̐dinasavane caikāhikābhiḥ iti nirṇayaḥ | asya nirṇayasya pūrvam eva siddhatve 'pi prakāraṇa-reṇa prasaṅsartham atra punar abhidhānam || tad etad ubhayībhiḥ paridhāṇāṁ drīṣṭāntena prasaṅsati |

8. tad yathā | loke yathā vā dīrghādḥve dīrghamārge gachan puruṣa upavimokam rathasakatāḍau yojitam aśvalavardādīkam tatra-tatropavimucyopavimucya yāyāt, grāntiparihāreṇa ṣanair ga-chet | tādṛg eva tad ubhayavidhaparidhānam | yathā mārga vahana-śramo vimokena nivartata. evain ahnagatābhiḥ apāditaśrama aikāhi-kābhiḥ nivartate || ubhayavidhaparidhāne doṣam parihṛitya guṇaṁ darśayati |

9. saṁtataḥ | eṣāṁ ubhayavidhaparidhānayuktānām puruṣā-ṇāṁ yajñāḥ saṁtata vichedarahito bhavati | sānūṣikā plutiḥ praṣa-ṅsarīṭhā | viṣabda uparītana ukāra evakārārthāḥ | tasya dīrghaḥ chā-

ndasaḥ | yajamāṇaśramam vimuṣicanta eva || atha stomāṭiṣaṇsane kaṃ-
cid viṣeṣam darśayati |

10. ekām dve na | yadā sāmagaiḥ vivṛiddhaḥ stomāḥ kri-
yate | tadānīm hotrakaiḥ stomasaṃkhyām atilaūghya ṣaṇsanīyam |
tatra dvayoḥ prātarmadhyamdinayoḥ savanayor ekam ṛicam vā dve
ṛicau vātikramya na ṣaṇset | kṛitv ekayā dvābhyām vāṭiṣaṇset | pū-
rvatrāyam niyamāḥ prāṭṣavāna (6, 8, 7) evoktaḥ | uttarayos tu sa-
vanayor aparimitābhir aṭiṣaṇsanam uktam | tathā sati mādhyamdi-
nasavane pūrvottaravirodhaḥ prasajyeteti cet | tarhi tatraikayā dvā-
bhyām aparimitābhir vikalpo 'stu |

24.

1. atha prīṣṭhyasya śaḍaḥasya śaṣṭhe 'hani dhīṣṇyākhyā-
ṣaṣṭrakṛiptim sūktam vidhātum ākhyāyikām āha | devā vai etc.

5. pacchaḥ | vāḷakhilyanāmakaḥ ke cana maharshayaḥ | teshāṃ
sambandhīny aṣṭa sūktāni vidyante | tāni vāḷakhilyanāmake granthe
samāmnāyante | teshv ādau yāni śaṣṭ sūktāni tāni prathamam pacchaḥ
pādaṣo vihareṭ | tato dvitīyasyām āvṛittāv ardharcaṣo vihareṭ | tṛtī-
yasyām āvṛittāv ṛikṣo vihareṭ | yadā paccho viharati tadānīm ekai-
kasmin pragātha ekaikām ekapadām dadhyāt | sa pragāthaikapada-
yoḥ samuho vācaḥ kṛta ity anena śabdenābhidhīyate | tam imaṃ vi-
hāraprakāram Āśvalāyana āha | śaṣṭ sūktāni vyatimarṣam paccho vi-
hared vyatimarṣam ardharcaṣo vyatimarṣam ṛikṣaḥ | pragāthānteshu
cānupasaṃtānam ṛigāvanam ekapadaḥ ṣaṇset (8, 2, 19) iti | tatra
śaṣṭsūkteshu prathamāsūktādāv ṛigdvayam evāmnātam | abhi pra vaḥ
surādhasam — sahasreṇeva ṣikshatom | śatānīke pra jīgāti — datrāṇi
purubhojasom iti | dvitīyasūkte 'py ṛigdvayam evāmnātam | pra su
śrutam surādhasam — sahasreṇeva māṇhatom | śatānīkā hetayo asya —
yad īm sūtā amandishom iti | tatra prathamāsūktagatam ekam pā-
dam ca samyojayet | so 'yam viharāḥ | asmin vihare vyatimarṣo nāma
kaṣcid viṣeṣaḥ | sa ca yathākramam adhyayanam parityajya prakā-
rāntareṇa yojane sati sampadyate | prathamāsūktasya prathamāyam
ṛici prathamapādam uktvā dvitīyasūktasya dvitīyāyam ṛici dvitīya-
pādam tena samyojayet | tad yathā |

abhi pra vaḥ surādhasam indrasya samisho mahir iti |
dvitīyasūktasya dvitīyasyām ṛici prathamapādam uktvā prathamāsū-
ktasya prathamāyam ṛici dvitīyapādam tena samyojayet | tad yathā |
śatānīkā hetayo asya duṣṭarā indram arcā yathā vidom iti |
atha prathamāsūktasya prathamāyam ṛici tṛtīyapādam uktvā dvitī-
yasūktasya dvitīyasyām ṛici caturthapādena samyojayet | tad yathā |
yo jaritṛibhyo maghavā purūvasur yad īm sūtā amandishur iti |

dvitīyasūktasya dvitīyasyām ūci tritīyapādam uktvā prathamāsūktasya prathamāyām ūci caturthapādam tena samyojayet | tad yathā | girir na bhujmā maghavatsu pivate sahasreṇeva śikshatom iti | tad idam pādayor vihitam ūgdivayam ekaḥ pragāthah sampadyate | tasya pragāthasyānte, indro viśvasya gopatir ity etām ekapadām (Āśvalayana 8, 2, 21) samdadhyāt | so 'yam samūho vācaḥkūṭasamjñakāḥ | anenaiva nyāyena sarveshu sūkteshu sarvāṃ ūkṣu buddhimatā tādṛiṣaṃ vyatimarṣaviharaṇam unneyam || athārdharcaso vihāra ucyate | prathamāsūktasya prathamāyām ūci prathamārdharcam uktvā dvitīyasūktasya dvitīyasyām ūci uttarārdham tena samyojayet | tad yathā |

abhi pra vaḥ surādhasam indram arca yathā vide |

girir na bhujmā maghavatsu pivate yad īm sūtā amandishom iti | evaṃ sarvaṃ unneyam | ūkṣo vihareṭ | tatra prathamāsūktasya prathamām ūcam uktvā tayā saha dvitīyasūktasya dvitīyām ūcam saha yojayet | evaṃ sarvatrohanīyam || atha pragāthānteshu prakshepaṇīyā ekapadā darśayati |

6. tā etāḥ | yā ekapadā ūcāḥ praksheptavyās, tā etā ekapadāḥ pañcasamkhyāḥ | tāsu catasra ekapadāḥ śrutyantareshu daśame 'hani paṭhitāḥ | tasmād daśamād aḥnas tās catasra ānetavyāḥ | tāṃ indro viśvasya gopatir ity eśā prathamā | indro viśvasya bhūpatir ity eśā dvitīyā | indro viśvasyā cetatīty eśā tritīyā | indro viśvasya rājatīty eśā caturthī | athāvaśiṣṭā śrutyantareshu mahāvrate śrūtā | sā cendro viśvaṃ virājatīty etādṛiṣṭi | tasmān mahāvratād ānetavyā | tā etāḥ pañcaikapadāḥ pañcasu pragātheshu prakshipet || avaśiṣṭeshu pragātheshu prakshepaṇīyān pādān darśayati |

7. athāṣṭakṣarāṇi | atha pañcasu pragātheshu pañcānām ekapadānām prakshepād anantaram mahānāmanāni | mahānāmaśābdena vidā maghavanu ityādayo mahānāmnīsamjñakā ūco vidhīyante | teshāṃ mahānāmnīnām ūcāṃ sambandhīny aṣṭakṣarāṇi pādāni pracetana pra cetayety evamādīni yāni santi, teshāṃ madhye yāvadbhir aṣṭakṣaraiḥ pādair avaśiṣṭeshu pragātheshu prakshepaḥ sampadyate tāvānty aṣṭakṣarāṇi pādāni śaṅset | itarāṇy aṣṭakṣarāṇi pādāni mahānāmasambandhīni nādrīyeta | na prakshipet || evam pacchah śaṅsane prakshepaṇīyam abhidhāyārdharcaso vihāraṇe prakshepaṇīyam darśayati |

8. athārdharcasah | yathā paccho vihāraṇe pragāthānte prakshepa, evam ardharcaso vihāraṇe 'pi yojanīyam |

15. vāḥkhyānām śaṭsūkteshu vihāram uktvāvaśiṣṭayoh saptaśaṭamāyoh sūktayoh viparyāsena śaṅsanam vidhatte |

vy evottame | ye dve uttame sūkte te viparyasyed eva, na tu vihareṭ | aṣṭamam sūktam ādau paṭhitvā paścāt saptaṃsya pātho

viparyāsaḥ | tayor dvayoḥ sūktayoḥ sa esha viparyastapāṭha eva vi-
harasthānyāḥ |

25.

1. dūrohaṇam | duḥṣaṅkam rohaṇam uccāraṇam yasya ṣaṁsa-
nasya tad dūrohaṇam | tad rohati | ṣaṁsed ity arthaḥ | tasya dūrohaṇa-
sya vidhāyakam brāhmaṇam pūrvam eva vishuvadahaprasaṅga āhūya
dūrohaṇam (4, 21) ity atrābhihitam | ata eva pūrvācāryā āhuḥ | sva-
rgo vai loka ityādi pūrvam vishuvati kratau | dūrohaṇabrāhmaṇam
tu prāg avocāma vai sphuṭam | saptarūpā haṁsavatī dūrohaṇam it-
ritam iti | haṁsavatyāḥ paccho 'rdharcasas tripadyā ṛikṣo 'navānam,
punar api tripadyā ṛikṣo 'rdharcasas paccha iti saptabhiḥ prakāraiḥ
pāṭhanam iti dūrohaṇam | tad etat pūrvam tārksyāsūkte 'bhihitam |

4. tan mahāsūktam | dvidvidham sūktam kshudram mahac ca |
ata evāraṇyakāṇḍe vakshyati | te kshudrasūktāḥ cābhavan mahāsūktāḥ
ca (2, 2, 2, 5) iti | mahāsūktalakṣhaṇam pūrvācāryair uktam | daṣa-
ratāyā adhikam mahāsūktam vidur budhā iti |

5. Barau | pra te maha ityādikam baruṇāmakaṁ sūktam |

6. aindrāvaruṇe | indrāvaruṇa madhumattamasyeti yājñyā
indrāvaruṇadevatākatvāt samāpter indrāvaruṇasambandhaḥ |

7. sauparṇe | imāni vām bhāgadheyānti sūktam sauparṇam |
imāni veti saptarcam sauparṇam khailikam vidur iti | yadvā | pra
dhara yantv iti grīhyoktam sūktam sauparṇam |

26.

1. tad āhuḥ | tat tatra sauparṇe sūkte dūrohaṇe ṣaste sati pa-
ścād brahmavādino vicāram āhuḥ | yāny aikāhikāni tadūrdhvaṁ ṣa-
ṁsantiyāni santi, tāny atra shashṭhe 'hany atratyaiḥ sambhūya ṣaṁset
kim vā sambhūya na ṣaṁsed iti vicārah |

5. asaṁyāi | bahubhiḥ sambhūtair etuṁ gantum योग्याḥ sa-
māyī | uktaviparīto bahubhir gantum aśakyo 'samāyī | tādrīṣo hi sva-
rgo lokah | kaścīd eva puṇyakṛit svargam lokam sameti | samīcinam
bhogam prāpnoti na tu sarvaḥ | svargahetoḥ puṇyasya durlabhatvāt |
evam sati maitrāvaruṇo yadi shashṭhe 'hani śilpenānyāni sūktāni
sambhūya ṣaṁset | tadānīm idrīṣam svargasadrīṣam uttamaṁ sha-
shṭham ahar itarair ahobhiḥ samānam kuryāt | tesu ṣaṁsantiyānaṁ
asmīn api ṣaṁsanāt | atha tadvaiparītyena yadi shashṭhe 'hani na
saṁsaṁsati | pūjartā plutiḥ | tad etad asaṁsaṁsanam svargalokarū-
patvāt pūjyam | tasmāt sambhūya na saṁsaṁset | na saṁsaṁsatīti yad
asti tad evātipūjyam | pūjartheyam plutiḥ |

9. aindryaḥ | carṣapīdbrītam ityādikam yad etad aindram
sūktam aikāhikam tad etan nirākṛitya yat sūktāntaram ā vām rājā-

nāv ity aindrāvaruṇam aikāhikam, tad etad aṅgikriyate | yā vālakhi-
lyā pīcas, tā aindrya indradevataḥ | tāsām madhye yāni dvādaśa-
kṣharāṇi padāni pāda vidyante | bṛihatīsatobṛihatyaṭmakeshu prāṅ-
theshu bṛihatyaś trītiyapādaḥ dvau dvādaśakṣharau, satobṛihatya
adyas trītiyaś cobhau pādaḥ dvādaśakṣharau | teshām pādānām akṣa-
rasamkhyayā jagatatvam asti | evaṃ saty aikāhike jagate carshaṇi-
dhṛitam ity asminn aindre sukte yaḥ kāmō 'pekshitah | sa kāmā ta-
tra teshv indradevataḥ vālakhilyāgateshu dvādaśakṣharapādashūpāto
labdho bhavati | tasmāc carshaṇīdhṛitam ity etad aikāhikam aindraṃ
suktam atra parityājyam | ā vām rājānāv ity etad aindrāvaruṇam
suktam | tatreyam indraṃ varuṇam iti paridhāntyaṇy aindrāvaruṇi |
tathā saty etasya suktasyānukūlatayā tad eva saṁset | tasmād anyan
na saṁsaṁset | anyasabdo 'trādhyāhartavyah | ata eva Sutrakāra ai-
ndrāvaruṇam suktam aṅgīcakāra | ā vām rājānāv iti nityam aikāhi-
kam (8, 2, 16) iti |

11. vihrītam | agne tvam no antama ityādishu dvipadāsu sā-
magāḥ stuvato | tatra cūlyāḥ pāda aṣṭakṣharā, dvītiyāḥ pāda dvā-
daśakṣharāḥ | evaṃ tatra chando vihrītam ity uttarām brūyāt |

12. tad āhuḥ | tat tatra śastrayājyāyām codyam āhuḥ | śastra-
sya tadīyayājyāyāś ca sādṛiṣyam apekshitam | śastre ca tisro devatāḥ
śasyante | Agnir Indro Varuṇaś ceti | tatra stotriyānurūpayor Agnir
devatā | vālakhilyāśv Indro devatā | ā vām rājānāv iti sukta Indro
Varuṇaś ca | evaṃ sati yājyāyām api devatātrayam apekshitam | tat
tu nāsti | indrāvaruṇā madhumattamasyeti yājyāyām Indrāvaruṇayor
ubhayor api pratipāditatvenāgneḥ parityaktatvāt | katham atrāgnir
anantarito 'parityakto bhaved iti codyam |

27.

2. devaśilpāni | śilpaśabdaś cāścaryakaram karma brūte | tac
ca śilpaṃ dvidvidham, devaśilpam manushyaśilpaṃ ceti | nābhānedi-
shṭhādīni yāni śilpāni santi tāni devānām prītihetutvād devaśilpānty
ucyante | eteshām eva devaśilpānām anukṛiti sādṛiṣarūpam iha ma-
nushyaloke śilpam adbhigamyate | prattiyate | hastitṛyādinaḥ tad evodā-
hriyate | loke śilpinaḥ karmakaraḥ mṛiddārvādibhir hastisādṛiṣam ākā-
ram nirmimate | tathānyaiḥ śilpibhiḥ kaṁso darpaṇādi nirmiyate |
aparair vāso vividham nirmiyate | aparair anyaiḥ suvarṇamayam ka-
ṭakamukuṭādi nirmiyate |

6. nābhānedishṭham | nābhānedishṭhākhyena maharshiṇā dri-
shṭam idam itthotyādi suktam nābhānedishṭham | tad dhotaḥ saṁset |

14. upariśiṭṭānnedīyasi | upariśiṭṭā nābhānedishṭhasūkta-
syāvasānabhāge nedīyān atyantasaṁpavartī yasya suktasya madhya-
bhāgaḥ sa madhyabhāga upariśiṭṭānnedīyān | ivasabdo evakārārthah |

tathāvidha eva madhyabhāge nārāṇsaṃ ṣaṇṣet | idam itthety etan
nābhānedishṭhaṃ sūktam saptaviṃṣatyirigātmakam | tatrāvasāne dve
ṛicāḥ avasishya pañcaviṃṣyā ūrdhvam eva nārāṇsaṃ sūktam ṣaṇṣet |
tathā cāśvalāyana āha | idam itthā raudram iti | prāg upottamāyā ye
yajñenety āvāpate (8, 1, 20) iti | vāg apy upariṣṭhāu nedīyasy atya-
ntasamīpavartiny eva śarīramadhyabhāge tālvoshṭhādau vartate | ta-
smāt sūktasyoktasthānam yuktam |

28.

1. hotuḥ śilpaśāstram uktvā maitrāvaruṇasya śilpaśāstram vidha-
tte | vālakhilyāḥ etc.

3. sa pacchah | vālakhilyānām aṣṭasu sūkteshu saptamāṣṭame
sūkte parityajya yāny avasishṭāni sūktāni tesu trīpi yugmāni | tatra
prathamagate dve sūkte maitrāvaruṇaḥ paccho vihareṭ | prathama-
sūktagatam pādam dvitīyasūktagatena pādena yojayet | dvitīyayugma-
gate dve sūkte ardharcaṣo vihareṭ | tasmin yugma ekasūktagatam
ardharcaṃ dvitīyasūktagatenārdharcena yojayet | tritīyayugmagate
dve sūkte ṛikṣo vihareṭ | tasmin yugma ekasūktagatam ṛicam dvitī-
yasūktagatayarcā yojayet | tad uktam Āśvalāyanena | atha vālakhilyā
vihareṭ | tad uktam shodāṣinā | sūktānām prathamadvitīye pacchah |
tritīyacaturthe ardharcaṣa ṛikṣaḥ pañcamashashṭhe (8, 2, 5) iti | yady
api pūrvādhyāye pacchah prathamam śaḍ vālakhilyānām sūktāni
vihareṭy ardharcaṣo dvitīyam ṛikṣas tritīyam (6, 24, 5) iti viharo
'bbihitas. tathāpy atrāsti viṣesah | tatra hi śaṇṇam api sūktānām
pādaviharo 'rdharcavihāra ṛigvihāra iti trir āvrittir abhīhitā | atra
tu prathamayugme pādaviharo, dvitīyayugme 'rdharcavihāras, tritī-
yayugma ṛigvihāra iti | tatrāpi sakṛd eva pādādivihāro na tv āvri-
tīḥ | tathā vācā kuṭasya bhāvābhāvābhyām apy asti viṣesah | ata
evobhayatra nāmabhedo 'sti | mahāvalabbid viharā iti pūrvasya nāma-
dheyam | haundīno viharā ity etasya nāmadheyam | ata eva Sūtrakāro
nāmadheyadvayam darśayati | iti nu haundīnau | atha mahāvalabbid
(8, 2, 17) iti | haundīnakhyena maharshiṇā drishṭau dvau viharau,
mahāvalabbidākhyena maharshiṇā drishṭa eko viharah || atroktahaundī-
navihārau prajāṇsati | sa yat etc.

5. yo 'yam atrokto haundīnavihāras, tasyāpi matabhedena dvau
prakārau | tatra prathamaprakāram upanyasya tatra kimcid aparī-
toṣam darśayati |

te haike | śaṭtriṇśadaksharā brīhati, catvāriṇśadaksharā sa-
tobṛīhati | vālakhilyasūkteshu prathamā brīhati dvitīyā satobṛīhati
tritīyā brīhati caturthī satobṛīhati | ity evam manīpābalanyāyenai-
kāntaritatḥ paṭhitāḥ | tatra prathamādyayujō brīhatyo, dvitīyācatur-
thyādiyujah satobṛīhatyah | evam sati prathamāsūkte dvitīyasūkte cādi-

bhūte dve bṛihatyaṁ saha vihareṭ | tadanantarabdhāvinyau dve satobṛihatyaṁ saha vihareṭ | itthamvihāraṁ te prasiddhā yājñikāḥ kecid ichanti | tasmin pakṣe vihārasya vidyamānatvād vihāranimitto yaḥ kāmāḥ sa upāpto bhaved eva | kimtu pragāthā net kalpante | naiva sampadyanta iti | paribhavadvyotanārtho necchabaddhaḥ | chandodvayam militvaikāḥ pragātho bhavati | svādhyāyapāṭhe pragāthānām vidyamānatvād vihāro 'pi pragāthānta evāpekṣitaḥ | te na kevalabṛihatibhyām kevalasatobṛihatibhyām vā sampadyante, kimtu chandodvayena sampadyante | pragrathanena dvayor ṛicor bṛihatitvasampādanārtham pragāthāsarayānam | tac ca chandodvaye sukaram | tathā hi | prathamā bṛihati yathāpāṭham eva pāṭhitavyā | tato 'śhāṅksharam caturthapādāṁ dvir āvartya ca satobṛihatyaḥ prathamārdhagatena dvādaśakṣharapādenāśhāṅksharapādena ca dvitīyā bṛihati sampadyate | tam apy aśhāṅksharapādāṁ dvir abhyasya satobṛihatyaḥ uttarārdhagatena dvādaśakṣharapādenāśhāṅksharapādena ca tṛitīyā bṛihati sampadyate | ataḥ pragātheshu chandodvayam apekṣitam | kevalayor bṛihatyaḥ satobṛihatyor vā yathoktapragrathanāsamabhavāt || ittham haupdina-vihāre prathamaprakāram nirākṛitya dvitīyavihāraṁ vidhatte |

6. atimarṣam | atimarṣam atimṛṣyātimṛṣya prathamasukṭasya prathamāyām ṛici prathamapādāṁ uktvā tadanantarabdhāvi sarvām atilāṅghya dvitīyasukte dvitīyasyām ṛici dvitīyapādena yojayet | so 'yam atilāṅghya mṛṣyamānatvād atimarṣa ity ucyate | tatra bṛihatīpādasatobṛihatīpādayor mṛṣṇanarūpo vihāro bhavati | evakāreṇa pūrvoktavihāro vyāvartyate |

9. vy evottame | S. 6, 24, 15.

29.

1. Sukīrtim | apa prāca ityādisukṭam sukīrtiśabdenocyate | tat sukṭam brāhmaṇasacchāṁśi śaṁset |

30.

3. sa jāgataḥ | sūktaviśeṣo dvādaśakṣharapādavaj jagatīchāndasko bhavati | caturthe pāde śhōḍaśakṣharatvād atichānda atijagato 'pi bhavati | sarvām apy etat prāṇijātam jagacchābdābhidheyatvaj jāgataṁ atijagataṁ vā bhavati | ataḥ sarvarūpātveṇa chandodvayam praśastam |

5. tāny etāni | nabhānediśhādāni catvāri śilpāni yāny uktāni tāni sabhacārāny ekasminn ahāni saha vartanta ity evam abhijñā ācakṣhate | tasmād yasminn ahāni śaṁsanīyāni tasmiṁś catvāry api śaṁset | yasmin na śaṁsanīyāni tasmiṁś catvāry api parityajet |

7. sa ha | haśabda aitihiadyotanārthah | sa prasiddho bulilānāmako maharṣir Aśvātara aśvātaranāmno maharṣer goṇre samut-

panna Āṣvir aṣvaṇāmno maharshēḥ putrah kadācid vaiṣvajito viṣva-
jidyāgasambandhi hotā san svamanasikṣhām cakre | vicāritavān |
sāṃvatsarīke gavāmayanākhyasāṃvatsarasatrasambandhini viṣvajīti
vishuvato 'hna ūrdhvam uttarapakshagate viṣvajinnāmake caturthe
'hany eṣhām śilpānām madhye dve śilpe maitrāvaruṇabrāhmaṇāccha-
ñsinoḥ sambandhini mādhyam̐dinasavanam abhilakṣhya pratyetoḥ pra-
tyetum | kuṣalo 'smīti śeṣhaḥ | hanta hr̥iṣṭo 'ham evayāmarutaṃ
śaṅsayāntiṭy evam maharshir vicāritavān | ayam arthaḥ | trītyasava-
nagatāny etāni śilpaśāstrāpi, tāny anyeṣhv ahaṣu sambhavanti | vi-
ṣvajiti tv agniṣṭōmasasam̐sthatvād agniṣṭōme trītyasavane hotrakā-
pām śāstrābhavān maitrāvaruṇabrāhmaṇācchañsinoḥ sambandhi śa-
stradvayam mādhyam̐dine savane samānetum tāvad achāvākam asmin
mādhyam̐dina evayāmarutaṃ śaṅsayāni | tathā sati tataḥ pūrvabhāvi-
nor maitrāvaruṇabrāhmaṇācchañsīśāstrayor arthān mādhyam̐dine sa-
vane samākarsaṇam bhavattī | itthaṃ Bulilāḥ svamanasi vicārya tad
dha tasminn eva mādhyam̐dine savane tathā svavicāritakrameṇaivayā-
marutaṃ suktam achāvākam śaṅsayām cakāra | balād ajñāpya śaṅsa-
nam kṛitavān || tatra doṣhaṃ kathāmukhenodbhāvayati |

8. tad dha | tasminn eva mādhyam̐dine savane tathā tena kra-
meṇa bulilapreritenāchāvākenaivayāmarunnāmake sastre śasyamāne
sati tadātoṃ Gauṣṭanāmakaḥ kaṣcin maharshir agatya bulilanāmakaṃ
hotāram praty evam uvāca | he hotas te tvadīyam achāvākaprāyu-
ktam evayāmarunnāmakam śāstram plavate | vinaṣyati | tatra dr̥iṣṭā-
ntaḥ | vicakraṃ kakarahitaṃ śakātam iva | aṣṛṇyamāṇo 'pi ivaśabdo
'trāḍhyāhartavyaḥ | ataḥ kathā tad etad sarvaṃ katham̐ ghaṭata ity
akṣhepaḥ || tata ūrdhvam Bulilasya vacanam̐ darśayati |

9. kiṃ hi | atrāchāvākena śasyamāne sati kiṃ vā duṣhaṇam
abhūt | nāsti kaṣcid api doṣha ity arthaḥ || tata ūrdhvam Gauṣṭeno-
ktaṃ doṣhaṃ darśayati |

10. evayāmarut | hotur dhishnyād uttarato hy achāvākasya
dhishnyam | tatsamīpe 'vasthitenāchāvākenaivayāmarunnāmako yaḥ śa-
straviṣeṣbaḥ paṭhanti ity | sa tasyāśraya ity uktvā punar api sa Gau-
ṣṭa evam uvāca | mādhyam̐dinasavanam aindram indradevatākam | ta-
tthā sati he hotas tam etam Indram asmān mādhyam̐dinasavanāt ka-
tthā ninīṣhasi | kena prakāreṇāpanetum ichasi | saivam apanayanebā
tvadīyāchāvākāśaṅsane doṣha ity Gauṣṭābhiprāyaḥ || tam abhiprāyam
ajānato Bulilasya vākyaṃ darśayati |

11. nendram | asmān mādhyam̐dinasavanāt tatsvāminam In-
dram apānetam ahaṃ nechāmi | tadviruddhasya kasyacid apy ana-
nushṭhitatvād ity evam Bulilā uktavān || tato viruddhārthanushṭhā-
napradarśanārtham̐ Gauṣṭasya vākyaṃ darśayati |

12. chandah | he hotas tvam svamanasendram apānetum ne-

chasi | kimtv idam chando 'chāvākena prayujyamānam śastrapatam
 amadhyamdināsāci | mādhyamdināsavanasambandhārham na bhavati |
 katham iti cet | tad ucyate | ayam sūktaviśesho jāgato vātijāgato vā |
 dvādaśakṣarapādena śoḍaśakṣarapādena copetatvāt | sarvaṃ cedam
 jāgataṃ cātijāgataṃ ca mantrajātaṃ jāgate tṛitīyasavane योग्यं na
 tu traiśtubhe mādhyamdine savane | sa u so 'pi sūktaviśesho māruto
 maruddevatāko na caindraḥ | ato 'pi kārāṇāt tṛitīyasavana eva yo-
 gyāḥ | tasmād ayam achāvāko maiva śānsiṣṭha | śānsanam mā karotv
 iti doṣam darśitavān || tata ūrdhvaṃ Bulilakṛityaṃ darśayati |

13. sa hovāca | he 'chāvāka tvam ārama | śānsanād uparato bha-
 vety evam Bulila uvāca | athānantaram idam apy uvāca | hā kashṭam
 sampannam | itaḥ param abam asmin Gauṣṭhe gurāv anuśāsanam anu-
 shṭheyopadeśanam ishe | ichāmi ¹⁾ | etasmād avagatya sarvaṃ anu-
 shṭhāsyāmi tasya bhiprāyaḥ || atha Gauṣṭhyopadeśavākyam darśayati |

14. sa hovāca | sa Gauṣṭha evam uvāca | esho 'chāvāka aindra-
 devatākaṃ viśṇunyaṅgam viśṇuṅgopetaṃ śānsatu | evayāmarutaṃ
 tyaktvā dyaus na ya indrety aindram sūktam śānsatu | tasmin sūkte
 dvitīyasyāṃ pici caturthe pāda evam āmnāyate | haun pījishin vi-
 shṇuṇā sacāna iti | ata idam viśṇucihnopetaṃ sūktam śānsatu | he
 hotur Bulila tvam etam evayāmarutaṃ tvadiye śastre 'syāthah | pra-
 kshipeḥ | tatra sthānaviśeṣa ucyate | tṛitīyasavane śam naḥ karatīti
 rudradevatākeyam dhāyā | tasya upariśṭān mārutasūktasya purastāt
 taylor ubhayor madhye prakṣhepasthānam | evam Gauṣṭhopadeśaḥ ||
 athānuśṭhānam darśayati |

15. tad dha | tad dha Gauṣṭhena yad uktam tat sarvaṃ tathaiva
 Bulilaḥ śānsayāṃ cakāra | mādhyamdināsavane 'chāvākam praty eva-
 yāmarucchaṇsanam preshitavān svayam tṛitīyasavana āgnimārutaśa-
 stramadye dhāyāmārutasūktayor madhya evayāmarutaṃ prakshipya
 śānsanam kṛitavān | tasmād idāntm api tad idam sarvaṃ hotrakais
 tathaiva śasyate |

31.

1. samvatsarasatre yad ahar agniṣṭomasasamsthāṃ viśvajidā-
 khyam asti, tatra śilpānāṃ śastrāṇāṃ kṛiptiḥ pūrvatrābhihita | tatra
 kimcic codyam udbbhāvayati |

tad ahuḥ | dvidvidho hi viśvajid : atirātrasamsthō 'gniṣṭoma-
 samsthaḥ ca | tatrātirātraḥ svatantra ekāhaḥ | tatra tṛitīyasavane ho-
 trakāṇāṃ śastrāṇi vidyante | tathā sati pūrvoktakrameṇa hotā nābhā-
 nedishṭhāṃ śastvā retaḥ sificati | maitrāvaruṇo vālakhilyāḥ śastvā
 prāṇan avasthāpayati | brāhmaṇacchaṇsī sukṛitīm śastvā prajānāyati |

1) Ishe ist selbstverständlich die dritte Person.

achāvāka evayāmarutam śastvā pratishṭhām karoti (6, 27—30) ity
 ayam krama upannah | evam prishṭhyashaḍabasya yad abah shā-
 shṭham asti, tasyāpy uktasamsthāvena tritīyasavane hotrakasāstra-
 sadbhāvāt pūrvoktayajamānotpattir upapadyate | yathā viśvajidatirā-
 tre shashṭhe 'hani ca śastrarūpo yajūh kalpate upapadyate | tadanu-
 sāreṇa yajamānasya prajātir jananam apy upapadyate | tathā samva-
 tsaragate 'gnisṭomasamsthe viśvajity ahani tad upapādayitum na śa-
 kyate | tathā hi | tatrāgnisṭomasamsthe viśvajiti hotrā nābhānedi-
 shṭho mādhyamādināsavane 'śasta eva bhavati | tritīyasavane vaiśva-
 devasāstre śasyamānatvāt | athaivam sati maitrāvarupo vālakhilyāḥ
 prathamam śaṁsati | tritīyasavane hotrakāpam śastrābhāve 'pi mā-
 dhyamādināsavane tesām śastrāpam bulilākhyena maharshipā samā-
 kṛṣṭatvāt | te ca vālakhilyātmakāḥ prāpā ity uktam | loke tu reta
 evāgre prathamam siktam bhavati, paścāt sikte retasi prāpānam pr-
 vṛttir iti kramah | iha tu nābhānedishṭharahityena retahseko nāsti,
 vālakhilyānam sadbhāvena prāpā vidyante | katham etad upapadyata
 ity ekam codyam | evam codyāntaram asti | brāhmaṇācchaṁś mād-
 dhyamādine vṛṣhākapiṁ śaṁsati | vṛṣhākapiṁ yajamānasya prajāyamā-
 nasyātmā dehaḥ | atrāpi nābhānedishṭho 'śasta eva bhavati | ato reto
 nāsti | loke tu reta evāgre sicyate 'tha paścād ātmā deho jāyate | ato
 lokavaiparitye sati katham atra yajamānasya prajātir janmoti dvitr-
 yam codyam | yajamānasya janmasambhāve vālakhilyarūpāḥ prāpā
 aviklīptā viśeṣeṇa sthānaklīptirahitāḥ katham bhavanti | kena pra-
 kāreṇa vartante | ity evam brahmavādināḥ codyam āhuḥ || tasya pari-
 hāram darśayati |

2. yajamānam | yajñakratuśabdena tatsādhanabhūtaḥ śilpa-
 mūho vivakṣitaḥ | etena sarveṇāpi śilpasamūhena yajamānam sam-
 skurvanti | prāpaprāptyarhataḥ saṁskārah | sa evātra kriyate | nanu
 yajamānasya '1) janma bahubhiḥ śilpaiḥ krameṇa saṁskāre dṛṣṭā-
 ntaḥ | yathā yonyām antar madhye sa prasiddho garbho bhavaty,
 evam ayam yajamānaḥ krameṇa sambhavan saṁskṛitakāreṇopadya-
 mānaḥ śete | avatishṭhate | loke 'pi garbho 'gre prathamam retahse-
 kakāla eva sarvaḥ sampūrpāṅgaḥ sakṛd eva na vai sambhāvati | nai-
 votpadyate | kiṁtu sambhāvata utpadyamānasya puruṣaśyaikaikam
 aṅgam krameṇa sambhāvati | nishpadyate | tathā ca Garbhopanishady
 āmnātam | ekarātroshitam kalilam bhavati, saptarātroshitam budbu-
 dam bhavaty, ardhmāsābhyantareṇa piṇḍo bhavatītyadi | ato garbha
 vat krameṇa saṁskāro yukta ity arthaḥ || uktam evottaram punar
 api vispasṭhayati |

3. sārvaṇi | sarvāni śilpaśāstrāṇy ekasminn evāhani kriyeran |

1) maraṇam vor janma die Hss.

tadānīm tāvataivāyam yajño yajamānasamkārahetuḥ śilpasamūha upapadyate | yajamānasya prajātir jananopacāra upapadyate | atah sarvasāstrānushṭhānam eva saṃskārasādhanaṃ | nanu hotuḥ śāstra-sya prathamabhāvitvādikramaviśeṣaḥ saṃskāropayogī, na tv atra sarvasāstrānushṭhānam asti, mādhyamādināsavana evayāmarunnāmnaḥ sūktasyāchāvākenānushṭhānat | nāyam doṣaḥ | tatra tadabbave 'pi trītiyasavane hotur evayāmarucchastram asti | tat tathā sati yajamānasya sarvasāstrānushṭhānena yā pratishṭhāpekṣhitā, tasyām eva pratishṭhāyam enaṃ yajamānaṃ tad antataḥ śāstrāṇām ante pratishṭhāpayati |

32.

1. pūrvatra brāhmaṇacchānsinaḥ śilpe śāstre sukrītiṃ śānsati vṛṣākāpim śānsati (6, 29) yat sūktadvayam vihitam, tata ūrdhvaṃ kuntāpākhyam sūktam khile kuntāpanāmake granthe samāmnātam trīṇādrīcam vaktavyam | tadartham itihāsam āha |

chandasām | prīṣṭhyashadāhasya sambandhinām shashṭhenānā prāptānām gāyatrīyādinām chandasām rasaḥ saro 'tyanadat | atikramyagachat | tadānīm sa Prajāpatir abibhet | bhītavān | kenābhiprāyeṇeti | so 'bhīdhyate | ayam chandasām rasaḥ parāṇ parāvrittirahito 'tyeshyati | atikramya gamishyaty anenābhiprāyeṇa | tato bhītah Prajāpatis tam rasam parastat parabhaḡe chandobhir gāyatrīyādibhiḥ paryagrihṇāt | parito niruddhavan | gāyatrīyādinām madhye kasya sambandhiraṣaṃ kayā paryagrihṇāt iti | tad ucyate | gāyatrīyā sambandhiraṣaṃ nārāsaṃsyā paryagrihṇāt | nārāsaṃsaḡabdo yasyām ṛigjātāv asti seyam nārāsaṃsi | tathā trishṭubhaḥ saram raibhyaḥ rebhaṣābdopetayā ṛigjātīyā paryagrihṇāt | jagatīyā saram pārikṣhityā pārikṣhicchābdopetayā ṛigjātīyā paryagrihṇāt | anusṭubhaḥ saram kāra-vyayā kārūṣābdopetayā ṛigjātīyā paryagrihṇāt | tat tasmāt parigrahaḡ ūrdhvaṃ punaḥ chandasu gāyatrīyādīṣu tam rasam adadhāt | avasthāpitavān |

3. nārāsaṃsiḥ | idam jāuḡ ityādīyaḡ tīra ṛico nārāsaṃsyah | tatra nārāsaṃs stavishyata iti nārāsaṃsaḡabdasya śrutatvāt | tās tīra ṛico brāhmaṇacchānsi śānsat |

5. tāḥ pragrāham | tā nārāsaṃsis tīra ṛicaḥ pragrāham pāde-pāde 'vasāya śānsat | yathā vṛṣākāpim pāde-pāde vigrihya śānsati tadvad etat | vṛṣākāpisukte pragrahavidhir arthasiddho draśṭavyah | hi yasmāt kārapād idam ṛicam śānsanam vāṛṣākāpam vṛṣākāpisambandham kartavyam, tat tasmāt kārapād vṛṣākāper etannāmakasya sūktasya nyāyam prakāram eti | prāpnoti | vigrāha evātra tannyayah || vṛṣākāpisukte nyūṅkhaninardāv api vidyete | ato 'trāpi tadubhayapṛāptān nyūṅkham nīrākṛityetaraṃ vidhatte |

6. tāsū na | tāsū nārāṣaṁsīshu nyūṅkhaṁ na kuryāt, kiṁtu nī
viva narded eva | viśeshēṇa nīnardaṁ eva kuryāt | sa eva nīnardaṁ
tāsāṁ nārāṣaṁsīnāṁ nyūṅkhaṁsthaṇīyaḥ | tṛtīyapādasya dvitīyasvare
trayodaśabhir okārais tatra cāvasāṇaṁ kṛtvā trayāṇāṁ trimātrāṇāṁ
okārāṇāṁ uccāraṇaṁ nyūṅkhaḥ | tṛtīyapādasya prathamāksharam
anudattatvenoccarāṇīyad iti yad asti so 'yaṁ nīnardaḥ | Āṣvalāyana
7, 1, 11 fig.

7. raibhīḥ | rebhaśabdopetā ṛico raibhīḥ | vacyasva rebha va-
cyasvetyādyās tīraḥ | tāḥ śaṁset |

10. pārikṣhīḥ | parikṣhicchabdopetā rājño viśvajānīnasyetyā-
dyās cātaraḥ pārikṣhītyaḥ | tāsū parikṣhin naḥ kṣhemam akarad iti
parikṣhicchabdasya śrutatvāt | tā ṛicaḥ śaṁset |

16. kāravyāḥ | kārūśabdopetāḥ kāravyāḥ | indraḥ kārū abū-
budhad ityādyās cātaraḥ śaṁset |

19. diśāṁ kṛptīḥ | yaḥ sabheyo vidathya ityādyā ṛico diśāṁ
kṛptīḥ śaṁset | prācyādīdigvat pañcasamkhyopetatvāt, te devāḥ prāḇ
akalpayann iti kṛptīdhātusṛavaṇāc ca diśāṁ kṛptītvam | tacchaṁsa-
nena diśa eva kalpayati | svaprayojanakṣamaḥ karoti |

23. janakalpāḥ | yo 'naktakṣha ityādyāḥ śhaḍ ṛico janakalpā-
bhīdhāḥ śaṁset |

25. indragāthāḥ | yad indraḍo dāśarājña ityādyāḥ pañcarca
indragāthābhīdhāḥ śaṁset | Indro gāthyate kathyate yāsv ṛikṣhu tā
indragāthāḥ | tābhīr devā asurān abhigāya yoddhum abhimukhyena
prāpya yuddhenainān atyāyan | atikrāntavantaḥ | jayam prāptā ity
arthāḥ |

33.

1. kuntāpanāmakaṁ triṇṣadṛicaṁ suktaṁ vidhāyaitaśapralāpa-
nāmakaṁ saptatīsaṁkhyākaṁ padasamūhaṁ vidhatte |

aitaśapralāpaṁ | aitaśākhyena muninā dṛiṣṭā aitaśapralāpāḥ |
ananvitānāṁ arthānāṁ vacasāṁ saṁlāpāḥ pralāpāḥ | tam brāhmaṇa-
cchaṁśi śaṁset |

4. asakthāḥ | yas tvam mām ittham asakthā abhībhu-
vān asi |

6. tam haikē | tam aitaśapralāpaṁ abhijñāḥ kecīd yājñikā atī-
ṣayena bahulāṁ śaṁsanti | tathā cāṣvalāyana aha | saptatīm padāny
asṭādaśa vā (8, 3, 14) iti |

16. pravalhikāḥ | vitatau kīraṇau dvāv ityādyāḥ śhaḍ anu-
śṭubhāḥ pravalhikāḥ | purā kilaitābhīr ṛigbhīr devā asurān prava-
lhyāmanaskam priyam ukṭvā tatas tān asurān atikramyāgachan | pra-
valhanāṁ nirhṛidayāṁ sāntvavacanam iti Govindasvamy¹⁾ ukṭavān |

1) ity ukṭavān die Hss. Govindasvāmin war der Verfasser eines

amanahpūrvakeṇa priyavacanena virodhino 'surān vañcayitvā tadīya-
deṣam atikramya gataṇṭa ity arthaḥ |

18. ājijñāsenyāḥ | akāro 'trāvasābdārthe vartate | ājñātum
avajñātum ichā ājijñāsa | tāṁ arhaṇṭīti tatsādhanābhūta rīca ājijñā-
senyāḥ | ājñāyāsuraṇāṁ avajñāṁ kṛitvety arthaḥ | anyat pūrvavad
vyākhyeyam | ihetthā prāg apāg udag iti śākhāntarapaṭhitaḥ catasra
rīca ājijñāsenyāḥ |

19. pratirādham | sūtre bhug ity abhigata iti trīṇi padāni
(Āṣvalayana 8, 3, 22) ityādinaḥ yo mantra uktaḥ so 'yam pratirādhaḥ |
virodhināṁ rādham sampriddhim pratibadhnātīti pratirādhatvam | asu-
rān pratirādhyā tadīyāṁ sampriddhim pratibadhyety arthaḥ |

20. ativādam | vīme devā akrañsatetyādyanuśṭup śākhāntara-
paṭhitativāda ity ucyate | virodhināṁ satkāram atilañghyādhikshepa-
rūpo 'tivādaḥ | tatsāmarthyasādhanatvād pig apy ativāda ity ucyate |
atyudyatīkramyoktvā | adhikshipyety arthaḥ |

34.

1. devanītham | Sūtrakāreṇādityā ha jaritar aṅgirobhyo da-
kṣiṇāṁ anayann iti saptadaśa padāni (8, 3, 25) iti yo 'yam padasa-
mūho 'bhīhitaḥ sa devanīthaḥ | devalokanayanahetutvāt |

4. Aṅgirasāṁ abhiśṭasyāpi svakīyārtvijyasyāṅgikāre yuktīm
darśayati |

yaśasaḥ | yaḥ pumān ārtvijyena caraty, eṣha puruṣo yaśasaiva
yukto 'bhyaiti | abhitaḥ samcarati | ārtvijyam atyantam yaśaskāram
ity arthaḥ | yaḥ pumān pareṇa prārthitam ārtvijyam parityajya tam
tadīyayāgam pratirundhet, yāgasya pratirodham kuryāt | sa pumān
svakīyam yaśa eva pratirundhet | vināśayet | tasmāt kāraṇād aham
na pratyaraṇtsi | tadīyayajñasya pratirodham na kṛitavān asmi | kimtv
ārtvijyam mayāṅgikṛitam iti || tarhi kīdrīṣe viśhaye parihartavyam
ārtvijyam ity āsāṅkya parihārayogyam viśhayaṁ darśayati |

5. yadi tu | pūrvatrārtvijyam parihartum āśakyam ity uktam |
tadvailakṣhaṇyārthas tuṣabdaḥ | yadi kathamcid āsmād ārtvijyād
apojjigāṇsed, apetyodgantum ichet | tadāntīm yajñena svakīyena nīmi-
ttabhūtenāsmād ārtvijyād apodiyāt | apakramyodgachet | yasmin dīne
cet tvam yajñam karishyasi, tasminn evāham api karishyāmīty uktvā
tadārtvijyam parihartum śakyam | ekakālīnasvakīyanuśṭhānam ekam
parihāranimittam | nimittāntaram apy ucyate | yadi tu yadi katham-
cid āyājyo yāgarthi puruṣaḥ śāstranīśhedhād yaśṭam ayogyāḥ syāt,
tadrīṣād āyājyāt puruṣāt svakīyam ārtvijyam svayam apoditam | śa-

Commentars zum Aitareyabrāhmaṇa, der von Sayana in der Dhātuvrī-
tti unter der Wurzel valh citirt wird.

streṇaiva nishiddham | tādṛṣe viśhaye nāsty artvijyadoshaparihāra
ity arthaḥ |

35.

2. tasmād āhuḥ | yasmād Aṅgirobhir bhūrupadakṣhiṇā sarvā-
tmanā parityaktā, tasmād anye 'pi śāstrajāṇā evam āhuḥ | nivṛttada-
kṣhiṇāṃ kenāpi kārapena parityaktāṃ dakṣhiṇāṃ punar na pratigri-
hṣyāt | gobhūhirapṇarūpyādidakṣhiṇāṃ pṛitvigbbih svikṛitāṃ yadi
kāpeid doṣhaṃ dṛiṣṭvā parityajet | tadānīm punar api dravyalobhena
tatpratigrahaṃ na kuryāt |

36.

1. atha tvam indra śarma riṇetyādyaś tistro 'nushṭubho vidha-
tte | Āṣṭalāyana 8, 3, 25 |

bhūtechadaḥ | bhūtam bhūtiṃ vairiṇāṃ aiśvaryāṃ chādaya-
nti tiraskurvantity udāhṛita anushṭubho bhūtechadaḥ |

4. atha śakṣāntare samāmnātā yad aśyā aṇhubhedyā ityādya
rico vidhatte |

āhanasyāḥ | āhanasyāṃ strīpurushayoḥ parasparasamyogaḥ |
tadvat prajotpattihetutvād rico 'py āhanasyāḥ |

8. vyāhanasyām | viśiṣṭāmaithunayuktām |

14. asuraviṣām | asuraviṣaṃ asuraprajāḥ sāinyarūpā devān
indrāḍīm ābhilakṣhyodācārya, ullāṅghanarūpam ācarāṇaṃ kṛitvā tira-
skṛityāst | devasamīpe 'vasthitāḥ |

15. athātra pra māṇhishṭhāyetyādinaḥ prākṛitena vaikṛitena sam-
bhūya śāṇsanam vicārya pūrvottarapakṣābhyāṃ niṣcinoti | tad āhuḥ
etc. S. 6, 26.

16. etāni | nābhānedishṭhādīni catvāri śilpāni yāni santy, etāny
evātra shashṭhe 'hany ukthāni pradhānaśāstrāpi | tathā sati sa pumān
yadi prākṛitena pra māṇhishṭhāyety anena sambhūya śāṇset | tadānīm
sa puruṣa eteshu pradhānaśāstreshu kāmam phalam aparādhnuyāt |
vināśayet || evaṃ tarhi pra māṇhishṭhāyety etasminn aindre labhyaḥ
kāmo 'tra na labhyetety āśaṅkyāha |

17. aindraḥ | brāhmaṇācchaṇsinaḥ śāṇsitavyo yo 'yam vṛiṣā-
kapiḥ so 'yam aindraḥ | aitaśapralāpaḥ ca sarvachandaḥsthāniyāḥ |
tathā sati pra māṇhishṭhāyetyādika indradevatāke jagatichandaske
yaḥ kāmo 'sti, sa kāmas tatra vṛiṣākāpāv aitaśapralāpe ca prāpto
bhavati | athāpi cedam ava drapsa ityādikāṃ sūktam aindrābārhaspa-
tyam | tatratyāntimā paridhāniyā caindrābārhaspatyā | tatrobhaya-
trendranimittāḥ kāma upāpto bhavati | tasmāt kārapāt prākṛitam atra
sambhūya na śāṇset |

Pañcika VII.

1.

1. Āsvalāyanaḥ satrīṇaṃ dharmeshv evaṃ āha | sutyāsu havir-
 uccishṭabhakṣā eva syuḥ | dhānāḥ karambhāḥ parivāpaḥ puroḍāśaḥ
 payasyeti teshāṃ yad-yat kāmayerais tat-tad upavigulphayeyuḥ (12,
 8, 32) iti | prāṇadhāraṇāya yathā paryāpyate tathā haviḥśeshasyādhi-
 kyena sampādanam upavigulphanam | evaṃ bahuvīdhān haviḥśeshān
 bhakṣān uktvā punar apy anta evaṃ uvāca | api vānyatra siddham
 gārhapatyē punar adhīṣṭityopavratayeran | anyān vā pathyān bha-
 kṣān ā mūlaphalebhyah | etena vartayeyuḥ paśunā ca (12, 8, 39) iti |
 anyatra siddham grihe pakvam annam punar api gārhapatyē sakṛd
 avasthāpyopavratayeran | upabhuñjīran | anyān vā laḍḍukamaṇḍakādīn
 bhakṣān pathyān ajīrṇādidosharahitān mūlaphalaparyantam ichayā
 svīkuryuḥ | eteshu sutyādīneshu samūhītena savanīyapaśunā ca varta-
 yeyuḥ | jīvanarūpāṃ vṛttīm sampādayeyuḥ | ity evaṃ savanīyapa-
 surūpasya haviḥśaḥ śeṣabhakṣaṇena satrīṇaṃ jīvanam apy abhihi-
 tam | tasmin paśau kasya ko vibhāga iti jīṇāsāyaṃ tadvibhāgakatha-
 nam pratijānte | athātāḥ etc. Āsvalāyana 12, 9.

2. ha n ū | jihvayā sahitāṃ hanūdvayam prastotur bhāgaḥ |
 ayeṇākāraṃ vakṣa udgātur bhāgaḥ | yaḥ kaṭṭho yaḥ ca kakudrah
 kakudam tad ubhayam pratibartur bhāgaḥ | ṣṇopir ūrumūlaṃ tad
 ubhayam dakṣhiṇasavyarūpam krameṇa hotur brahmaṇo bhāgaḥ |
 ūrvadhobhāgaḥ sakthi | tac cobhayam krameṇa maitravarūnabrā-
 hmaṇscochaṇsinor bhāgaḥ | dakṣhiṇāsena yuktam dakṣhiṇapārśvam
 adhvaryor bhāgaḥ | savyam pārśvamātram upagatīrṇam bhāgaḥ | sa-
 vyo 'śaḥ pratiprasthātur bhāgaḥ | dor bāhuḥ | tac cobhayam kra-
 meṇa neshṭripotrur bhāgaḥ | ūrudvayam krameṇāchāvākagnīdhrayor
 bhāgaḥ | sakthiśabdenādho bhāgasya bhihitatvād ūrdhvabhāga ūrṣa-
 bdena vivakṣitah | bāhudvayam krameṇātreyasadasavyor bhāgaḥ |
 dorbāhuśabdayor arthaiḥ 'py adhobhāgordhvabhāgabhyām bhedo
 draśṭavyah | sadānūkaśabdau pūrvācāryair vyākhyātau | anūkam
 mūtravastīḥ syāt sāsnety eke vadanti ca | sadam tu prīṣṭhavanāḥ
 syād etad grīhapater dvayam iti | yaḥ pumān grīhapater vrataprado
 bhojanadāyī tasya dakṣhiṇau pādaḥ bhāgaḥ | grīhapater yā bhāryā
 tasyaiva vrataprado yaḥ pumān tasyaiva savyau pādaḥ bhāgaḥ |
 atra purovartinoḥ pādāyor bāhutvenābhihitatvāt pāścātyāv eva pāda-
 śabdena vivakṣitau | tatraikasmīn api dakṣhiṇe pāde divācanam
 avayavāpekṣam | evaṃ itaratrāpi | yo 'yam oṣṭhah so 'yam anayor
 vratapradayoḥ sādharāṇo bhāgo bhavati | tam bhāgaṃ grīhapatir eva
 prāśiṇshyāt | tavāyam iti vibhājya pradadyāt | jaghanīm pucham tām

patnibhyo haranti | dadyuh | tas ca patnyas tam jaghanim brāhmaṇāya kasmaicid dadyuh | skandhe bhavāḥ skandhyāḥ | maṇisadriṣā māṇsakhaṇḍā maṇikāḥ | ekasmin pārṣve sthitā māṇsaśalākās tīraḥ kīkasāḥ | maṇikāḥ kīkasāḥ cety ubhayaṃ grāvastuto bhāgaḥ | itara-pārṣve sthitās tīraḥ kīkasāḥ | vaikartaḥ prauḍho māṇsakhaṇḍaḥ | tasyārdham pūrvoktakīkasātrayaṃ connetur bhāgaḥ | yat tu vaikartasyetarad ardham yaś ca hridayapārṣvavartī klomaśabdābbhidho māṇsakhaṇḍas, tad ubhayaṃ śamitur bhāgaḥ | ayaṃ śamitā yady abrahmaṇaḥ syāt | tadā svena svīkritaṃ tad ubhayaṃ anyasmai brāhmaṇāya dadyāt | yac chiro 'sti tat subrahmaṇyāyai subrahmaṇyābbhidhānartvije dadyāt | śvaḥsutyeti nigadanāma | tam cāgnīdhro brute | tathā cāśvalāyana āha | āgnīdhraḥ śvaḥsutyām prāha (6, 11, 16) iti | ajinaṃ carma tasyāgnīdhraśya bhāgaḥ | ida savantīyapaśoḥ sambandhi yo 'yam idābbhāgaḥ, sa sarveshāṃ sādharāṇaḥ | yadvā hotur asādharaṇaḥ |

2.

2. tad āhuḥ | agnihotre tatsādhanaabhūte payasi pakartam vahnāv adhiṣṭite sati, tathā śāmnāyṇe darṣapūrṇamāsārthe kshīre 'dhiṣṭite sati, tathā havishshu puroḍaśādishv adhiṣṭiteshu yajamānasya maraṇe kim prāyaścittam iti praśnaḥ |

3. sarvahunti | niḥśeṣheṇa yathā sarvāṇi butāni bhavanti |

4. abhivānyavatsāyāḥ | abhivā anyavatsāyā payasāgnihotraṃ juhuyāt | vā gatigandhanayor iti dhator abhipūrvasyābbhivā iti rūpaḥ | anyas cāsau vatsaś cānyavatsaḥ | abhiprāpto 'nyavatsō yasyā goḥ, seyam abhivānyavatsā | cōhapādiprakāreṇa prasnutety arthaḥ ¹⁾ |

6. evam eva | deśāntare mṛitasya pretasya śarīrāṇāṃ asthyādi-pretāvayavānāṃ āhator āharaṇapāryantam enān āhavanīyādīnāṃ trīṇ agnīn ājusrān upaśamarahitān ajuhvato homarahitān evam evāsamāptenaiva prakāreṇendhīran | prajvālayeyur iti |

7. yadi śarīrāṇi | yadi kathamcic charīrāṇy asthyādinī na vidyeran vīnaśyeyus. tadā parṇaśaraḥ palāśavṛikshasya chinuān vṛintān shashtyuttarasatatrayasamkhyāḥkān āhṛitya teshāṃ vṛintānāṃ sambandhi puruṣharūpakam iva kṛtvā manushyasadriṣaṃ kimpid rūpaṃ

1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Tb. 1, 6, 8, 4 mit mṛitavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen heisst sie auch nivānyā. Befriedigender ist die Erklärung von Nārāyaṇa zu Āśvalāyana 3, 10, 17, nur ist abhivānānyā statt abhijanānyā zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu bewegen ist.

nirmāya tasmin rūpe tām āvṛitam pretasārīrocitam prakāram dahanapīṇḍadānādirūpaṁ kuryuḥ | atha tadānīm kṛitrimarūpadahanakāla enāḥ āhavanīyādyagnīḥ chmaṣāne nītvā samāhṛitais taiḥ palāṣavṛintanirmitaiḥ śarīrāvayavaiḥ saṁsparṣya saṁsprishṭaṁ kṛitvodvāsa-yeyuḥ |

8. adhyardhaśatam | antīkānām palāṣavṛintānām adhyardhaśatam adhikēnārdhena pañcāśadrūpeṇa yuktaṁ śatam (150) kāye madhyasārīrasthāne dadhyāt | paritāḥ prakshipet | pañcāśatsaṁkhyākānām vṛintānām samūharūpaṁ pañcāśam | dviṣaṁkhyāke dvipañcāśe | viṁśatisaṁkhyākānām samūharūpaṁ viṁśam | dvipañcāśe viṁše ca saktihni dadhyāt | catvāriṁśadadhikena śatena (140) saktidvayam niśpādayed ity arthaḥ | pañcaviṁśatisaṁkhyākānām samūharūpaṁ pañcaviṁśam | dviṣaṁkhyāke pañcaviṁše te ūru dadhyāt | pañcāśatsaṁkhyākair (50) vṛintair ūrudvayam niśpādayed ity arthaḥ | evaṁ navatyadbikaśatadvaye gate (?) śeṣam saptatisaṁkhyākam (nach dem Texte bleiben nur 20) śirasy upari kshipet |

4¹⁾.

1. yasya sāyamdugdham | darśapūrnamāsayor dadhyartham sāyamkāle dugdham payaḥ sāmnāyarūpaṁ keśakṛtādibhir dushyed, yaḥ keścid apahared vā | tadānīm paredyūḥ prātardugdham payo bhāgadvayam kṛitvā tatraikabhāgam tonātacya saṁskṛityā dadhiṣṭhānīyena tena yajeta |

5.

1. yasyāgnihotram | agnihotrārtham payo garhapatyē pakārtham yad adhiṣṛitaṁ, tad yadi kiṁcid amedhyam yajñānarham keśakṛtādikam āpadyeta prāpruyāt | tadānīm etad dhaviḥ sarvam apy agnihotrahavaṇyām sruci sākalyena siktṛā prānmukha udetyotthāyāhavanīyam prati gatvā tasminn etām nityām samidham ādadhyāt | athānantaram āhavanīyasyottarabhāge kiṁcid ushṇam bhasma tato niḥsārya tasmin manasā nityāgnihotrāmantram anusmṛitya, vācā vā prajāpate na tvad etāniti mantram uccārya juhuyāt | tad etad bhasmana ushṇatvād dhutam api bhavaty, agnirāhityād ahutam api bhavati | na kevalam adhiṣṛita evāmedhyapāta etat prāyaścittam, kiṁ tarhi carūnnayanāvasthāyām yady ekasminn unnite yadi vā dvayor unnitayor amedhyapātas, tadānīm esha eva kalpaḥ prakārah | unna-yanam nāmāgnihotrahavaṇyām secanam | tat keśakṛtādiduṣhitam agnihotrahavaṇyām unnitām yady apānetuṁ śaknuyāt | tadānīm etad duṣṭam niḥsicya niḥsārya sthālyām avasthitam aduṣṭam kṣhiram

1) khaṇḍa 3 ist bereits in 5, 27 dagewesen.

agnihotrahavanyām abhiparyāsicya, yathonniti syād unniti yena prakāreṇa bhavati tena prakāreṇa juhuyāt | aduṣṭam dravyāntaram adhiṣṭayapādinaṁ saṁskṛitya juhuyād ity arthaḥ |

2. tad āhuḥ | agnihotradravyam gārhapatyē pakāram adhiṣṭitam sad yadi kadācit skandati skhalati | kṣhīrabindur adhaḥ patatīty arthaḥ | viśhyandate | viśeṣheṇa syandanam dāhādhikeyena sthālmukhasyopary udvamanam | tat skannam viśhyanditam vā dravyam dakṣiṇeṇa pāpinaṁ sprīṣṭvā vakshyamānam mantram japet |

6. tad āhuḥ | agnihotradravyam gārhapatyē 'dhiṣṭitam pakād urdhvam ādaya prāṁmukha āhavanīyam praty udāyann udgachann adhvaryur yadā bhavati, tadānim tad dravyam skhaleta yadvā bhraṇṣeta | bindupatanam skhalanam | sākalyena dravyapatanam bhraṇṣaḥ | punar apy agnihotrasthālyā dravyam grahitum so 'dhvaryur yadi paścimābhimukho nivṛitto bhavet, tadānim svargaprapṭam yajamānam tasmāl lokād āvartayet | ato nivṛittim akṛitvā skhalanābhraṇṣadeṣa evopaviṣṭāyāsmā adhvaryave sthāligatam agnihotradravyaṣeṣam anye puruṣā āhareyuḥ | tasya dravyasya svikāreṇādhvaryur yathonniti syāt tathā juhuyāt | unnitam unnayanam sthāligatasya dravyasyāgnihotrahavanyām caturvāram prakṣhepaḥ | catur un nayati (Tb. 2, 1, 3, 5) iti śrutatvāt | unnayanādisaṁskārapūrvakam juhuyād ity arthaḥ |

7. tad āhuḥ | sruḡ agnihotrahavaṇi | tadbhede sruḡantareṇa hutvā bhinnam sruḡam āhavanīye prakṣhipet | tadānim tadyo dāpḍaḥ prācyam avasthitas, tadyam puṣkaram bilam pratīcyam avasthitam yathā bhavati tathā prakṣhipet |

Der folgende achte Paragraph wird im Commentar zu dem nächsten khaṇḍa gezogen.

8. tad āhuḥ | pratidinam āhavanīyāgnir homād urdhvam upaśmyati, gārhapatyāgnis tu sarvadā dhāryate | tasmād gārhapatyāt tattaddhomakāla āhavanīyārtham agnim vihareḍ ity esho 'nushṭhānakramah | evaṁ sati yadi kadācid āhavanīyasya sthāne 'gnir anupaśanto vidyeta, tadānim gārhapatyāḥ copāśmyet | tatra tasya vaikalasya parihāraya pakṣah pañcavidhah sambhavanti | vidyamānam āhavanīyam gārhapatyatayā sambhāvyā tato 'pi pūrvadeṣa āhavanīyam kartum tasmāt pūrvasiddhāhavanīyāt prāñcam agnim uddhareḍ iti prathamah pakṣah | tasmin pakṣe yajamāna āyatanāt svakīyasthānāt prācyaveta | āhavanīyasthānāt prācyutatvāt | atha gārhapatyārtham pūrvasiddhāhavanīyāt pratyañcam agnim uddhareḍ iti dvitīyah pakṣah | tasmin dvitīyapakṣe yajña esho 'surayajñasamānāḥ syāt | asurayajñaḥ ca śākhāntare tān asurān prakṛityaivam āmnāyate | ta āhavanīyam agra ādadhata | atha gārhapatyam | athānvāhāryapacanam (Tb. 1, 1, 4, 4) iti | tadyadosho 'pi tatraivāmnātaḥ |

bhadra bhūtvā parā bhaviṣyanti || gārhapatyārtham agnimathanam kartavyam iti tṛtīyaḥ pakṣaḥ | tadānīm vidyamāna āhavanīye tad-virodhino 'gnyantarasya mathanād yajamānasya śatrum utpādayet | punarādhānam kartum vidyamānam āhavanīyam ānugamayed, upa-ṣamayet, iti caturthaḥ pakṣaḥ | tasmin pakṣe vidyamānasya vinā-śanāt prāyo yajamānam parityajet | āhavanīyagatam bhasmasahitam sarvam apy agniṁ kasmīṁścit pātre prakshipya nītvā ¹⁾ gārhapatya-sthāne prakshipyānantaram tato gārhapatyāt prāñcam āhavanīyam uddhared iti pañcamah pakṣaḥ | asmin pakṣe doṣābhāvāt saiva prāyaścittir bhavati |

6.

1. yady u meine Verbesserung für yadya aller Hss.

tad āhuḥ | sāyamprātār āhavanīye 'gnau sthita eva sati punar api gārhapatyāgniṁ ya uddhareyus | tadānīm uddhṛitasyāgneḥ prak-
shepāt pūrvam eva vidyamānasyāgner darśane tam pūrvam vi-
dyamānam agniṁ udūhya tasmād āhavanīyasthānād uddhṛitya tasmin
sthāne punar aparam idānīm āntam agniṁ nidadhyāt | yad yadi tu
vidyamānam nānupaśyet, tadānīm te yājyānūvakye kuryāt |

2. tad āhuḥ | agnyuddharanād urdhvam vyavasthitayor āhava-
nīyagārhapatyayor sator yadi gārhapatyagato 'ngāra āhavanīye pra-
mādāt patet | āhavanīyagato vā gārhapatyē patet | so 'yam mithaḥ
samsargaḥ |

7.

1. grāmyeṇāgninā | grāmyo 'gnir mahānasādigataḥ | sa 'ka-
dācit pramādena pravṛiddho grāmagaṭāni grīhāni dahann agnihotra-
śalagatān āhavanīyādīm agniṁ samyag dahati |

2. divyenāgninā | divyo 'gnir vaidyutaḥ |

3. śavāgninā | pretadahanāya pravṛitto 'gniḥ śavāgniḥ |

4. tad āhuḥ | dāvāgnir aranyād āgatyāgnihotraśalāṁ dahann
āhavanīyādīm yadā samyag dahati | tadānīm taddahanāt pūrvam evā-
gniṁ araṇi dvayor aranyor saha samāropayed eva | tadaśaktau gā-
rhapatyāhavanīyād ulmukam mokshayet | sahasolmukam ādāya parito
gachet | samāropaṇam volmukamokṣaṇam veti pakṣadvayasyāgni-
dāhatvarayā yadā na śaktis, tadā samvargagunayukto 'gniḥ puroḍā-
śadevatā |

8.

2. avratyam | vrataviruddham nishiddhācāraṇam avratyam
divāsvāpādikam āpadyeta prāpnuyāt |

1) Randbemerkung in Aa: dakṣiṇena vihāraṁ nītveti Vṛttikrit.

9.

1. tad āluḥ | griheshu navadhānye samāgate saty āgrayaṇe-
shṭiṃ kṛtvā paścān navānnaṃ bhoktavyam | tasyā ishṭe akaraṇe
vaiśvānaragunayukto 'gniḥ puroḍaśadevatā |

2. yadi kapālam | ya āhitāgnir yasyāhitāgneḥ puroḍaśanishpā-
dakam kapālam yadi naṣyet |

7. jive | āhitāgniḥ svasmiṃ jīvaty eva svaktyamarapaśabdaṃ
yadā dveshimukhāc chṛipuyāt |

9. apatnīkaḥ | puruṣe jīvati sati yadā bhāryā mriyate, ta-
dānīm āhitair agnibhir bhāryādāha ity ekaḥ pakṣaḥ | tathā ca Ma-
nuḥ | bhāryāyai pūrvamāriṇyāi dattvāgnīm antyakarmapi | punar dā-
rakriyāṃ kuryāt punar ādhanam eva ca (5, 168) iti | āhitebhyo 'gni-
bhyo 'nyenāgninā bhāryāṃ dahed iti dvitīyaḥ | tathā cāvalāyanaḥ |
āhāryeṇānāhitāgnīm | patnīm ca (6, 10, 9) iti | Bhāradvāja 'py aha |
nirmanthyena patnīm iti | asmin pakṣe punar āpi vivāhechārahita-
tvād ayam apatnīka eva vartate | so 'gnihotram āhared anutishṭhen,
na veti | plutidvayam vicāratham |

11. anaddhāpuruṣaḥ | addheti satyanāma | tadvaiparityād
anṛitaḥ puruṣo 'naddhāpuruṣaḥ | ananushṭhānenānṛito bhaved ity
arthah |

15. yajet | apatnīko 'pi pumān sautrāmaṇyāṃ yajet | sautrā-
maṇyāgam āpi kuryāt | kim utāgnihotrādikam | haviryaजूेश्व asyā-
dhikāro 'stīty arthah | tadvat somayāgeshv adhikāraṇāṅkāyāṃ tadvyā-
vr̥tityartham asomapa ity ucyate | yathā patnīrahito 'pi mātṛe pitṛe
cāśanāchādanādikam dadāti, tadvad agnihotram āpi kuryād iti ṣe-
shaḥ | atra hetur anṛitārthād ¹⁾ iti | ṛiṇaparihāranimittam | tathā ca
śākhāntare śrūyate | yājamāno vai brāhmaṇas tribhir ṛiṇavā jāyate:
brahmacāryeṇarshibhyo, yajūena devebhyah, prajāyā pitṛibhya. esha
vā anṛiḥ yaj putrī yajvā brahmacārivāsī (Ts. 6, 3, 10, 5) iti | ane-
naivābhīprāyena ṣṛuṭiḥ śruter yajeti vacanam asti | yaja devān adhi-
shva vedān prajāṃ utpādayeti śākhāntare vacanam asti | tasmād va-
canād anushṭhānapakṣa eva yukta iti gāthāyā arthah | tathā ca Vi-
shṇuḥ smarati | mṛitāyāṃ āpi bhāryāyāṃ vaidikam na tyajed dvi-
jaḥ | upādhiṇāpi tat karma yāvajjivam samāpayed iti ²⁾ | upādhiḥ ku-
ṣamayādīpatnīkalpanā | tathā ca smṛityantaram | anye kuṣamayām pa-
tnīm kṛtvā tu grihamedhinah | agnihotram upāsante yāvajjivam
anuvrata iti | tathā ca Maitrāyaṇīyaśrutir apy āmnāyate | yas tu svair

1) Ein Glossem für anṛitī.

2) Commentar zu Kātyāyana śr. 2, 5, 18 mit der besseren Les-
art: vaidikāgnīm na hi tyajet.

agnibhir bhāryām saṁskaroti" katham cana | asau mṛitaḥ strī bhavati
strī caivāsya pumān bhavet | tasmān mṛitabhāryo 'pi svakiyaṁ agnīm
avasthāpyāgnihotram āharet |

16. tasmāt | ṛipāpakaraṇārthi doṣaśāhityat saumyaḥ | tādri-
ṣam avasyam agnihotrādy anuśṭhāpayet | grāhāntare | mṛitastriḥ
katicitkalām karmātto bhaved yadi | aṣṭau gā vātha goyugmām
dattvā bhāryām samudvahet || virakto vā vayo'tito kathamein no-
dvahed yadi | bhāryām svarṇamayīm kṛtvā kauśīm vādhanam āca-
red iti |

10.

1. ata ūrdhvaṁ khaṇḍadvayam deśaviśeṣeṇa kecid āmananti,
kecin nāmananti | ata eva pūrve nibandhakārāḥ pātharahitadeśanu-
sāreṇa tadvyākhyānam upekṣitavantah | asmābhis tu pāthopetade-
śānusāreṇa tad vyākhyāyate | Der elfte khaṇḍa wird vor dem zehnten
erklärt.

11.

1. tad āhuḥ | tat tasminn iṣṭyanuśṭhānavishaye brahmavā-
dina evam āhuḥ | yaḥ ko 'py anuśṭhātā darśapūrṇamāsayor upavā-
sam kuryāt | yāgarūpaṁ vratam niścitya gārhapatyādyagnisamīpe yo
vāsah sa upavāsah | yadvā | devā asya yajñasya samīpe vasantīty
evam tadīyo 'nuśṭhānasamkalpa upavāsah | agnyupastaraṇādina ta-
diyo 'nuśṭhānanisṛcayo 'vagantavyah | ata eva śākhāntare śrūyate |
upāsmiḥ chvo yakshyamāṇe devatā vasanti ya evam vidvān agnim
upastṛiṇāti | Ts. 1, 6, 7, 3 | avratasya niyamaviśeṣaśvikārārūpavra-
tarahitasya havir devā naivāśnanti | tasmāt kāraṇād uta me mamāpi
havir devā aśniyur ity abhipretya niyamam svikṛityāgnisamīpa upa-
vaset | etad abhipretyāpastamba āha | āhavanīyāgāre gārhapatyāgāre
vā śeta iti | yadvā | grāmyāṇaṇaparityāga upavāsah | tat parityajyā-
raṇyāṇarūpaṁ niyamam svikuryāt | ata eva śākhāntariyā āhuḥ |
yad grāmyān upavasati tena grāmyān ava runddhe, yad āraṇyasyā-
śnāti tenāraṇyān, yad anāśvān upavasat pitṛidevatyaḥ syād. āraṇya-
syāśnāti (Ts. 1, 6, 7, 3) iti || atropavāsathivishaye śākhābhedaavaca-
nam āśṛitya vikalpam darśayati |

2. pūrvām | khaṇḍatithivaśād yadā dinadvaye paurṇamāsī ti-
thiḥ sampadyate | tadānim pūrvām paurṇamāśīm upavasat, pūrva-
dina upavāsam kṛtvā pāreḍyur yajeteti sāmaśākhāpravartakasya Pai-
ṅger maharsher matam | uttarām paurṇamāśīm upavasat, uttarasmin
dina upavāsam kṛtvā tato 'pi pāreḍyur yajetety ūkṣākhāpravarta-
kasya Kaushitakimaharsher matam | etad eva matadvayam upajīvyā
smāriā evam varṇayanti | parvapratiṇipadoḥ saṁdhir madhyāhne pū-
rvato 'pi vā | anvādhanam pūrvadine taddine yāga iṣyate | parataḥ

cet pare 'hnishṭis taddine 'nvāhitir bhaved iti | na ca paurṇamāsī-
dvayasadbhāve vivaditavyam | anumatirākāṣadbhāvyam paurṇamāsī-
bhedasya sarvatra vyavahṛitatvāt | tayoḥ svarūpam abhidhānakāra
āha | kalāhine sānumatīḥ pūrṇe rākā niṣākara iti | caturdaśīsamīyogāc
candramasi kalāhine saty anumatir ity ucyate | tatsamīyogābhāvena
candramaṇḍale pūrṇe sati rākety ucyate || paurṇamāsīnyāyam amā-
vāsyāyam api darśayati |

3. yā pūrvā | atrāpi caturdaśīyogāc candradarśane saty amā-
vāsyā sinivāly ucyate | tadyogarāhityena candradarśanābhāve kuhūr
iti | tad apy abhidhānakāreṇoktam | sā dṛiṣṭenduḥ sinivālī sā na-
sṭhendukalā kuhūr iti | atrāpy upavāsāyāganirṇāye matabhedāḥ pū-
rvavad drashtavyāḥ || atra pūrvottarabhāgavinirṇāyāya karmopayogi-
nyās tithēḥ svarūpam darśayati |

4. yām | amāvāsyām paurṇamāsīm vā yām pariprāpya sūryo
'stamiyāt | tathā yām abhilakshya sūrya udiyāt | seyam udayāstama-
yavyāpini karmopayuktā tithiḥ | tādṛiṣyām tithāv udayāstamayor ma-
dhye pūrvottarābhyām caturdaśīpratipadbhyām miṣraṇe sati parvaṇo
dvaividhyam bhavati | tasmīn dvaividhye pūrvoktamataadvayam dra-
shtavyam || tad etad upasamharati |

5. pūrvām | pūrvām iti paingimatasīyopasamhārāḥ | amāvāsyā-
dine purastāt pūrvasyām diśi candramasam anirjūṣāya, śāstramārgena
candram adṛiṣṭvā, candrodayo na bhaviṣhyatīti niṣcītya yad upaity
upavasati prārabhata iti yad asti, yad yajate paredyur yāgaḥ karo-
tīti yad asti | tenopavāsena yāgena cottarām-uttarām ¹⁾ āgāmapaksha-
gatām paurṇamāsīm amāvāsyām copavaset | uttarāṇy upavāsadinād
uttareshu dīneshu yajate, sa yāgaḥ somo bhavati | somayāgasadṛiṣṭo
bhavati | tam somam anu sarvam api daivatam tripyatīti śeṣaḥ | yo
'yam candramā asty, etad devasomam | devānām apekṣhitam soma-
dravyasadṛiṣṭam vastu | yasmāc candramaṇḍalam devānām priyam,
tasmān maṇḍalam sampūrṇam abhilakṣhyottarām paurṇamāsīm upa-
vased iti kaushītakimatasīyopasamhārāḥ |

12.

1. tad āhuḥ | sāyamkāla ādityasyāstamayāt purāgnihotrārtham
gārhapatyād agnim uddharet | prātaḥkāle tu sūryodayāt puroddharet
ity āmnātam | evam sati yasyāgnihotriṇo 'nuddhritam agnim abhila-
kṣhyāditya udiyād vāstamiyād vā | agnyuddharanāt prāg evodayāsta-
mayau bhavata ity arthaḥ | athavā svasvakāle praṇīto 'gnir āhavanī-
yadese sthitvā homāt pūrvam upasāmyet | teshu trishu viśhayeshu
prāyascittam prichate |

1) tena somam kriṣṇanti fehlt in Śāyana's Text.

4. katham | anvāhāryanāmaka odanaḥ pacyate yasmin dakṣhi-
nāgnau so 'yam anvāhāryapacanaḥ | tasyāharaṇam abhijvalanam |
iṣṭer adāv anvādhānakale dakṣhiṇagner abhijvalanam kuryān na veti |

13.

6. śaṣvat | tathā ca Bauddhāyana āha | pud iti narakasyākhyā
duḥkham ca narakam viduḥ | putas trāpāt tataḥ putram ihechanti
paratra ceti |

tasmāt sa putra irāvaty annayuktatitaripi nadīsamudrader ati-
taraṇahetur naur iti śeṣaḥ |

7. kiṃ nu | atra malājinaśmaṣrutapaḥśabdair āśramacatusṭa-
yam vivakṣhitam | malarūpābhyām śukraśonitābhyām samyogān ma-
laśabdena gārhaṣṭhyam vivakṣhitam | kṛishṇājinasamyogād ajinaśa-
bdena brahmacāryam vivakṣhitam | kṣaurakarmarāhityāc chmaṣru-
śabdena vānaprasthyam vivakṣhitam | indriyaniyamasadbhāvāt tapaḥ-
śabdena pārvirājam vivakṣhitam |

sa vai sa eva putro 'vadāvado lokaḥ | vāditum ayogyāni ninda-
vākyāni avadāḥ | tair vākyair nodiyate na kathyata ity avadāvadaḥ |
evam praghaṭṭena tena kathyata iti | avadāvado dosharāhityān ni-
ndanārha ity arthaḥ | tādṛṣo loko bhogahetuḥ putraḥ |

8. kṛipāṇam | duhita¹⁾ ha putriti kṛipāṇam kevaladuḥkhaka-
ritvād dainyahetuḥ | tathā ca smaryate | sambhave svajanaduḥkhaka-
rikā sampradānasamaye 'rthabārikā | yauvane 'pi bahudoshakārikā
dārikā hṛdayadārikā pitar iti |

10. abhūtiḥ | kiṃcaishā bhūtyābhūtiśabdābhyām abhidhryate |
bhavaty aśyam putrarūpeṇa patir ity eṣa bhūtiśabdavācyaḥ | retorū-
peṇāgatyaśyam putrarūpeṇa bhavattīty abhūtiśabdavācyaḥ²⁾ |

14. iti ha | iti hānenaiva prakarenāsmāi tasmai Hariṣcandrāyā-
khyayottaram abhidhāyāvasthita iti śeṣaḥ |

14.

3. nirdaśaḥ | nirgatāny āśaucadināni daśasamkhyākāni yasmāt
paśoḥ so 'yam nirdaśaḥ |

8. tata | he tata he putra |

15.

1. udaram | Varuṇena grihitasya Hariṣcandrasyodaram jāñe |
jalenāpūritam ucchūnam mahodaranāmakaṃ rogasvarūpam utpannam |

1) duhita im Text zweisilbig.

2) Das Metrum erfordert abhūtir eṣa abhūtiḥ.

nānā | ā samantāc chrānta āsrāntaḥ | sarvatra paryātanena śrāntim prāptaḥ | tadviparīto 'nāsrānta, ekatraiva nivāsaśīlaḥ | tādṛṣṭvā tadvidhasya puruṣasya śrīḥ sampan nāsti | yadvā nāneti padache-
daḥ | śrāntāya sarvatra paryātanena śrāntasya nānā śrīr bahuviddha sampad asti¹⁾ |

2. bhūṣṇuḥ | bhūṣṇur vardhishṇuḥ phalagrahir ārogyarūpa-phalayukto bhavati |

5. śremāṇam | śreṣṭhatvam jagadvandyatvam |

8. tasmā etam | tasmai Hariścandrāya kartavyatvena rājasūyam upadideṣa | sa Hariścandro rājasūyam prakramya tasya madhye yo 'yam abhishecanīyakhyā ekāhaḥ somayāgas, tasmiṁs tam enaṁ Śunahṣepam puruṣam paṣum ālebhe | savanīyapaṣutvenālabdhum niṣcitavān |

16.

1. tasmā upākṛitāya | tatra Jamadagnir adhvaryur abhishecanīye somayāge tam Śunahṣepam savanīyapaṣutvenopākṛitavān | barhīryuktayā plakṣhaśākhayā māntrapurāḥsaram samupasprīṣya svikāra upakaraṇam | tata ūrdhvam yūpabandhanam niyojanam |

niniyoja | dhator dvirbhāvam parityajyopasargasya dvirbhāvaḥ chāndasaḥ |

2. āprītāya | āprīsamjñitābhir ekādaśabhiḥ prayājyājyābhir yad yajanam tad āprīṇam | darbharūpenolmukena triḥ pradakṣhiṇikaraṇam tat paryagnikaraṇam |

6. ata uttarābhiḥ | nabi te kṣhatram ityādyaḥ sūktāśeṣa-bhūta daṣarcaḥ | yac cid dhi te viṣa ityādikam ekaviṁśatyicam sūktam | ity evam ekatriṁśatsamkhyā drasṭavyā |

7. dvāviṁśatyā | vasiṣṭhā hītyādikam daṣarcam sūktam | aṣvam na tvetyādikam trayodaṣarcam sūktam | tatrāntyam parityajya vasiṣṭhasūktadvayagatā pīco dvāviṁśatisamkhyakāḥ |

9. ojishṭhaḥ | ojobalādisabdāḥ pūrvacāryair evam vyakhyatāḥ | ojo dīptir balaṁ dākṣyam prasahyakaraṇam sahaḥ | sajanāḥ san, pārayiṣṇur upakṛāntasamāptikṛd iti |

11. ata uttareṇa | āṣvīnāv aṣvāvatyety anena tricenāṣvīnau stutavān |

12. ata uttareṇa | kas ta usha ityādika uttaras trīcaḥ |

17.

1. tam ritvijāḥ | devatānugrahayuktaṁ tam Śunahṣepam vi-

1) Diese zweite Erklärung ist die richtige, wie aus dem folgenden Vers erhellt.

śvāmitrādayaḥ sarva pītviḥ evaṁ ūcuḥ | he Śunaḥṣepa tvam no 'smā-
kam asyāho 'bhishecāṇīyākhyasya samsthāṁ samāptim adhigacha |
prāpnuhi | anuśṭhāpayety arthaḥ | tair evaṁ ukte saty anantaram
Śunaḥṣepa etam abhishecāṇīyākhyam somayāgam añjaḥsavam dada-
rṣa | añjaś rījumārgēṇa savāḥ somābhisḥavo yasmin yāge so 'ñjaḥ-
savāḥ | tādṛṣam prayogaprakāram niścītavān | niścītya ca tam so-
mam yac cid dhṛtyādibhiḥ catasribhir ṛigbhir abhishutavān | athai-
nam abhishutam somam etayoc chisṭam camvor ity ṛicā droṇakala-
ṣam abhilakṣhyāvanināya | droṇakalāṣe prakṣiptavān | athānantaram
asmin Hariṣcandre 'nvārabdhe śunaḥṣepadeham upasprīṣṭavati saty
uktābhya ṛigbhyāḥ pūrvābhir yatrā grāvetyādibhiḥ catasribhir ṛi-
gbhir svāhakārasahitābhiḥ somam juhavām cakāra | yatra grāvetyā-
dikam sūktam navarcam | tatra yac cid dhṛti pañcamī | tām ārabhya
catasribhir ṛigbhir abhishavaḥ | uc chisṭam ityādikaṁ navamī | tayā
droṇakalāṣe prakṣhepaḥ | yatra grāvetyādibhiḥ catasribhir homa ity
evaṁ kṛtsnasya sūktasya viniyogaḥ | atha homānantaram eva karta-
vyam avabhritham abhilakṣhyāvanināya | sarvam avabhrithasādhanaṁ
taddeṣe nītvā tvam no agna ityādikābhyām ṛigbhyām apav avabhrī-
tāyāgam kṛitavān | atha tathā kṛitvā tata ūrdhvam enam āhavanīyam
agnim śunaḥ cid ityādinopasthāpayām cakāra | Hariṣcandram upa-
sthāne prerayām āsa | so 'yam añjaḥsavāḥ | isṭipāsusāṁkaryam anta-
reṇañjaś rījumārgēṇānushṭhitatvāt |

3. tvam vehi | tvam vā tvam eva Viśvāmitrāḥ apagataḥ sann
ihi | asmadgrīhe gacha | tvadryamātā cāham cobhāv āvām vihvayāva-
hai | viśeṣeṇāśhvānam karavāvahai |¹⁾

6. sa vai | Viśvāmitreṇaivam bodhitāḥ Śunaḥṣepaḥ punar api
gāthayā Viśvāmitram praty evaṁ uvāca | ayam Viśvāmitro janmanā
kṣatriyaḥ śan svakīyena tapomahimnā brāhmaṇyam prāptavān ity
evaṁ tadvrīttāntam sūcayitum he rājaputreti sambodhitavān | sa vai
tathāvidho rājajātyi eva śan yathā yena prakāreṇa no 'smābhiḥ sa-
rvair ā samantāḥ jñāpayā, brāhmaṇatvena jñāyase | tathaivāsmadvi-
shaye 'pi tvam vada | katham vaditavyam iti | tad ucyate | aham
idānim Āṅgirasō 'ṅgirogotrāḥ saṁs tatparityāgena tava putratvam
yenaiva prakāreṇopeyam, tathaivānugrihāṇeti śeṣaḥ | etadvākyaḥ
prāyaḥ pūrvāḥ saṁkṣhipya dāṣṭitāḥ | purātmānam nṛipam vipra²⁾
tapasā kṛitavān asi | evaṁ Āṅgirasam mā tvam Viśvāmitram ṛiṣhe
kurv iti |

1) Komm, wenn es dir beliebt, wir wollen über dein Bleiben
oder Gehen uns besprechen.

2) nṛipa vipram purātmānam?

daivam | me mahyam Viṣvāmitraya daivam devaiḥ prasannair
dattam dayam putratvarūpalābham upeyāḥ | prāpnubhi |

7. samjñānāneshu | samjñānāneshu madvishayaikamatyam
prāpteshu tvadiyaputreshu sarvo 'pi mām brūyāt | jyeshṭhabhṛttri-
tvena vyavaharatu | Ich vermuthet: samjñānam eshu vai brūyāḥ |

18.

6. sadvivācanam | esha Devarāto vo yushmākaṁ sadvivācanam
saumārgasya viśeshato 'dhyāpanam, karishyati śeṣaḥ |

7. yushmāḥ ca | me madīyam dayam dhanam yushmāḥ co-
petā | prāpsyati | cakrād Devarātam ca | yām ū ca yām api kāmci-
vedaśāstrādirūpam vidyām vidmaḥ vayam jānīmaḥ, sāpi yushmān
upetā | prāpsyati | Aber dayam kann nur der Accusativ sein. Für
yushmāḥ ca wird vielleicht yushme ca zu lesen sein. Der Sinn ist
jedenfalls: er soll unter euch an meinem Erbe und Weisthum einen
Antheil haben.

8. sarātayaḥ | rātir dhanasampattiḥ | tayā yuktāḥ santāḥ | sa-
rāti ist ein nach der Analogie von arāti geschmiedetes Wort und
bedeutet freundlich gesinnt.

10. tad etat | kasya nūnam ityādya ni dhārayetyantāḥ sapta-
dhikānavatisamkhyāka ṛicaḥ | tvam naḥ, sa tvam ityādikas tīra ṛi-
caḥ | evam ṛicam śatam | paraḥśabdo 'dhikavāci | pūrvoktād ṛikṣatāt
paro 'dhikā ekatrinṣatsamkhyāka yam nv imam ityādya gātha ya-
sminn ākhyāne, tat paraṛikṣatagātham |

12. hiraṇyakaṣīpau | hotā yadopākhyānam kathayati | tadā-
nīm hiraṇyakaṣīpau suvarṇanirmitasūtrair nishpādite kaṣīpau sa ho-
topaviṣet | tadākhyānamadhye 'dhvaryuḥ ca hiraṇyakaṣīpān āsīno va-
kshyamānam pratigaram brūyāt |

14. yo rāja | tasmād ayajamāno 'pi rajasūyakraurāhito 'pi rāja
vijiti yadi vijayopetaḥ syāt, tadānīm etac chaunaḥṣepam ākhyānam
ākhyāpayet | Vgl. Āṣvalāyana 9, 3, 9—16.

19.

2. yajñasyudhāni | yāni yajñasyudhatvena śākhāntare śrūyante |
spṛiṣas ca kapalāni cāgnihotrahavani sūrpam ca kṛiṣṇājinam ca śa-
myā coldkhalam ca musalam ca drishac copalā caitāni vai daśa ya-
jñasyudhāni (Ts. 1, 6, 8, 2) iti, tāny eva brāhmaṇajāter ucitāny āyu-
dhāni |

20.

1. athātāḥ | atha kshatriyasya yajñechānantaram yato devaya-
janam apekshitam, atāḥ kārāṇād devayajanasyaiva | devā ijjante ya-

smin deṣe sa devayajanah | tasyaiva yācño yācanam abhidhīyata iti śeṣah |

4. sa yat | Ādityo yad yadi tatra tadānim anena rājñā yācitah sann uttarām yatra svayam tishṭhati tasmād anantarabhāvinim diṣam prati sarpati gachati | tadānim tat tena sarpanenom tathā dadamīty uttaram āha | brūte |

21.

1. athātaḥ | atha devayajananiṣcayānantaram yasmād anu-
shṭheyasyeṣṭāpūrtasyāparijyānir vināśabhāvo 'pekṣitaḥ | ataḥ kāra-
ṇād yajamānasya kṣatriyasya rājñā iṣṭāpūrtāparijyānisamjñako homo
'bhidhīyata iti śeṣah | iṣṭāpūrtasabdārthaḥ pūrvacāryair darśitaḥ |
varṇāśramānvayī dharma iṣṭam pūrtam athetarat | prapātataḥ kādiru-
pam tac ca sarvatra dṛṣyate | smṛtam pūrtam śrautam iṣṭam iti
kecid ihocira iti |

3. anūbandhyāyai | anūbandhyakhyapaśoḥ sambandhīni yāni
trīṇi (diese sind Ts. 1, 4, 44, 3 angegeben. Kātyāyana 5, 2, 9—11)
samīṣṭayajūṁshi santi, teshāṃ upariṣṭāḥ juhuyād iti śeṣah |

22.

1. tad u ha | tad u ha tatraiva pūrvoktahomasthāne saujāta-
nāmakaḥ kaṣcid rīṣih, sa cārāḥanāmakasya putra, evam uvāca | ka-
tham iti | tad ucyate | ete vakṣhyamāṇe āhuti iti yad asti, tad etad
ajītapunarvānyam vai | naṣṭam aprāptam vā yad vastu tad etad ajī-
tam | tasya punar api vananam sādhanam prāptikāraṇam ajītapunar-
vānyam | vakṣhyamāṇam āhutiḥ divyam etannāmakaṃ ity arthaḥ | iti
yad etad Saujātasya matam, tad eva yathetyādinaḥ praśasyate | yaḥ
pumān itaḥ saujātavākyānuśāsanam upadiṣṭam anuṣṭhānam kuryāt,
sa pumān yathā yenaiva prakāreṇa kāmayeta tathā tenaiva prakāreṇa
siddham phalam uddiṣyate kuryāt | tadānuṣṭhānena kāmyamānam
phalam siddhyati | tasmāt kāraṇād ime evāhuti juhuyān, na tu pūrve |

3. tat-tat | sarve 'pi yājñikāḥ pūjyahomaprasaṅge tada-tada
tat-tad ity evam etad evānuṣṭhānam udāharanti | pūjārthaḥ sāmū-
hikaplutiḥ |

25.

1. athātaḥ | atha dīkṣhānantaram devānāṃ manushyānāṃ
cāgre yata etadīyadīkṣhā kathanti, ataḥ kāraṇād dīkṣhāyā āvedana-
sya prakāṭikāraṇasyaiva kaṣcin nirṇaya ucyate | tat tasmin āvedane
sāpdiḥānā brahmavādināḥ praśnam āhuḥ | brāhmaṇasya dīkṣhāyā
ūrdhvam adīkṣhīṣṭāyam brāhmaṇa iti mantreṇa dīkṣhā prakhyāpa-
nyā | tathā ca Taittirīyā āmananti | adīkṣhīṣṭāyam brāhmaṇa iti
trir upāśv āha, devebhya evainam prāha; trir uccair, ubhayebhya

evainaṃ devamanushyebhyaḥ prāha (Ts. 6, 1, 4, 3) iti | evaṃ sati kshatriyasya dīkshāvedane kim asmin mantre brāhmaṇasabdāḥ kshatriyaparatvenohantiya, aho svid avikṛita eva paṭhanīya iti praśnābhiprāyaḥ || tatrottaram aha |

2. yathāivaitat | atra śabda nohitavyaḥ | avikṛita eva brāhmaṇasabdāḥ kshatriyadīkshāvedane 'pi prayoktavyaḥ | yadi brāhmaṇapravaro 'pekshitas, tadānim purohitasya brāhmaṇasya sambandhinārsheyaṇa prayogaḥ kartavyaḥ | tathā cāpastambāḥ kshatriyavaiśyayor api brāhmaṇasabdenāvedanaṃ darśayati | adīkshishṭāyam brāhmaṇo 'sāv amushya putro 'mushya pautro 'mushya naptāmushyāḥ putro 'mushyāḥ pautro 'mushyā napteti | brāhmaṇo vā esha yo dīkshate, tasmād rājanyavaiśyā api brāhmaṇa ity anuvedayatīti | Āśvalāyana 1, 3, 3. 12, 15, 4.

26.

3. sa brahmaṇe | sa yajamānabbhāga ṛitviviśeṣhāya brahmaṇe parihṛityaḥ | paritaḥ sarvātmanā samarpanīyaḥ |

4. purohitāyatanaṃ | ṛitvigrūpo brāhmeti yad asty, etat kshatriyasya purohitāyatanaṃ purohitasthānaṃ | purohito yo 'sty esha kshatriyasārdhātmo ha vai | ardhadeha eva | u ha vā iti nipātasamuho 'vadhāraṇārthaḥ | ardhāṣarīrasthānīyapurohitarūpeṇa brahmaṇā tasmin bhāge bhakshite sati paroksheṇaiva vyavadhānenaiva prāsitarūpam prāsitasādṛīyam prāpnoty eva | ahaśabda upasabdas ca militvāvadhāraṇārthau | asya kshatriyasya pratyakṣam avyavadhānena svamukhena sa bhāgo bhakshito na bhavati | evaṃ sati vyavadhānena bhakshitatvād yajñāntarāyo na bhaviṣyati | svamukhena bhakṣaṇābhāvad ayam pāpīyaṇ api na bhaviṣyati |

5. yajñāḥ | yo brahmāsty esha pratyakṣam avyavadhānaṃ yathā bhavati tathā yajña u ha vai, yajñasvarūpa eva | tatsādhakatvāt | kimca brahmaṇy eva sarvo yajñāḥ pratishṭhitaḥ | vedatraya-vaikalyaparihartṛitvena brahmaṇo bhishagrūpatvasyoktatvāt | tasmiṇś ca pratishṭhite yajñe yajamāno 'pi pratishṭhitaḥ | tatphalabbhagītvāt | evaṃ sati tat tena bhāgaprāśanena yajña eva brahmarūpe bhāgarūpam yajñam apyatyarjanti | samyak prakshipanti | tatra dṛiṣṭāntaḥ | yathā loke 'psu prakṣiptā āpa ekatvena samsṛijyante | yathā vāgnau prakṣiptam agnim ekibhūtam paśyāmaḥ | tathā tad vai brahmaṇā prāṣitam havir nātiricyate | atiriktaṃ na bhavati | kimtu yajñarūpeṇa brahmaṇā sabaikibhavati | tad ekibhūtaṃ havir enaṃ kshatriyaṃ na hinasti | na bādhathe | tasmāt sa yajamānabbhāgo brahmaṇe samarpanīyaḥ |

28.

1. Bṛihaspateḥ | tathā svaguror Bṛihaspater vākyam svakīyena vākyena pratyavadhṛt | so 'yam pratighāto na yuktaḥ | tathā cā-

pastambah smarati | vākyena vākyasya pratighātam ācāryasya varj-
yech chreyasām ca (2, 2, 5, 11) iti |

29.

1. kshatriyasya heyā bhakshās trividhā, upādeyo bhaksha ekah |
tatra heyān bhakshān darśayati |

trayāṇām | heyānām trayāṇām madhye bhaksham ekam ksha-
triyasya tavānabhijñā pītvija āharishyanti | kam bhaksham ity āśa-
nkya somam vā dadhi vā jalam vety uktam || tatra somapakshe do-
sham darśayati |

2. sa yadi | so 'nabhijñā pītvig yadi te Viśvamātarasya kshatri-
yasya somam bhaksham, āhared iti śeshah | sa somo brāhmaṇānām
yogyo bhakshah | tena bhakshena brāhmaṇā jinvishyasi | prīṇayi-
shyasi | na tu kshatriyasya tava prītiḥ | tathā sati te tava rājñāḥ
prajāyām samtatau brāhmaṇakalpa īśhadāsamāpto brāhmaṇa ājani-
shyate | kshatriyadharmena śauryena rahitatvāt tasya brāhmaṇasa-
drīṣatvam | sa ca putro brāhmaṇavad vakshyamāṇagunacatusṣṭayo-
poto bhavati | ādānam pratigrahaḥ | tacchīla ādāy | pratigrahaḥ ca
brāhmaṇagunaḥ | pītvig bhūtvā somam ā samantāt pāyayitīty āpāy |
tad etad yājanam api brāhmaṇagunaḥ | āvasam annam | tasya samba-
ndhi yājanam āvasaḥ | tam āvasam eti prāpnotīty āvasāy | paragrihe
sadā bhojanayājanam api brāhmaṇagunaḥ | kāmam ichām anatikra-
mya yathakāmam | tadānusārena prayāpyo nirvāsaitum śakyah | ksha-
triyavaiśyādivac chauryadhanādyabbāvād yaḥ ko 'py āgatya durbalam
brāhmaṇam tadgrīhāt tadriyagrāmād vā nishkāśaitum ichati, tadā-
nīm ayam brāhmaṇo durbalatvāt tena nihsāraitum śakyate | evam
ete catvāro dharmā brāhmaṇagunaḥ | somam bhakshayato rājña etad-
gupaḥ putro jāyate | kimca yadā pramādāt kshatriyāya pāpam
kshatriyasya kimcin nishiddhācaranam bhavati | tadānīm tena pāpēna
tasya kshatriyasya prajāyām samtatau brāhmaṇakalpaḥ śauryarāhi-
tyādinaḥ brāhmaṇasadriṣaḥ putra ājāyate | asmāt pāpinaḥ kshatriyād
dvitīyo vā tṛtīyo vā putro vā pautro vā brāhmaṇatām abhyupaitoḥ
śauryādigunarahitam brāhmaṇyam prāptum īśvaraḥ samartho bha-
vati | sa brāhmaṇasadriṣaḥ kshatriyaputro brāhmaṇabandhavena brā-
hmaṇānām kramabandhutvena brāhmaṇocitayācādinā jīyūṣhitah |
jīvitum iṣṭah | nīcarūpadainyavṛtītyā jīvitam pravṛtito bhavatīty
arthah |

3. atha yadi | yadi te dadhirūpam bhaksham āharet | tadā
dadhno vaiśyabhakshatvāt tena vaiśyān prīṇayishyasi | tava samtatau
vaiśyasamānāḥ putra ājanishyate | vaiśyaḥ ca bāpījyam kurvann anya-
sya rājño balikṛd balim pujaṁ karoti | karam prayachatīty arthah |
ata evānyasya rājña ādya bhakshyah | adhno bhavatīty arthah | ta-

sya rājñāḥ kāmam ichām anatikramya jyeyo 'bhībhavanīyo bhavati |
jyā abhībhava iti dhātuh | ta ete karapradānaparādhīnatvatiraskā-
ryatvākhyā vaiśyagunāḥ |

4. atha yadi | yadi te kshatriyasya kaścīd pītvig apo jalam
bhaksham āharet | tadānīm sa jalātmakāḥ sūdrāṇām bhakshaḥ | tena
bhakshena sūdrāṇ prapayishyasi | tatas tava samtatau sūdrasadrīṣaḥ
putra utpadyate | sūdraḥ cānyasyottamavarṇatrayasya preshyaḥ pre-
shapīyo bhṛītyo bhavati | tathā kāmottāpyaḥ | madhyarātrādaḥ yadā
kadācid dina ichā bhavati, tadānīm ayam utthāpyate | tathā tadriyam
kāmam ichām anatikramya vadhyāḥ, kupitena svāminā tadāyo bha-
vati | ta ete sūdragunāḥ |

30.

2 athāsya | atha heyabhakshakathanānantaram upādeyo bha-
kshaḥ kathyata iti śeṣaḥ | asya rājña eva vakshyamāṇaḥ svo bha-
kshaḥ | ko 'sāv iti | so 'bhīdhīyate | nyagrodhasyāvarodhaḥ śakha-
bhyo 'vānūmukhatvena prarohanto mūlaviśeṣaḥ | tathāivodumbarā-
śvatthaplakshakhyānām vrikshaṇām phalāni ca | tāni sarvāṇy abhi-
shuṇuyāt | abhishutya ca teshāṃ rasam bhakshayet |

31.

2. purodhayā | purodhayaiva purohitadvāreṇa dīkshayaiva
dīkshārūpasamskāreṇa ca pravareṇaiva purohitagotreṇa ca, brāhma-
nyasya sampāditatvād iti śeṣaḥ |

32.

1. bhaujyam | bhojanārham |

3. svārājyavairājye | svātantryeṇa rājatvaṃ svārājyam | vi-
śeṣeṇa rājatvaṃ vairājyam |

4. etāni | etāni nyagrodhāvarodhādīny asya rājño 'rthe soma-
krayāt pūrvam upakṛtāni sampāditāni bhavanti | tata ūrdhvaṃ soma-
krayaḥ | tatas te 'dhvaryuprabhṛitayo rājña evāvṛitā somasyaiva pra-
kāreṇaupavasathyadināt pūrvam prativeśaiḥ prasiddhaiḥ kriyāviśe-
śaiḥ caranti | anutishṭheyuḥ | athānantaram aupavasathyam ahar
aupavasathye 'hany adhvaryuḥ purastāt prathamam etāni vakshya-
māṇāni carmādīny upakalpayet | yasmiṃś carmaṇi somo 'bhishūyate
tac carmādhishavanākhyam | yayoh phalakayor abhishūyate te phalake
adhishavanāsamjñake | droṇakalaśaḥ prauḍhadārupātram | daśāpavi-
traṃ vastram | adrayo 'bhishavanārtha grāvāṇaḥ | pūtabhṛidādhava-
nīyau pātraviśeshau | sthālī kumbhaḥ | udañcanam unnayanapātram |
camaso bhakshārthaṃ dārupātram | etāny adhvaryuḥ sampādya tata
ūrdhvaṃ yad yadaitad etaṃ rājanam prātaḥkāle 'bhishuṇvanti, tat

tadānīm etāni nyagrodhāvarodhādini dvedhā vibhajet | tatrānyāny
ekabhāgagatāni tasmin prātaḥsavane 'bhishuṇuyāt | itarabhāgagatāni
tu mādhyaṃdinasavanāya sthāpayet |

33.

1. tad yatraitān | tata ūrdhvaṃ yatra yadaitān brahmahotrā-
dicamasān daśasaṃkhyākān unnayeyuḥ | tat tadānīm yajamānasya
rājñaḥ camasān unnayet | abhishutena nyagrodhāvarodhādinaḥ pūrayet |
tasmin pūrīte camase 'lpaṃ darbhadvaṃ prakshipya tayoṛ madhye
prathamapraکشiptaṃ darbhaṃ vashaṭkṛite vashaṭkāre kṛite sati da-
dhikrāvṇa ity etayarcā svāhākārasahitayā paridhnmān antaḥ prakshi-
pet | anuvashaṭkṛite 'nuvashaṭkāre kṛite saty aparaṃ darbham ā da-
dhikrā ity anayarcā pūrvavat svāhākārasahitayā paridhnmān antaḥ
prakshipet |

5. pratyabhimarṣaḥ | anena mantrenātmanaḥ svakīyahṛida-
yasya pratyabhimarṣo hastena sampūrṇaḥ sparṣaḥ kartavyaḥ |

34.

9. Agniḥ | agnīnāmako maharshiḥ |
mahat | mahaj jagmuḥ | mahattvam prāptaḥ |

Pañcika VIII.

1.

1. athātaḥ | atha rājño bhakshaviṣeṣhakathanānantaram yataḥ
stutaśaṣṭrayoṛ viṣeṣho jijñāsitaḥ | ataḥ kāraṇāt tayoṛ eva viṣeṣha
ucyata iti ṣeṣaḥ || tam viṣeṣhaṃ vaktum ādau viṣeṣharahitam aṇṣaṃ
darśayati |

2. aikāhikam | ekāhe prakṛitibhūte yat prātaḥsavanam yac
ca tritīyasavanam uktaṃ, tad ubhayaṃ rājño vikṛitāv api tathaiva
prayoktavyam | na tu tayoṛ kaścid viṣeṣho 'sti | aikāhike ye ubhe
prātaḥsavanatritīyasavane sta, ete eva śānte sukhakare kṛipte sva-
bhyaste pratishṭhite sampanne | atas tayoṛ prakṛitivad anuṣṭhānam
śāntyai sukhārthaṃ kṛiptyai svabhyāsārthaṃ pratishṭhityai sampa-
ttiyartham apracyutyai vināśarāhityārthaṃ bhavati || yathā prātaḥsa-
vanatritīyasavanayoḥ prakṛitād viṣeṣho nāsti, tathā mādhyaṃdinasava-
vane 'pi marutvatīyam aikāhikam, hotrakaṣaṣṭraṇi caikāhikāni | stotre
tu viṣeṣho 'sti | tam imam darśayati |

3. uktaḥ | bṛihad rathamtarāṃ cety ubhayaavidhaṃ sāma ya-
sminn abhijidādu, so 'yam ubhayasāma | bṛihatsāma prishṭhaṃ
stotraṃ yasminn abhijidādu, so 'yam bṛihatprishṭhaḥ | tādṛiṣasyo-

bhayasāmano bñihatprishthasyābhijidāder yo mādhyamdinah pavamāna uktah, sa evātra rājayaññe mādhyamdinah pavamāno drashtavyah | na cobhayasāmatvam bñihatprishthatvam cobhayam vyāhatam iti śaṅkanyam | mādhyamdinapavamānastotre rathamtarasāma prishthastotre bñihatsāmety evam ubhayasāmatvasya vyavasthitatvāt | ubhe hity aneneyam eva vyavasthā spasthikriyate | yady api marutvatiya-śastrāvayavah pratipadādayah prākṛitā eva, tathāpi tadanuvādenātra praśaṅsā kriyate || tatra pratipadanucaran darśayati |

4. ā tvā | ā tvā ratham iti yas tñicah, so 'yam marutvatiya-śastrasya pratipat | tasmīn tñice rathamtaram sāmōdgatñibhir gñyate | tasmād iyam pratipad rāthamtarī | idam vaso sutam ity ayañ tñico 'nucarah | chandodevatādinā pūrveṇa samānatvāt | rathamtarasā-mādharasya pūrvasya tñicasyānusarītvād asyāpi rathamtaratvam || uktham śastram | tac ca dvividham | pavamānoktham grahoktham ca | ato 'tra pavamānoktham iti viśeshyate | asmiñś ca mādhyamdinapavamānastotre sāmāgā rathamtaram sāmā kurvanti, prishthastotram tu bñihatsāmopetam kurvanti | tad etad ubhayam savivadhātayai sampadyate | ubhayataḥ śikhyadvayena jalakumbhadvayam voḍhum yaḥ kashthaviśeshah puruṣhāpām añse sthīyate, sa vivadha ity ucyate | sāmadvaye 'pi tasya mādhyamdināsavanaprayogasya vivadhasadñīśatvād vivadhena saha vartata iti savivadhatvam | yad idam rathamtarasāma mādhyamdinapavamāne stutam, tad idam ābhyām ā tvā ratham idam vaso sutam ity etābhyām pratipadanucārābhyām anuśaṅset || brahmānnapñithivirūpatvena rathamtaram praśaṅsati |

5. atho brahma | yad rathamtaram sāmā tad brāhmañajāti-svarūpam | ubhayoḥ prajāpatimukhajativāt | tathā bñihatsāma kshatriyajāteḥ | Prajāpater bahujatvasāmāyād ekatvam | brāhmañajātiḥ kshatriyajāteḥ pūrvabhāvinī | ato bñihatsāmasādhyāt prishthastotrāt pūrvam rathamtarasāmasādhyasya pavamānastotrasyānushthāne 'yam abhiprāyah | brahma brāhmañajātiḥ purastāt pūrvakāle yasya rāshṭrasya, tad idam brahmapurastāt | tad idam me rājño rāshṭram ugram avyathyam asad bhaved ity abhiprāyah | kimcānna hetutvād rathamtaram sāmānātmakam | tat tena rathamtaraprayogēśmai rājñe 'nnam eva purastāt kalpayati | prathamataḥ sampādayati | kimca yad rathamtaram sāmā seyam prithivī, bhūmisvarūpam eva | iyañ ca bhūmiḥ prāpinām pratishṭhādñārah | tat tena rathamtaraprayogēśmai yajamānāya rājñe pratishṭham eva kalpayati || indra nedīyā ed īhīty, ut tishṭha brahmaṇas pata ity etat pragāthadvayam praśaṅsati |

6. samānah | Indro nitarām āhūyate yasmin pragātho, so 'tra ca prakṛitau ca samāna eka eva | tasyaivedam vyākhyānam avibhaktā iti | avikṛita ity arthaḥ | sa ca pragātho 'hnām, rūpam iti śeṣah | ahaḥprayoganishpādakativāt tadrūpatvam | yaḥ pragātha udvān uccha-

bdayukto brāhmaṇaspatya brahmaṇaspatidevatakaṣ ca | ut tishṭha
brahmaṇas pata iti śrutatvāt | so 'pi śaṁsanīyaḥ | kiṁcāsau pragātha
ubhayasāmano rūpam | hi yasmād ubhe bṛihadrathamtare sāmani
tasmin pragāthe sāmagair adhyete || dhāyānām ṛicām prakṛitau
vikṛitau caikatvam āha |

7. tamānyaḥ | samānya ity asya vyākhyānam avibhaktā iti |
tāṣ cāharviśeshanishpādakatvāt tatsvarūpāḥ |

8. aikāhikāḥ | pra va indrāya bṛihata ity asya marutvatīya-
pragāthasya prakṛitivilkṛityor ekatvam darśayati |

2.

1. marutvatīyaśastre nividdhānyam sūktam prāśaṁsati | jani-
shṭhāḥ etc.

tasyoktam brāhmaṇam | 3, 19, 2.

2. tvām id dhi | tvām id dhītyādikas trico nishkevalyaśastra-
sya stotriyapratipadrūpād bṛihatsāmna ādhāratvād bṛihadrūpāḥ | tena
ca sāmna prishṭhastotrasya nishpādyatvāt prishṭhasvarūpaṣ ca bhavati |

3. abhi tvā | abhi tvā śūrety esha trico nishkevalyaśastrasyā-
nurūpāḥ kāryāḥ | yady api tvām id dhy abhi tvety etau pragāthāv
rigdvayātmakau, tathāpi pragrathanena tricitvam sampādanīyam |

4. yad vāvāna | Siehe 3, 22.

3.

1. nishkevalyaśastre nividdhānyam sūktam darśayati | tam u etc.

4. tad bhāradvājam | Bharadvājena dṛishṭatvād bhāradvājam |
bṛihatsāmāpi tathā bhāradvājam | tadṛiṣabṛihadyogād ayaṁ kratur
ārsheyaṇa saloma | ārsheyo bhāradvājamunisambandhaḥ | lomaśabdena
keśayukto mūrdhopalakshyate | salomā sasiraskaḥ | sampūrṇa ity
arthah | bhāradvājamunidṛishṭasya bṛihataḥ sampūrṇatvād bhāradvā-
jamunisambandhe sati kratur api sampūrṇatvam drashtavyam || idā-
nim bṛihadrathamtarasāmopetaprakṛitakratūsambandham upajīvyai-
kasāmake 'pi kshatriyayajñe prishṭhastotrasya bṛihatsāmasādhyaṭvam
vidhatte |

5. esha ha vāva | yaḥ kratur dvisāmako bṛihatprishṭhopeta,
esha eva kshatriyayajñāḥ samṛiddhaḥ sampūrṇāḥ | yasmād evaṁ ta-
smād yatra kvacaikasāmakenāpi kratunā kshatriyo yajeta, tatra pri-
shṭhastotram bṛihatsāmayuktaṁ eva kuryāt | tad etad anusṭhānam
samṛiddham sampūrṇam bhavati |

4.

1. mādhyamādināsavane hotuḥ śastraviśesham abhidhāya hotra-
kāṇām viśeshābhāvam darśayati |

aikāhikāḥ | maitravaruṇabrahmaṇacchaṇsyachavākāṇām yāḥ
 kriyās tā hotrāḥ | tās caikāhikā ekāhe prakṛitirūpe vibhā evātra vi-
 kṛitirūpeṇa kshatriyayaḥ kartavyāḥ | etāḥ ca hotrāḥ śāntatvādigu-
 ṇakāḥ | śāntādiśabdārtahā pūrvavad vyākhyeyāḥ | etāḥ caikāhikā ho-
 trāḥ sarvarūpāḥ sarvasamṛddhāḥ ca bhavanti | tattadvikṛitishu hotra-
 kāṇām ye viśeṣā uktāḥ, tadrūpatvaṁ sarvarūpatvaṁ | tatphalasaṁ-
 rddhīḥ sarvasamṛddhīḥ | etac cobhayam indrābhisṭāvanena kshatri-
 yapratipādanasāmarthyāt sampadyate | atāḥ sarvarūpatāyai sarvaloka-
 prāptyarthaṁ tatra ca sarvabhogasaṁrddhyartham uktā hotrakāḥ
 sampadyante | tātāḥ kshatriyāḥ puruṣāḥ sarvarūpābhiḥ sarvasamṛ-
 ddbābhir aikāhikābhir hotrābhiḥ sarvān kāmān avāpnāvamety abhi-
 prāyeṇaibikahotrānushṭhānaṁ kuryuḥ | ekābāḥ ca dvividhāḥ: sarva-
 stomasavapriṣṭhāḥ tadviparītāḥ ca | priṣṭhye śhaḍahe pratipādītāḥ
 trivṛitpañcadaśasaptadaśaikaviṁṣatrinavatraṣṭriṅśarūpāḥ śhaṭsam-
 khyākāḥ sarvastomāḥ | tasminn eva priṣṭhyashaḍahe rathamtarabṛi-
 hadvairūpavairājaśākvararāivatāni śhaṭsamkhyākāni savapriṣṭhāni |
 taiḥ sarvaiḥ stomaiḥ sarvaiḥ priṣṭhāiḥ ca yuktebhya ekāhebhyo vya-
 tiriktaḥ katipayastomapriṣṭhayukta ekāba asarvastomā asarvapri-
 ṣṭhāḥ ca | yasmād aikāhikā hotrāḥ pūrvokṛitīyā praśastāḥ, tasmād
 yatra kvacāsarvastomā asarvapriṣṭhāḥ caikāhā anushṭhīyante tatra
 sarvatraikāhikā eva hotrāḥ syuḥ, na tu nūtauo viśeṣāḥ kaścīd asti |
 tat tādṛiṣaṁ karma samṛddham phalena sampūrṇam || atha kshatri-
 yayajñasya samsthāviśeṣo nirṇetavyaḥ | tadartham ādau keshāmoit
 pakṣham upanyasyati |

2. ukthyāḥ | ayam kshatriyayajña ukthyasamstha eva, sarveshv
 api stotreshu pañcadaśastoma eva syād ity evam eke brahmavādina
 āhuḥ |

3. tasmāt | tasmād evam pañcadaśastotraśastratvāt tadukthyāḥ
 sa kshatriyayajña ukthyasamsthaḥ pañcadaśastomayuktaḥ syād ity
 evam kecid āhuḥ || atha svapakṣham āha |

4. jyotiṣṭōmaḥ | yo 'yam kshatriyāṇām jyotiṣṭōmaḥ so
 'gnisṭōmasamstha eva syāt || tasminn agnisṭōme ye trivṛidādayaḥ
 catvāraḥ stomāḥ, tān brahmaṇādivarṇpacatusṭṭāyarūpeṇa tejaādiguṇa-
 catuṣṭṭāyarūpeṇa ca praśaṁsati |

5. brahma vai | Prajāpater mukhabāhumadhyadehapādebhya
 utpattisāmyāt trivṛidādistomānām brahmaṇādivarṇpacatusṭṭāyarūpa-
 tvaṁ | tatra brāhmaṇapūrvakam rāṣṭram madīyam ugram avyatha-
 nīyam cāstv ity abhiprāyeṇa kshatriyasya trivṛitpañcadaśaṁ krame-
 pānushṭheyau | saptadaśaikaviṁṣayor anushṭhānena vaiśyaśūdrau va-
 rṇau kshatriyasyānugāminau kurvanti |

5.

1. athataḥ | atha kratusamāptyanantaram yataḥ kshatriyo 'bhishekam arhaty, ataḥ karanāt punarabhishekasyaiva, vidhir ucyata iti śeṣaḥ | rājñāḥ pūrvam abhishiktatvād ayam punarabhisheko bhavati | itarasyāpi kshatriyasya mähendragrahāya prastute sāmyi abhishekasyādhvaryavasya vidyamānatvād ayam punarabhisheko bhavati |

2. sūyate | yaḥ pumān kshatriyaḥ san dīkshate dīkṣam prāpnoti | aya puruṣasya kṣatratṃ sarveṣām prāpinām kṣatāt trāṇam sūyate | pravartate | tasmāt sa kshatriyo yadābhrītād udetya, avabhrītākhyam karma samāptam kṛtvā, tato 'nūbandhyākhyayā karyācit paṣusthānīyeshṭyā yāgam kṛtvā, paścād udavasyaty udavasānīyākhyayeshṭyā karmāvasānam karoti | atha tadānim enam kshatriyam udavasānīyeshṭau samāptāyām punar api karmānūgatvenartvijo 'bhi-
shiñceyuh |

3. tasyaite | tasya punarabhishekasyaite vakshyamāṇāḥ sambhārāḥ sampādāniyā dravyaviṣeṣaḥ purastād evopaklīptā abhisheka-kālāt prāg eva sampādītā bhaveyuh | ke vastuviṣeṣaḥ sampādānyāḥ | te 'bhīdhyante | udumbarakāśṭhanirmitā kācid āsandī | tasyai tasyā āsandyāś catvārāḥ pādāḥ prādeśaparimitāḥ | teshām pādānam śirasy uparibhāge 'vasthītāni śirṣhānyāni | anvak tiryag avasthītāni kāśṭhāny anūcyāni | tāni śirṣhānyānūcyāny aratnīparimitāni | prādeśadvayam aratnīḥ | vividham vayanam rajjūnām otaprotarūpeṇa samyojanam vivayanam | tac ca mauñjam muñjatrīṇanirmitam | Idṛṣyā āsandyā upary āstarānam vyāghracarma | dadhyādiprakṣhepārthaḥ prauḍha udumbarakāśṭhanirmitaḥ camasaḥ | tathā kācit sūkṣmodumbaraśākhā | tasmīn etasmīn audumbare camase vakshyamāṇadadhyādidra-vyāny asṭtātayāni | atra dvitayatritayādivat samkhyāyā avayave tayab iti sūtreṇa tayapratyayaḥ | asṭtasamkhyākā avayavā yeshām dadhyā-dīnām tāny asṭtātayāni | dīrghaḥ chāndasaḥ | tāni ca nishutāni nitarām sutāni prakṣiptāni bhavanti | camase prakṣhepyāny asṭtā dravyāni kṛnti | tāny ucyante | dadhi madhu sarpir ity etāni trīṇi prasiddhāni | ātapayuktavarṣhabhava ātapavarṣhyāḥ | tādṛṣya āpaś catu-rthaṁ dravyam | śaśhpāni śyāmatrīṇāni pañcamam dravyam | tokmāny ānkurāni śhaśṭhaṁ dravyam | surā dūrveti dravyadvayam prasiddham || sampādītayā āsandyāḥ pratishṭhāpanam vidhatte |

4. tad yaishā | purā vedīparigrahārthaṁ sphyena rekhātrayam kṛtam | dakṣiṇā pratyey udīci ca | tatra devayajanadeśe yaishā vedē sambandhini dakṣiṇā sphyavartaniḥ sphyasya rekhā bhavati, tatra tasyām rekhāyām etām āsandīm prācim prāgagrām avasthāpayet |

6.

1. vyāghracarmaṇā | uttarāpy ūrdhvabhāge lomāni yasya carmaṇas tad uttaraloma | prācyāṃ diṣi grīvā yasya carmaṇas tat prācīnagrīvam | tādiṣena vyāghracarmaṇā tām āsandīm āstṛiṇyāt |

2. tām paścāt | pratishṭhāpitāyā āsandyāḥ paścādbhāge yajamānaḥ prāṇ upaviṣya dakṣiṇaṃ yaj jānva asti tad ācya bhūmisprishṭaṃ yathā bhavati tathā nyagbhūtaṃ kṛtvā vāmaṃ jānūrdhva-mukham evāvasthāpyobhābhyāṃ pāṇibhyāṃ āsandīm ālabhya sprishṭvā vakshyamāṇamantrenābhimantrayet |

3. Agniḥ śṭvā | he āsandi tvāṃ gāyatrīḥ sayuk sahitō 'gnir arohatu | ushṇīḥ chandasā sahitaḥ Savitārohatu | evaṃ somabṛihaspatimitrāvarupendraviṣvedevā anuṣṭubhādichandobhiḥ sahitaḥ tvāṃ arohantu | tām agnyādīm devān anu paścād aham arohāmi | kimartham | rājyādisiddhyartham | rājyaṃ deśādhipatyam | sāmrajyaṃ dharmena pālanam | bhaujyaṃ bhogasampiddhiḥ | svārājyaṃ aparā-nadhinatvam | vairājyaṃ itarebhyo bhūpatibhyo vaiśiṣṭyaṃ | etad uktam aihikam | ātāmushmikam ucyate | pārameshṭhyam prajāpatiloka-prāptiḥ | tatra rājyaṃ aiśvaryaṃ | mahārājyaṃ tatrātyebhya itarebhya ādhikyam | ādhipatyam tām itarān prati svāmitvam | svāvasyam aparatantryam | ātishṭhatvam cirakālavāsitvam |

6. caturuttarāḥ | catvāry akṣarāṇy ekaikasmāc chandasā uttarāṇy adhikāni yeshu gāyatrīyādishu jagatyanteshu chandassu tāni caturuttarāṇi |

7.

1. athainam | atha śāntivācanānantaram enam kṣatriyam udumbaraśākhāṃ antardhāya śirasy udumbaraśākhayā vyavadhānam kṛtvā camasasthair dadhyādibhir abhishiñcet |

6. atha kāmānābhedenā vyāhṛitir darśayati |

bhūr 'iti' | yo 'bhishektemam evābhisheciyamānam kṣatriyam praty asāv annam adyān, nīrogo bhaved iticheṭ kāmāyeta | tam bhūr iti vyāhṛityābhisheñcet | atha yo 'bhishektā putrapautrābhyāṃ puruṣābhyāṃ sahitam imam kṣatriyam praty annam adyād iti kāmāyeta | tadānim bhūr bhuva iti vyāhṛitidvayenābhisheñcet | atha yo 'bhishektā putrapautrapautrais tribhiḥ puruṣair yuktam imam kṣatriyam icheṭ, puruṣatrayaparyantaṃ¹⁾ jīvitvā sukenānnam adyād

1) Keine andere Erklärung ist möglich als die gegebene. annam adyād bezieht sich auf den König allein, und dvipurusham tripurusham sind Attribute zu enam, ihn von zwei oder drei Abkommen begleitet. Sagt man hotā tripurushaḥ, so bezeichnet dieses ihn mit seinen drei Gehülfen.

iti kāmayeta | athavā tam etam apratimaṃ svatulyakshatriyāntara-
rahitam kuryām iti kāmayeta | tadānīm bhūr bhuvāḥ svar iti vyāhri-
titrayeṇābhishhiñcet |

7. tad dhaike | tad dha tasminn evābhisheke brahmavādināḥ
kecid evam āhuḥ | yā etā vyāhṛitayaḥ santy eṣā vyāhṛitirūpā sarvā-
ptir vai, sarvaphalasādhanaṃ | ato vyāhṛitibhir abhisheke saty asyābhi-
shicyamānasya parasmai parasya svasmād anyasya kshatriyasyātisa-
rveṇa tadapekshamātram atikramya kṛtsnenāpi mantrajātenābhisheca-
naṃ kṛtām bhavati | tad etad adhikābhishecanam ayuktam ity abhi-
pretya taṃ kshatriyam etena devasya tveyādinaḥ yajushābhishhiñcet |
na tu vyāhṛitibhir iti teshāṃ pakshaḥ || tam pakshaṃ dūshayati |

8. tad u punaḥ | tad u tad api pūrvoktam matam punar anye
'bhijñāḥ paricakshate | nirākurvanti | yaṃ kshatriyam etābhir vyā-
hṛitibhir nābhishhiñcanty, eṣa kshatriyo yad yasmāt kāraṇād asarveṇa
sampūrtirahitena vāco vākyena mantreṇābhishhikto bhavati tasmād
ayam svocitād āyushaḥ purā praitoḥ praitum martum īśvaraḥ sam-
artho bhavati | tasmād āyuhkshayahetutvād ayam paksho na yukta
iti Jābalāyāḥ putraḥ Satyakāmo maharshir āha |

10. abhishekāṅgaṃ homaṃ vidhatte ||

athaitāni | athābhishekānantaraṃ homa ucayata iti śeṣaḥ | Ijā-
nād yāgaṃ kṛtāvataḥ kshatriyād etāni vakshyamāṇāni vyutkrāntāny
apagatāni bhavanti | tāni nirdiśyante | brahmakshatre etasya samipe
vartamānaṃ jātīdvayam | ūrk kshīrādirasaḥ | annādyam odanādikaṃ
tad etad ubhayam | apām ośhadhīnāṃ rasaḥ sārāḥ | apām rasaḥ
kshīrādi | ośhadhīnāṃ raso 'nnādyam | brahmavarcasaṃ śrutādhyaya-
nasampattiḥ | irāpushtīr (vgl. dagegen 8, 12, 4) annasampriddhiḥ |
prajātiḥ putrotpādanam | tac ca sarvaṃ kshatrasya svarūpam | atya-
ntam apekshitatvāt | eteshāṃ vyutkrāntau kshatriyasya svarūpāhānir
eva bhavati | atho api cānnasyaudanasya raso rasasya kshīrāder,
ośhadhīnāṃ annakāraṇānāṃ vrīhiyavādināṃ kshatram pratishṭhā,
kshatriya āśrayaḥ¹⁾ | tasmād ukto vyatikramaḥ kshatriyasya na
yuktaḥ | tat tathā sati yady amū buddhisthe śhuti abhishiktasya
kshatriyasya purastāj juhuyāt | tat tadānīm asminn abhishikte brā-
hmaṇajātiṃ kshatriyajātiṃ tadupalakshitam annādikaṃ ca sarvaṃ
avasthāpayati | brahma prapadye svāhā, kshatram prapadye svāhety
śhutīdvayam (7, 22) juhuyād iti tātparyārthaḥ |

1) Aus dem nächsten Kapitel erhellt, dass kshatrarūpam bis
pratishṭhā den vorhergehenden Substantiven ebenbürtig zur Seite
stehen.

9.

1. atha | athābhishekapānanantaram bhūmāv udumbaraśākhām avasthāpya. tām abhilakshya pratyavarohet |

2. upari | āsandyā upary eva svayam upaviṣṭhāḥ prathamataḥ pādaḥ bhūmāv avasthāpya pratyavarohasāadhanabhūtam mantram paṭhet |

5. etena | pratyavarūhyeti dīrghaś chāndasaḥ | pūrvoktona pratyavarohamantreṇa pratyavarūhya bhūmāv upastham āsanaviśeṣam kṛtvā prāṇmukha āsīno namaskāramantram triḥ paṭhitvā varam ityādimantreṇa vācam visṛijet | vāgvisargo laukikavyavahārah | jītir jaya-mātram | abhitaḥ sarveshu deśeshu jītir abhijītiḥ | prabaladurbalaṣa-trūṇām tāratamyena vividho jayo vijītiḥ | punaḥsatrutvarāhityāya samyag jayaḥ samjītiḥ | etatsiddhyartham brāhmaṇāya varam gām dadāmi |

7. atha yat | varam ityādimantreṇa vācam visṛijata iti yad asti, tasmin mantrasvarūpe dadāmi iti yad āha | etad eva vāksambandhi jītam jayaḥ | yad eva vāco jītam asti | pūjārtho jītam iti dīrghaḥ | tad vāgjayarūpam me madīyam idaṁ karmānushṭhānam anu-sṛitya samptiṣṭhātāi | samāptam bhavatu | samyag avatiṣṭhātām iti tasya mantrasyābhiprāyaḥ |

9. samid asi | he kṣhṭha tvam samid asi | samindhanasādhanam asi | inkhatidhātor loṇmadhyamaikavacanam eṅkshveti | sa ca gatyarthah | uṣabdo 'narthakah | indriyapāṭavena ṣartrasāmartyena ca sam v enkshva | samyojaya | Dafür wird sam meṅkshva, d. i. sam mentsva zu lesen sein. inkshva für intsva, wie avāksam für avātsam |

11. ādhāya | samidham prakshipya prāṇmukha udāṇmukho vā padatrayam abhita utkrāmet | yadvā | prāṇ udāṇ ity antarālavartinīm aiṣānīm diṣam abhilakshyotkrāmet |

12. kṛptiḥ | digviśeṣam abhilakshya kriyamāṇa he padotkramaṇa, tvam diṣam kṛptiḥ kalpanam svādhīnatvasampādakam asi | ato mayi devartham kālpaṭa | kalpanasāmartyam kuru | babuvacanam chāndasaḥ | Zu lesen ist: kṛptir asi diṣam, diṣo me kalpantām.

10.

4. abhivartena | abhivartenetyādina sūktenainam jayarthinam uktakrameṇa dikshv āvartayet | athānantaram āvartamānam enaṁ suktatrayeṇānviksheta | āsuh ṣiṣāna ity apratiratham sūktam | ṣāsa ittheti ṣāsa-sūktam | pra dhārā yantu madhuna iti sauparnasūktam |

9. etya grihān | grihān praty āgatyā yo 'yam grihyo grihe vartamāna aupāsano 'gnis, tasya paścādbhāga upaviṣṭhāyāśināyānvā-rabdhayopasprishṭvate kṣhatrīyāya tādiṣāya kṣhatrīyasyānārtiyādisi-

ddhyārtham pītavig adhvaryur antataḥ sarvaprayogānte kaṁsena kāṁsyapātrena caturgrīhitāḥ caturvāraṁ svīkṛitā aindrīr indradevataḥ vakshyamāpāis tribhir mantraiḥ tīra ajyāhutīḥ prapadaṁ yathā bhavati tathā juhuyāt | prapadaṁ prakṛiṣṭam ¹⁾ padam | tathā cāhuḥ | pādā yasyās tu yāvanto yāvadakṣharasammitāḥ | ṛicy adhyayanam eteshāṁ prapadaṁ tad vidur budhā iti | Zu 8, 11, 1: prakṣiptam padajātam yasminn uccāraṇe tad uccāraṇam prapadam |

12.

3. śīrṣhaṇye | āsandyāṁ śayānasyendrasya śīrodeśastham phalakam śīrṣhanyam | tac ca pādadeśāvasthitasya phalakasyāpy upalakṣhaṇam | ata eva śīrṣhaṇye iti dvivacanam ucyate | anūcye pārśvadvayavartini phalake | ṛigrūpā ye mantrāḥ santi, tān prācīnātānāṁ prakṛatyagāyatatvena vistāritān dīrghatantuviśeṣhān akurvan | gīyamānāni sāmāni tirascīnavāyāns tiryaktvena vayanahetūn rajjuviśeṣhān akurvan | yajūnshy atīkāṣān rajjvantarālachidraṇiśeṣhān akurvan | yad yaśaḥ kīrtidevatārūpaṁ tad āsandyā upary āstarāṇam | yā tu śrīḥ sampadabhimānini devatā tāṁ upabarhaṇaṁ śīrasa upadhānam akurvan |

5. tam etasyām | etasyām vedamayyām āsandyām āśīnam tam Indram prati viṣṇe sarve devāḥ paraspāram idam abruvan | yathā loke vandino guṇakathanena rājāḥ kīrtiṁ kurvanti | evam atrāpi guṇakīrtanāṁ abhyutkroṣaṇam | tena rahito 'nabhyutkrusṭa Indro vīryam kartum naivārhati | kīrtim antareṇa pareshāṁ bhītyanudayāt | tasmād abhita enam Indram abhyutkroṣāma, udghoṣhayāmeti vicārya tathāivāṅgīkṛitya tam Indram sarve devā abhyudakroṣan |

14.

1. athainam | atha prajāpatyabhishekānantaram enam Indram prācyāṁ diṣṇi avasthita Vasavo devā ekatrinṣatsv ahassu pūrvoktair mantrair abhyāśīṇān | An 31 Tage ist nicht zu denken, aber eben-sowenig ist die Uebertragung mit "während sechs mit dem pañcaviṁśastoma gefeierten Tagen" zu rechtfertigen. Der pañcaviṁśa stoma kommt beim mahāvratā, nicht beim rajasūya vor. Ich vermuthe, es sind 6 × 25 Tage gemeint.

15.

1. samantaparyāyī | deśataḥ kālataḥ sarvavyāpī syāt | antāt samudratīraparyantaṁ sārvaḥaumatvaṁ deśavyāptiḥ | ā parārdhāt | parārdhaśabdābhīdeyākālasamkhyāparyantaṁ sārvaṇyushatvaṁ kāla-

1) Vielleicht prakṣiptam.

vyāptiḥ | evaṃvidho bhūtvā samudraparyantāyāḥ prithivyā eka eva
rājastv ity anayechayācāryo mahābhishekeṇa tam abhishīcet |

16.

3. atha tataḥ | tata ācārya evaṃ brūyāt | he paricārakās to-
kmakṛitāny aṅkuranirmitāny ośadhidravayāni caturvidhāni sampāda-
yata | sūkṣmabījārūpā vṛihayaḥ prauḍhabījārūpā mahāvṛihayaḥ |

20.

2. hiranyam | hiranyasyaiva saṃkhyā sahasranishkakarimitety
arthah | catuspācchabdena gavādikam abhidhiyate |

21.

3. Āsandivati | Āsandivān iti deśaviśeṣasya nāmadheyam |
tasmin deśe Janamejayo devebhyo devārthaṃ yāgayogyam aśvam
babandha | kīḍṛiṣam aśvam | dhānyādaṃ dhānyam evātti | rukmiṇam |
rukmaśabdena lalāṭagataṃ śvetalāñchanam upalakṣyate | tadyuktam |
haritavarṇā srag yasyāsau haritasrak | puṣpamāleḥva haritavarṇo de-
haṃ vyāpya vartata ity arthaḥ |

14. Kāmapreḥ | sarvakāmapūritasya |

22.

2. alopaṅgaḥ | yo 'yam aṅganāmako rājoktaḥ, so 'yam alopa-
ṅgaḥ sampūrṇāvayava ity arthaḥ | mahad aśyāṅgasaushṭhavam | sa
kadācit svakīyābhishekakartary udamayanāmake purohite svārthaṃ
yāgaṃ kurvāṇe sati tam praty evaṃ uvāca |

4. yābhir gobhiḥ | Priyamedhasya putrāḥ Praiyamedhā ma-
harshaya udamayanāmakam aṅgarājapurohitam yābhir gobhir dakṣhi-
ṇārūpābhir ayājayan | tā gāvo vakṣhyanta iti śeṣaḥ | badvam iti
ṣatakoṭisaṃkhyāyā nāmadheyam | badvānām ṣatakoṭisaṃkhyānām ga-
vām madhye pratidinam dve-dve sahasre madhyato madhyamdinasa-
vane 'triputra Udamayo dattavān |

5. aṣṭāṣṭisahasraṇi | Vairocana Virocanasya putro 'ṅga-
nāmako rājā svakīyapurohita udamayanāmake yajamāṇe yāgaṃ ku-
rvāṇe svayam āgatyāṣṭāṣṭisahasrasaṃkhyān aśvān chvetavarṇān pra-
śṭṭv priṣṭhāvāhanayogyavayaskān niṣṛitya svakīyāśvabandhanasthā-
nān niḥsārya prāyachat | dattavān |

6. deśād-deśāt | deśād-deśād digvijayakāle tattaddeśaviśeṣāt
samolhānām samyag ā samantād udhānām aṅgānām ādhyaduhitṛiṇām¹⁾

1) duhitṛiṇām im Texte zweisilbig, wie oben 7, 13, 8.

dhanikaputrīṇām sarvāsām daśasahasrāpy Ātreya 'ngarājapurohito dattavān | tās ca duhitaro nishkakanṭhya abharanopetakanṭhayuktāḥ |

7. daśa | aṅgarājasya purohito brāhmaṇa Ātreya 'vacatnukanāmake deśe gajasahasrāpi daśasamkhyākāni dattvā dānena śrāntaḥ san pāṇikūṭan paricārakān prapīṣat | preshitavān | he paricārakā yūyam dattety evam uktavān ity arthaḥ |

8. śatam | pratāmyati smaiva | glānim eva prāptavān |

23.

3. hiranyena | mṛigaśabdenātra gajā vivakṣitāḥ | mṛigavad iti bāhulyavivakṣhayā mṛigaśabdāḥ | te ca gajā hiranyena parivṛitāḥ sarvābharanayuktāḥ, śarīrapushtyā varṇotkarṣheṇāpy atyantam kṛiṣṇāḥ pratibhāsante | śuklābhyām dantābhyām yuktāḥ | tādṛiṣān gajān mashaṇānāmake deśe Bharato rāja dattavān | śatam ityādiṇā tatsamkhyocyate | badvaṁ vṛindam ity etau paryāyau | vṛindaśabdaḥ ca śatakotiṣcitvena gaṇitagranthakārair darśitāḥ | ekaṁ daśa ca śatam ca sahasram cāyutaniyuto tatbā | prayutakotīyabudam vṛindam sthānam sthānād daśaguṇam syād iti | tāni ca śatakotiṛūpāni badvāni saptādhikaśatasamkhyākāni | tāvato gajān dattavān ity arthaḥ |

6. māyām māyavattaraḥ | In der Parallelstelle S. P. 13, 5, 4, 12 lautet der Halbvers: Saudyumnir atyashṭhād anyān amāyān māyavattaraḥ | māyino würde einen besseren Sinn geben.

24.

6. agnir vai | paropadravakāriḥ | krodharūpā śaktir menir ity ucyate | yathāgner jvalā tadvat | ato yaḥ purohito 'sti so 'yam pañcavidhamenypeto vaiśvānaranāmāgnisamānah |

25.

2. ayuvamāri | yasya rājā evam vidvān vedaśāstroktaprakāreṇa dharmādharmau bodhayitum abhijño brāhmaṇo rāṣṭragopo rājyaparipālanakṣamaḥ purohito bhavati | idṛiṣasyāryasya rājño rāṣṭram ayuvaṁ kadācid api prithagbhāvarahitam bhavati | rāṣṭram asthiram na bhavattīty arthaḥ | athavāsyā rāṣṭram ayuvamāri yuvarapararहितam bhavattīty arthaḥ | Diese zweite allein richtige Erklärung bedauere ich übersehen zu haben, und bitte im Texte ayuvamāry asya herzustellen: sein Reich vergeht nicht frühzeitig.

27.

1. purodhāyai | paurohityartham |

4. atha rājñāḥ purohitayaraṇamantram āha |

bhūr bhuvāḥ | bhūr bhuvāḥ svar iti śabdair lokatrayābhīmāninyo devatā ucyante, prapāvena paramātmā | ete sarve 'nugrihṇantv ity abhiprāyaḥ | he purohita, aham amo dyulokarūpo 'smi | tvam tu sa bhūlokarūpo 'si | punar api sa tvam asy amo 'ham ity abhidhānam dārdhyārtham | tasyaiva vyākhyānam dyaur aham prithivī tvam iti | tathā sāmāsvarūpo 'ham, rīksvarūpas tvam iti | tāv ubhāv avām ibā rāshṭra ā samantāt purāṇi tadupalakshitagrāmāṇś ca samvahāvahai | samyag vahanam purādinirvāham karavāvahai | tvam mama tanuḥ śarīram asi | ato madīyam tanvaṁ śarīram asmād ahiḥkāḍ amuśmikāc ca mahābhayaṭ pāhi | raksha || anena mantreṇa rājñā kṛito yaḥ purohita, tasya rājadattaviśṭarābhimantranam āha | yā ośadhīḥ etc.

28.

1. athātaḥ | atha paurohityavidhānānantaram yataḥ purohiteṇa sampādyāḥ śatrukshayo 'pekshito, 'taḥ karaṇād brahmaṇaḥ parimara etannāmakaḥ karmaviśeṣo 'bhidyata iti śeṣaḥ | brahmaśabdenātra vāyur vivakshitaḥ | ayam vai brahma yo 'yam pavata iti vakshyamānatvāt | tasya vāyoḥ parito vidyudādīnām marāpaprakāraḥ parimara ity ucyate | tadbhāvanārūpasya karmaviśeṣasya tad eva nāmadheyam | yaḥ pumān brahmaṇaḥ parimaram yadā manasā bhavayaty, enam parita etasya parito 'vasthitaṣu sarvāsu dikṣu dveṣam kurvantaḥ śatravo mriyante | idānim enam dvishanto jātya śatravaḥ sapatnāś te 'pi parito mriyante | tasmād etadvedanam sampādanīyam |

9. ādityaḥ | ādityo yadāstam eti tadāyam agnim anupraviṣati | tad etat Taittirīyāḥ samāmuṭam | agniṁ vā ādityaḥ sāyam praviṣati, tasmād agnir dūrān naktam dadṛiṣe, ubhe hi tejaś sampadyete (Tb. 2, 1, 2, 9) iti |

10. udvān | udvān agnir udvānam upaśamanam prāpnuvan agnir vāyum anupraviṣati | vāyor bahulye dipavināśadarśanāt |

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 tad āhuḥ sūryo nātisasyo 4, 10
 tad āhur mahāvadaḥ 3, 33
 tad āhur ya āhitagnir āgrayaṇe-
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 tad āhur ya āhitagnir upavasathe
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 tad āhur yathā vāva stotram 3, 4
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 tad āhur yasyāgnihotry 7, 3
 tad āhur vācāpatniko 7, 10
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tasya ha viṣvāmītrasyaikaṣaṭam
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 prajāpatir vai yajñam chandānsi
 3, 13
 prajāpatir vai somāya rājne 4, 7
 prajāpatir vai svām duhitaram
 3, 33
 prajāpatau vai svayam hotari 2, 16
 prathamam śhalāham 4, 16
 prayajavad ananuyājam 1, 11
 pra vo devāyagnaya 2, 35. 40
 prācyām vai diśi devāḥ 1, 12
 prācyām tvā diśi vasavo 8, 19
 prānānam vā etad uktham 3, 8
 prāṇa vā rituyajas 2, 29
 prāṇa vai dvidevatyā anavānam
 2, 28
 prāṇa vai dvidevatyā ekapātrā
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 prāṇa vai dvidevatyāḥ paśava
 2, 30
 predam brahma vṛitratūryeshv
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 mahānāmniṇām upasargān 4, 4
 mahānāmniṣhv atra 5, 7
 yāḥ śvalastotriyas 6, 17
 yajñena vai devā ūrdhvaḥ 2, 1
 yajño vai devebhya udākramat
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yatrendram devatāḥ paryavṛiṇjan
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 yathā vai puruṣa 4, 22
 yad vā eti ca preti ca 5, 16
 yad vai caturviṁṣam 4, 14
 yad vai neti na preti 5, 18
 yad vai samānodarkam 5, 20
 yas tejo brahmavarcasam 1, 8
 yasyāgnihotry upāvasiṣṭa 5, 27
 yasyai devatāyai havir 3, 8
 yā ta utir avamā 4, 32
 yo jāta eva prathamō 5, 2
 yo vā esha tapaty 3, 44
 yo vai yajñam havishpañktiṁ
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 yo ha vai trīn purohitaṁs 8, 27
 vajro vā esha yad vashaṭkaro 3, 6
 vāg vai devatā caturtham 5, 4
 vāg vai subrahmaṇyā 6, 3
 vālakhilyāḥ śaṁsati 6, 28
 viśvamtaro ha saushadmanah
 7, 27
 visve vai devā devatās 5, 1
 vṛishasushmo ha vātāvata 5, 29
 vaiśvadevam śaṁsati 3, 31
 vaiśvānariyenāgnimārutam 3, 35
 vyāghracarmanāstriṇāty 8, 6
 śatam anūcyam āyushkāmasya
 2, 17.
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 anuvākah 2, 21
 siro vā etad yajñasya yad āti-
 thyam 1, 25
 silpāni śaṁsanti 6, 27
 śhaṭpadam tūshṇiṁśaṁsam 2, 41
 sam ca tve jagmur 5, 21
 sadyo ha jāto 6, 20
 samidhāgniṁ duvasyata 1, 17
 sa ya iched evamvit 8, 15
 sa vā esha paśur 2, 9
 sa vā esho 'gnir eva 3, 43
 sā yad dakṣhiṇena padā 3, 27
 sā vā eshāmṛitāhutir 2, 14
 sukirtim śaṁsati 6, 29
 somāya kritāya prohyamāṇāyā
 1, 13
 somo vai rāja gandharveshv 1, 27
 somo vai rājamushmifil loka 3, 25
 sauryā vā etā devatā 3, 11
 stotriyam śaṁsaty 3, 24
 stotriyam stotriyasyānurūpam 6, 5
 srakve drapsasya 1, 20

svarasūmna upayantīme 4, 19
 svargam vā etena lokam 1, 7
 svādush kilāyam 3, 38
 hariścandro ha vaidhasa 7, 13

havir itithyam nirupyate 1, 15
 havirdhānābhyām prohyamāṇā-
 bhyām 1, 29
 hotrijapam japati 2, 38

2. Verzeichniss der erwähnten Verse.

a) Aus der Riksamhitā ¹⁾.

- | | |
|---|--|
| akrandad agni stanayann (7, 6)
10, 45, 4 | agne patnir ihā vaha (6, 10) 1, 22, 9 |
| akshānaho nahyatanota (7, 9) 10,
53, 7 | agne marudbhiḥ (3, 38) 5, 60, 8 |
| aganma mahā namaṣā (5, 20) 7,
12, 1 | agne mṛṣā (5, 19) 4, 9, 1 |
| agna ā yāhi vītaye (7, 6) 6, 16, 10 | agner gāyatri (8, 6) 10, 130, 4 |
| agna indraṣ ca dāśuṣho (2, 37)
3, 25, 4 | agner vayam prathamasyā (7, 16)
1, 24, 2 |
| agnim vo devam agnibhiḥ (5, 18)
7, 3, 1 | agne viṣvebhiḥ svanika (1, 28)
6, 15, 16 |
| agnih pratnena manmanā (1, 4)
8, 44, 12 | agne haṁsi (1, 15) 10, 118, 1 |
| agnih sucivratatamaḥ (7, 7) 8,
44, 21 | ajjano hi pavamāṇa (8, 11) 9,
110, 3 |
| agnināgniḥ sam idhyate (1, 16)
7, 6) 1, 12, 6 | ajjanti tvām adhvare (2, 2) 3, 8, 1 |
| agnim dūtām vṛṇīmahe (4, 31)
1, 12, 1 | ajjanti yam prathayanto (1, 19)
5, 43, 7 |
| agnim naro didhitibhir (5, 5) 7, 1, 1 | aditir dyaur (3, 31) 1, 89, 10 |
| agnim manye pitaram (4, 7) 10, 7, 8 | adyā no deva (4, 30. 5, 2. 8. 17.
21) 5, 82, 4 |
| agnir rishih pavamānaḥ (2, 37)
9, 66, 20 | adhā yathā nah (7, 6) 4, 2, 16 |
| agnir neta (3, 18. 4, 29. 31. 5,
1. 4. 6. 12. 16. 18. 20) 3, 20, 4 | adhi dvayor (1, 19. 29) 1, 83, 3 |
| agnir vṛitrāṇi jaṅghanad (1, 4. 25)
6, 16, 34 | adhuksat pipyushim (1, 22) 8,
72, 16 |
| agnir hotā grihapatiḥ (4, 7. 5, 8)
6, 15, 13 | anasvo jāto anabhiṣur ukthyo
(5, 2) 4, 36, 1 |
| agnir hotā no adhvare (2, 5)
4, 15, 1 | anu hi tvā (8, 11) 9, 110, 2 |
| agnir hotā ny asidad (7, 9) 5, 1, 6 | antaṣ ca prāḡ (1, 30) 8, 48, 2 |
| agnishomā havishah (2, 10) 1, 93, 7 | apa tyām vṛjinaṁ (5, 4) 6, 51, 13 |
| agne jushasva prati harya (1, 30)
1, 144, 7 | apa prāca indra (6, 22. 8, 10)
10, 131, 1 |
| agne naya supathā (1, 9) 1, 189, 1 | apaṣyam gopām (1, 19) 1, 164, 81 |
| | apaṣyam tvā manasā cekitānam
(1, 21) 10, 183, 1 |
| | apāḥ pūrvashām (4, 4) 10, 96, 3 |
| | apāma somam (8, 20) 8, 48, 3 |
| | apūrvyā purutumāny (5, 19) 6, 32, 1 |
| | apo devir (2, 20) 1, 23, 18 |
| | apratito jayati (8, 26) 4, 50, 9 |

1) Die Anzahl der verwendeten Verse erhellt entweder aus dem Text oder dem Commentar.

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 abhi tyam mesham (5, 17) 1, 51, 1
 abhi tvā deva savitar (1, 16, 22, 5, 17, 7, 16) 1, 24, 3
 abhi tvā pūrvapitaya (4, 29, 5, 18) 8, 3, 7
 abhi tvā vṛishabha (8, 20) 8, 45, 22
 abhi tvā śūra (4, 10, 29, 5, 1, 7, 16, 18, 20, 8, 2) 7, 32, 22
 abhivartena havishā (8, 10) 10, 174, 1
 abhūd ushā ruṣatpaśur (2, 18) 5, 75, 9
 abhūr eko (5, 13) 6, 31, 1
 amūr yā upa (2, 20) 1, 23, 17
 ameṇa naḥ (6, 12) 2, 36, 3
 ambayo yanty (2, 20) 1, 23, 16
 ambitame (5, 4) 2, 41, 1
 ayam venaś (1, 20, 3, 30) 10, 123, 1
 ayam soma indra tubhyam sunva ā tu (5, 20) 7, 29, 1
 ayam ha yena (5, 12) 8, 76, 4
 ayam jāyata (5, 12) 1, 128, 1
 ayam te astu (4, 3) 3, 44, 1
 ayam devāya (5, 17) 1, 20, 1
 ayam agnir urushyaty (1, 28) 10, 176, 4
 ayam iha (1, 18) 4, 7, 1
 ayam u shya pra (1, 28) 10, 176, 3
 arā ived (7, 9) 5, 58, 5
 arūrucad (1, 21) 9, 83, 3
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 arvā ehi (6, 11) 1, 104, 9
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 avar maha (5, 12) 1, 133, 6
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 asmā id u pra tavase (6, 18) 1, 61, 1
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 aham bhuvam vasunaḥ (5, 21) 10, 48, 1
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 āgan deva (1, 13) 4, 53, 7
 ā gomatā (5, 16, 7, 9) 7, 72, 1

agnim na (5, 4) 10, 21, 1
 āgmann āpa (2, 20) 10, 30, 15
 ā cikitāna (5, 4) 5, 66, 1
 ā jātam (1, 16) 6, 16, 42
 ā te pitar (3, 34) 2, 33, 1
 ā te suparnā (7, 9) 1, 79, 2
 ātmanvan nabho (1, 22) 9, 74, 4
 ā tvā ratham (3, 15, 4, 29, 5, 16, 8, 1) 8, 68, 1
 ā tvā vahantu (4, 3, 6, 9) 1, 16, 1
 ā dadhikrah (7, 33) 4, 38, 10
 ā daśabhir (1, 22) 8, 72, 8
 ādityāso aditir (3, 29) 7, 51, 2
 ā devānām api (1, 9, 7, 8) 10, 2, 3
 ā devo yātu (5, 5) 7, 45, 1
 ā dhūrshv asmai (4, 3) 7, 34, 4
 ā dhenavaḥ payasā (2, 20) 5, 43, 1
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 ā no vāyo (5, 6) 8, 46, 25
 ā no visvābhir ūtibhir aśvinā (5, 4) 8, 8, 1
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 āpo na devir (2, 20) 1, 83, 2
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 ā mitre (5, 1) 5, 72, 1
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 ā yāhy adribhīh (5, 1) 5, 40, 1
 ā yāhy arvāh (6, 19) 3, 43, 1
 ā va indram (7, 16) 1, 30, 1
 āvarvritatir (2, 20) 10, 30, 10
 ā vām ratho niyutvān (5, 12) 1, 135, 4
 ā vāyo bhūsha (5, 16) 7, 92, 1
 ā visvadevam (1, 9, 4, 32, 5, 5, 19) 5, 82, 7
 ā visvavārā (5, 20) 7, 70, 1
 ā vo vahantu (6, 12) 1, 85, 6
 āṣuḥ śiśāno (8, 10) 10, 103, 1

āśvināv āśvāvatyesha (7, 16) 1,
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 ā satyo yātu (5, 21, 6, 18) 4, 16, 1
 ā sute siñcata (1, 22) 8, 72, 13
 āham sarasvatīvator (6, 7, 23)
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 āham pitrīm (3, 37) 10, 15, 2
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 ilayās tvā pade (1, 28) 3, 29, 4
 itthā hi soma (5, 6) 1, 80, 1
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 idam śreṣṭhām jyotishām jyotir
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 idam hy anv ojasā (4, 6) 3, 51, 10
 idam te somyam (6, 10) 8, 65, 8
 idam itthā raudram (5, 13) 10,
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 idam pitṛibhyo namo (3, 37) 10,
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 indras ca somam (6, 12) 4, 50, 10
 indra somam somapate (4, 31)
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 imam nu māyinaṁ (5, 4) 8, 76, 1
 imam no yajūam (2, 12) 3, 21, 1
 imam u shu vo (5, 6) 6, 15, 1
 imam mahe vidathyāya (1, 28)
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 imā u tvā purutamasya (5, 20)
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 imā u vām divishṭaya (5, 6) 7,
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 imā nu kam bhuvanā (5, 19)
 10, 157, 1
 imām dhiyam (1, 13) 8, 42, 3
 imām u shu prabhṛitim (6, 18, 19)
 3, 36, 1
 imām me agne samidham imām
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 imo agne (1, 6) 7, 1, 18
 iyam adadād (5, 12) 6, 61, 1
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 uchann ushasah (5, 18) 7, 90, 4
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 uta no brahmān (2, 40, 41) 3, 13, 6
 uta bruvantu jantava (1, 16) 1,
 74, 3
 uta syā nah sarasvatī (5, 18) 7, 95, 4
 ut tishṭha brahmanas pate (1, 22,
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 vishno tapa uttamam maho
 dīkshāpalāya vanataṃ hi śakra |
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 ā yasmin sapta vāsava (1, 22) Āsv.
 4, 7, 4. Ts. 1, 6, 12, 2. Tā.
 1, 8, 7
 ā yāhi tapasā janeshv agne pā-
 vako arcishā | upemām sushṭu-
 tim mama || ā no yāhi tapasā
 janeshv agne pāvaka didyat |
 havyā deveshu no dadhat ||
 (7, 8) Āsv. 3, 12, 27
 imā āpaḥ śivatamā 8, 7, 13
 iyam pitre rāṣṭry (1, 19) Āsv.
 4, 6, 3. Av. 4, 1, 2
 iha gāvah pra (8, 11) Av. 2,
 127, 12
 ud asthād (5, 27, 7, 3) Āsv. 3,
 11, 2. Tb. 1, 4, 3, 1

upa drava payasā (1, 22) Āsv. 4, 7, 4. Av. 7, 73, 6
 upasṛījan dharuṇam (5, 22) Āsv. 8, 13, 2
 ritāvānam vaiśvānaram (5, 19) Āsv. 8, 10, 3. Sv. 2, 1058. Ts. 1, 5, 11, 1. Vs. 26, 6. Av. 6, 36, 1
 etā aśvā (6, 33) Āsv. 8, 3, 13. Av. 20, 129, 1
 esha brahmā (4, 3) Āsv. 6, 2, 6. Sv. 1, 438. Tb. 2, 4, 3, 10
 tapto vāp gharṇo (1, 22) Āsv. 4, 7, 4. Av. 7, 73, 5
 tvam agne vratabhric (7, 8) Āsv. 2, 12, 14. Tb. 2, 4, 1, 11
 damuṇā devah (3, 29) Āsv. 8, 18, 2. Av. 7, 14, 4
 dosho agād (5, 13, 21) Āsv. 8, 1, 18. Sv. 1, 177. Av. 6, 1, 1
 nānā hi vām (8, 8) Āsv. 3, 9, 4. Tb. 1, 4, 2, 2
 pra dhārā yantu madhuna 8, 10
 brahma jajñānam (1, 19) Āsv. 4, 6, 3. Sv. 1, 321 etc.
 bhadrād abhi (1, 13) Āsv. 4, 4, 2. Ts. 1, 2, 3, 3. Av. 7, 8
 mahān mahī astabhāyad (1, 19) Āsv. 4, 6, 3. Ts. 2, 3, 14, 6
 mahīm u shu (1, 9) Ts. 1, 5, 11, 5. Vs. 21, 5. Av. 7, 6, 2
 yad atra śiṣṭam (7, 33. 8, 20) Tb. 1, 4, 2, 3
 yad adya dugdham (5, 27. 7, 3) Āsv. 3, 11, 7. Tb. 1, 4, 3, 3
 yad usriyāsv aṣṭam (1, 22) Āsv. 4, 7, 4. Av. 7, 73, 4

yayor ojasā (7, 5) Āsv. 5, 20, 6. Tb. 2, 8, 4, 5. Av. 7, 25, 1
 yasmād bhisha (5, 27. 7, 3) Āsv. 3, 11, 1. Tb. 3, 7, 8, 1
 yābhir indram abhyāśiṣcat 8, 7
 yo devānām iha (2, 22) Āsv. 5, 2, 8
 vi yat pavitram dhishanā atavata gharṇam śocantah prapāneshu bibhratah | samudre antar āyavo vicakṣhaṇam trir ahno nāma sūryasya manvata || 1, 20. Āsv. 4, 6, 3
 viśvasya devī (4, 10) Āsv. 6, 5, 18
 viśvā aśā (1, 22) Āsv. 4, 7, 4. Vs. 38, 10, Ta. 4, 9, 2
 vaiśvānaro ajñanad agnir no navyasim matim | kṣhmayā vṛdhāna ojasā || (5, 17. 7, 9) Āsv. 2, 15, 2
 vaiśvānaro na ūtaya (5, 21) Āsv. 8, 11, 4. Ts. 1, 5, 11, 1. Vs. 18, 72. Av. 6, 35, 1
 vrātāni bibhrad (7, 8) Āsv. 3, 12, 14. Tb. 2, 4, 1, 11
 sam na edhi (7, 33). Vgl. Rv. 8, 48, 4
 śivena mā cakshushā (8, 6). Ts. 5, 6, 1, 2. Av. 1, 33, 4
 samiddho agnir asvinā (1, 22) Āsv. 4, 7, 4. Tb. 2, 6, 12. Vs. 20, 55. Av. 7, 73, 2
 samiddho agnir vṛishanā (1, 22) Āsv. 4, 7, 4. Av. 7, 73, 1
 sāvīr hi deva (1, 30) Āsv. 4, 10, 1. Tb. 2, 7, 15, 1. Av. 7, 14, 3
 svahakṛitah sucir (1, 22) Āsv. 4, 7, 4. Av. 7, 73, 3

c) yajus, nivid, praisha u. s. w.

aṇsur aṇsush te (1, 28) Āsv. 4, 5, 6. Ts. 1, 2, 11, 1. Vs. 5, 7
 agniḥ sushamit 2, 34, dritte nivid
 agnir deveddhaḥ 2, 34, erste nivid
 agnir manviddhaḥ 2, 34, zweite nivid
 agniḥ tvā gayatryā 8, 6
 agne vihi 1, 22
 ajaid agnir (2, 5) Āsv. 3, 2, 10. Tb. 3, 6, 5
 atūrto hotā 2, 34, achte nivid

adhvaryo indrāya 2, 20, nigada
 adhvaryo ṣoṣāsvom 3, 12
 adhvaryo ṣoṣāsvom 3, 12
 anv enam mātā 2, 6. Vs. 6, 9
 a tishthasvaitam te diṣam 8, 10
 a devo devān vakshat 2, 34, zehnte nivid
 imam devā abhyutkrosāta 8, 12
 isham ūrjam anvārabhe 5, 24
 iha rameha ramadhvam (5, 22) Vs. 8, 51
 uktham vāci 3, 12

upahūta vāk 2, 27
 esha vasuḥ 2, 27. Ts. 3, 2, 10, 2
 eshta rāya (1, 26) Āśv. 4, 5, 7.
 Tb. 1, 2, 11, 1. Vs. 5, 7
 ojaḥ saha ojaḥ 3, 8
 kliptir asi diṣām 8, 19
 kṣatram prapadye 7, 22
 tūrnir havyavāt 2, 39, neunte
 nivid
 divaṃ tritīyaṃ devān 7, 5
 devasya tvā savituh 8, 7, 13
 daivyāḥ samitāra (2, 6) Āśv. 3,
 3, 1. Tb. 3, 6, 6
 narāsaṃsapitasya 7, 34
 nāgner devatāyā emi 7, 24
 nendrad devatāyā emi 7, 23
 pita mātariṣvā (2, 38) Āśv. 5, 9, 1.
 Ts. 5, 6, 8, 6
 punar na indro 7, 21
 punar no agnir 7, 21
 prajāpater vibhān 7, 26. Ts. 1, 6, 5, 1
 pranir yajūnām 2, 34, sechste
 nivid.
 pratitishthāmi dyāvāprithivyoh
 8, 9
 prācyām tvā disi 8, 19
 prānam yacha 2, 21
 predam brahma 3, 11
 bṛihac ca te rathamtarām 8, 17

brahma prapadye 7, 22
 bhūr agnir jyotir 2, 31. 32. 37,
 tūshṇimṣaṃsa
 mukham asi 2, 22
 yakṣhad agnir devo devān 2, 34,
 elfte nivid.
 yad ihonam akarma 5, 24
 yam ca rātrim 8, 15
 rathir adhvarāgām 2, 34, siebente
 nivid
 varam dadāmi 8, 9
 vashaṭkṛa mā mām 3, 8
 vasavas tvā gāyatrena 8, 12
 vāg ojaḥ 3, 8
 vācaspate vidhe 5, 25. Ta. 3, 1, 1
 saṃsāmodaivom 3, 12
 soṃsāvom 3, 12
 samid asi sam 8, 9
 so adhvarā karati jātavedaḥ 2, 34,
 zwölfte nivid
 somasyāgne vihi 3, 5
 harivāñ indro dhānā 2, 24, yajyā
 havir agne vihi 2, 24, yajyā
 hutam havir madhu (1, 22) Āśv.
 4, 7, 4
 hotā devavṛitaḥ 2, 34, vierte nivid
 hotā manuvṛitaḥ 2, 34, fünfte
 nivid
 hotā yakṣhad 6, 14, praisha.

d) gātha.

anenasam enasā 5, 30
 asandivati dhānyādam 8, 21
 na mā martyaḥ 8, 21
 prātaḥ-pratar anritaṃ 5, 31
 bṛihadrathamtarābhyām 5, 30
 marutaḥ pariveshṭaro 8, 21

yam nv imam 7, 13, 2
 yajet sautrāmanyām 7, 9
 yad asya pūrvam 3, 43
 yathā ha vā sthūripalkena 5, 30
 yābhir gobhir udamayam 8, 22
 hiranyena parivṛitān 8, 23

3. Namenverzeichniss.

a) Dichter von vedischen Hymnen.

Die Angaben über diese stimmen mit der Anukramanikā überein. Dieses Verhältniss ist dergestalt aufzufassen, dass die in den einzelnen Brahmana zerstreuten Nachrichten von den Verfassern dieser Liste zusammengestellt wurden.

Apratiratha als Verfasser von X, 103 (8, 10).
 Arbuda Kadraveya sarparishir mantrakṛit X, 94 (6, 1).
 Kakshvat I, 120 (1, 21).
 Kavasha Ailusha X, 30 (2, 19).
 Gaya Plāta X, 63 (5, 2).
 Gritsamada II, 12 (5, 2).
 Gauriviti Śaktya X, 73 (3, 19. 8, 2).
 Nabhaka VIII, 40. 41 (6, 24).
 Nabhanedishṭha Mānava X, 61. 62 (5, 14. 6, 27).
 Nodhas I, 61 (6, 18).
 Parucchepa I, 128. 129. 130. 133. 135. 137. 139 (5, 12. 13).
 Prajāvat Prajāpatya X, 133 (1, 21).
 Baru X, 96 (6, 25).
 Brīhaddiva X, 120 (4, 14).
 Bharadvāja III, 49. VI, 16. 18. 22 (6, 18. 8, 3).
 Vasishṭha VII, 19. 23 (6, 18).
 Vamadeva IV, 19. 20. 22. 23 (6, 18).
 Vimada X, 21 (5, 4).
 Viśvāmitra III, 30. 31. 34. 36. 38. 48 (6, 18).
 Śaryāta Mānava X, 92 (4, 32).
 Sarparajūi X 189 (5, 23).
 Sukirti Kakshvata X, 131 (5, 15).
 Hiranyastūpa Āṅgīrasa I, 32 (3, 24).

b) Namen von Weisen, Königen u. s. w.

<p>Agni 6, 34 (einer der Āṅgīras) 7, 34 Ajigarta Sauryavasi ṛishi, mit seinen drei Söhnen Śunahpucha, Śunahsepa, Śunolāṅgula 7, 15 Atyarāti Janamtapi (arāja) 8, 23 Aṅga Vairocana, ein König, der von Udamaya Ātreya gesalbt wurde 8, 22 Abhyagni Aitasāyana, ein Sohn von Aitasa 6, 33 Amītratapana Śushminah Saibya tōdtet Atyarāti 8, 23 Avatsara 2, 24 Ashtaka, ein Sohn von Viśvāmitra 7, 17 Asitamrigah, eine Priesterfamilie aus dem Geschlechte von Kasyapa, vertrieben bei einem Opfer des Janamejaya die Bhū-</p>	<p>tamriga aus dem von ihnen angemasteten Amte 7, 27 Āmbāshṭhya, von Parvata und Nārada zum König gesalbt 8, 21 Udamaya Ātreya, purohita von Aṅga Vairocana 8, 22 Uddālaka Āruṇi 8, 7 Upavi Jānasruteya 1, 25 Rishabha, ein Sohn von Viśvāmitra 7, 17 Aikāśaksha Manutantavya, ein König 5, 30 Aitasa 6, 33 Kasyapa salbt Viśvakarman Bhauvana 8, 21 Kapileya-bābhraṇah, zwei Familien, stammen von Śunahsepa ab 7, 17 kumārī gandharvagrihita 5, 29</p>
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- Kusikah, die Söhne von Viśvā-
 mitra 7, 18
 Kratavid Janaki 7, 34
 Gathinah und Gathinah, die Söhne
 von Viśvāmitra 7, 18
 Girija Bābhavya 7, 1
 Gauṣṭa 6, 30
 Cyavana Bhārgava salbt Śaryāta
 Mānava 8, 21
 Janamejaya Parikshita 4, 27. 7,
 27. 34. 8, 11, 21
 Jahnū, der Stammvater von Ajī-
 garta 7, 18
 Tura Kāvasheya 4, 27. 7, 34. 8, 21
 (salbt Janamejaya)
 Dirghatamas Māmateya salbt Bha-
 rata 8, 22
 Darmukha Pañcāla, ein König,
 8, 23
 Devabhāga Śrautarishi 7, 1
 Devarāta Viśvāmitra, Adoptiv-
 name von Śunahsepa 7, 17
 Nagarin Jānasruteya 5, 30
 Nagnajit Gāndhāra 7, 34
 Nārada 7, 13. 34. 8, 21
 Parvata 7, 13. 34. 8, 21
 Priyavrata Somāpa 7, 34
 Priyamedhah, die Abkömmlinge
 des Priyamedha 8, 22
 Bābhru Daivavṛidha 7, 34
 Bulila Āsvatara Āsvi 6, 30
 Bṛihaduktha rishi 8, 28
 Lāṅgalayana Brahman Maudgalya
 5, 8
 Bharata Daubshanti 8, 22
 Bhṛma Vaidarbha 7, 34
 Bhṛtavirah, eine Priesterfamilie
 7, 27
 Bhṛigu Vāruṇi 2, 20. 3, 34
 Madhuchandas, ein Sohn von Vi-
 śvāmitra 7, 17
 Marutta Āvikshita Kāmapri, von
 Samvarta Āṅgīrasa gesalbt 8, 21
 Maitreya Kaushārava 8, 28
 Yudhāmsraushti Auṅgrasainya, von
 Parvata und Nārada gesalbt 8, 21
 Rāma Mārgaveya 7, 27
 Renu, ein Sohn von Viśvāmitra
 7, 17
 Rohita, ein Sohn von Hariṣca-
 ndra 7, 14
 Vasishṭha, salbt Sudās Paijavana
 8, 21.
 Vasishṭha Satyahavya 8, 23
 Viśvakarman Bhauvana, gesalbt
 von Kaśyapa 8, 21
 Viśvāmtara Saushadmana, ein
 König 7, 27
 Viśvarūpa Tvāshṭra, von Indra
 getödtet 7, 28
 Vṛiddhadyumna Ābhipratāriṇa,
 ein König 3, 48
 Vṛiṣaśushma Vātāvata Jātuka-
 rṇya 5, 29
 Śatānika Sātrajita, von Soma-
 sushman Vajaratnāyana gesalbt
 8, 21
 Śaryāta Mānava, von Cyavana
 Bhārgava gesalbt 8, 21
 Śucivṛiksha Gaupalāyana 3, 48
 Śunahpucha, Śunahsepa, Śunolā-
 ngūla, Söhne von Ajīgarta 7, 15
 Śyāparṇah, eine Priesterfamilie
 7, 27
 Samvarta Āṅgīrasa salbt Marutta
 Āvikshita 8, 21
 Satyakāma Jābala 8, 7
 Sanaśruta Arimāma 7, 34
 Sarpiṛ Vatsi 6, 24
 Sahadeva Sarājaya 7, 34
 Sutvan Kairisi Bhārgayana, ein
 König 8, 28
 Sudās Paijavana, gesalbt von
 Vasishṭha 7, 34. 8, 21
 Somaka Śahadevya 7, 34
 Somasushman Vajaratnāyana,
 salbt Śatānika Sātrajita 8, 21
 Saujāta Āralhi 7, 22
 Saubala 6, 24
 Hariṣcandra Vaidhasa Aikshvāka,
 König 7, 13
 Hiranyadat Baida 3, 6

c) Namen von Völkern, Ländern, Flüssen u. s. w.

- | | |
|------------------------|------------------------|
| Andhra, ein Volk 7, 18 | Uttarakuru 8, 14 |
| Arbudodāsarpani 6, 1 | Uttaramadra 8, 14 |
| Avacatnuka 5, 22 | Uśmāra, ein Volk 8, 14 |

Aurva 6, 33	Mashnāra, Ortsname 8, 23
Kurukshetra 7, 30	Mutiba, ein Volk 7, 18
Kurupañcalāḥ 8, 14	Yamunā 8, 23
Gaṅgā 8, 23	Vaśa, ein Volk 8, 14
Parisāraka, ein Ort an der Sara-	Vṛitraghna. nach dem Scholiasten
svatī 2, 19	der Name eines Ortes 8, 23
Pundra, ein Volk 7, 18	Sābara ein Volk 7, 18
Pulinda, ein Volk 3, 18	Sarasvatī 2, 19 ¹⁾

d) Einzelnes.

Chandogāḥ 5, 2

śruti, im Sinne von heiliger
Schrift 7, 9

4. Anmerkungen.

a) Handschriften.

Für den Text sind folgende Handschriften verglichen worden:

- a) Berlin Chambers 45. Samvat 1830.
 - b) — — 62. Jünger als die vorhergehende.
 - c) — — 77. 78. Samvat 1840.
 - d) India Office Library 1977. Śaka 1736.
 - e) — — 697. Samvat 1852—54.
 - f) Eine Handschrift, die Dr. Hoernle in Calcutta mir zu leihen die Güte hatte. Samvat 1820—36.
 - g) Eine Handschrift im Besitz des Indian Government in Bombay, mit dem Commentar zusammen gebunden, von Śaka 1747.
 - h) Eine Handschrift der Pariser Bibliothek, D. 197. 198, von mehreren Schreibern zu verschiedenen Zeiten gefertigt.
 - i) Eine Abschrift von einer Telugu-Handschrift in der Tanjore Palace Library, welche Dr. Burnell für mich in Nagari-Schrift umschreiben liess. Ich benutze diese Gelegenheit für diesen Freundschaftsdienst ihm meinen Dank auszusprechen.
 - k) Die Editio princeps von Martin Haug. Bombay 1863.
- Zu erwähnen ist, dass die Handschriften des Commentars den Text entweder theilweise (Anfang und Ende der einzelnen Paragraphen) oder in einzelnen Adhyāya vollständig wiedergeben.

1) sarvacaru in 6, 1 wird von dem Scholiasten als ein Ortsname, in PW. als der Name eines Mannes erklärt. Ich ergänze yajñe.

Für den Commentar von Sayana standen mir folgende Handschriften zu Gebote:

- a) India Office 2991. Śaka 1771.
- b) — — 1836. 1836a auf Europäischem Papier zu Anfang dieses Jahrhunderts geschrieben.
- c) India Office 1353. Der achte Adhyāya. Śaka 1583.
- d) Die oben unter g. genannte Handschrift der indischen Regierung zu Bombay. Wasserzeichen von 1823.
- e) Eine mir von Professor Max Müller geliehene Handschrift (Aa), der Schrift nach aus dem Ende des siebzehnten Jahrhunderts, ist bis jetzt das beste Exemplar der zweiten Klasse.
- f) Eine ganz moderne Handschrift in Teluguschrift, ebenfalls Müller angehörig, den Text und Commentar enthaltend, ist von mir nur bei schwierigen Stellen herbeigezogen worden.
- g) Ein Fragment des ersten Buches, welches von Anfang bis 1, 16, 40 reicht, eine ganz vorzügliche Handschrift, im Besitz von M. Müller. Diese mir von Müller aus freien Stücken angebotenen Handschriften sind mir von vielem Nutzen gewesen, und es gereicht mir zu besonderer Freude ihm für das Darlehn meinen Dank zu sagen.
- h) Eine Abschrift der beiden ersten Adhyāya aus der oben mit i. bezeichneten Handschrift, von Burnell mir freundlichst zugesendet.

Die Handschriften des Commentars zerfallen in zwei Klassen. Die erste ursprüngliche ist durch c. und g. vertreten. Die zweite enthält manche Lücken, Auslassungen und Verderbnisse, und dieser gehören alle übrigen von mir gesehenen Handschriften an. Zu dieser zählen auch die beiden Handschriften von Haug, die sich gegenwärtig in der Staatsbibliothek in München befinden. Zwei Stellen mögen zur Probe von der Beschaffenheit der beiden Klassen dienen. Der Commentar zu 1, 16, 40 ist nach g. mitgetheilt. In den anderen Handschriften lautet er:

athavā smṛtiṣu abrahmapatvena pratipādito yo sti so yam abrahmapoktaḥ | tad yathā | abrahmapas tu śat prokta iti Śatātapo bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayi | tṛtīyo bahu-yājyākhyas caturtho 'śrautayajakaḥ | pañcamo grāmayajī ca shashṭho brahmabandhuḥ smṛitāḥ |

Der Commentar zu 1, 10, 2 lautet in der B-Klasse wie folgt: tasu pūrvoktāsv ṛikṣhu padam padāḥ tasmin pāde prokta Maruto devānāṃ vaisya antarikshe nivasanti enaṃ yajamānaṃ ni vā roddhoḥ svargagamanam niroddhum vā vi vā mathitoḥ viśeshena mathitum aloḍayitum vināsayitum vā te Marutaḥ īśvaraḥ samarthāḥ. In g. hingegen heisst es nach nivasanti: yo yajamānas tebhya yady anivedya svargam lokam gachati enaṃ yajamānaṃ etc.

Von Lesarten im Texte ist schlechterdings nicht die Rede. Abgesehen von unbedeutenden orthographischen Eigenheiten sind die Fehler des überlieferten Textes allen Handschriften gemeinsam und werden vom Commentar bestätigt. Hiezu tritt der Umstand, dass alte Handschriften des Textes fehlen, und die vorhandenen nach dem gestaltet zu sein scheinen, welcher Sayana vorlag. In der Ausreutung dieser Fehler bin ich vielleicht etwas zu furchtsam verfahren, aber mit wenigen Ausnahmen schien es mir rathsamer, diese in den Anmerkungen hervorzuheben. Vielleicht gelingt es künftigen Forschern in Indien, die mit eben so vieler Ausdauer wie Bühler arbeiten, den älteren Commentar von Govindasvāmin zu entdecken.

In der Abtheilung der Kapitel in Paragraphen bin ich Sayana durchgängig gefolgt und habe nur selten Veranlassung gefunden, von ihm abzuweichen. Im Grossen und Ganzen ist er in diesem Commentare ein zuverlässiger Führer und zeigt eine eingehende Kenntniss des Rituals. Selbst in der Erklärung der eingestreuten vedischen Verse verfährt er mit mehr Einsicht als im R̥gveda. Von Schriften citirt er namentlich Āśvalāyana, Āpastamba, Baudhāyana, die Taittiriyasamhitā und das Taittiriyabrahmaṇa. Am Schlusse vieler Kapitel in den zwei ersten Pañcika gibt er Auszüge aus dem Jaiminiyamālavistara, die für unseren Zweck von keinem besonderen Werthe sind.

b) Grammatisches.

Verlängerung von Vokalen: *atī tu tam arjātai* (ist an der gehörigen Stelle um einen Nachdruck zu bezeichnen) 3, 42. *vy ū mūcānte* 6, 23. *nī viva nardet* 6, 32. Im Inlaut: *uttaravedinābhi* 1, 23, 23. 29. 33. *samāvajjāmbhīyām* 3, 27 (neben *samāvajjāmbhih*). *pratyavarūhya* 8, 9. *parīśeṣa* 7, 5.

Vor *ṛi* wird ein *ā* gekürzt: *prathama ṛik* 3, 35. *pita ṛibhūn* 6, 12. *yatha ṛishabham* 6, 18. *yatharishi* 2, 4. Kurzes *a* mit *ṛi* wird der Regel nach in *ar* zusammengezogen, so *pancartavaḥ* 1, 1. *nartu-yājanām* 2, 29. *narchet* 5, 23. Daneben findet sich *asya ṛicam* 3, 7. *nāma ṛik* 3, 23. *eva ṛica* 4, 7. *ca ṛishayaḥ* 1, 27. 2, 13. *Śrautarishir* 7, 1. *sarparishih* 6, 1. In einer *gāthā* (7, 17) *bharatarishabha*, obgleich *bharatarishabha* zu sprechen ist.

an vor einem folgenden Vokal wird gewöhnlich in *av* aufgelöst. Ausnahmen davon sind: *Aśvinā udajayatām* 4, 8. 9. *Aśvinā ūcatuḥ* 7, 16. *dva ubhayoh* 8, 5. Vergleicht man damit im *Aitareyāranyaka* *aṣṭav-aṣṭa udyante* 1, 3, 5. *aindragna urū* 1, 5, 1. *karna upasripuyāt* 3, 2, 4. *tā unātiriktau* 1, 4, 2. *nakarashakara upāptau* 3, 2, 6, so ergibt sich daraus die Regel, dass vor einem folgenden *u* das *v*

fortgelassen wird. Diese Regel findet sich in allen anderen Brähmaṇa durchgängig beobachtet.

k für t in der Verbindung ts findet sich in avāksam 1, 28 (vielleicht mit einem Wortspiele: die ich früher bei den Gandharven keine Rede war), sam v eṅkshva 8, 9.

Befremdlich ist das linguale n in brahmayāsmā etat purogavam akar | ṇa vai 1, 13. 30 und in mahānagnī 1, 27.

s bleibt vor k in yaśas kīrti 7, 23. 24.

r steht für l in urūka 2, 7. roman 2, 9. bahura 2, 18. śithira 3, 31.

Das Geschlecht ist nicht beachtet in: Iṣvaro hotāraṃ yaśo 'rtoḥ (für Iṣvaram), tad dha tat parāṇ (für parāk) 3, 46 (dreimal), yad vichandāḥ 5, 4, etad bhrātrivyaḥ sāma 4, 2.

Die Zahl ist nicht berücksichtigt in Iṣvaro (für Iṣvarā) hāsyā vitte devā arantoḥ 3, 48.

apo steht für apah in ātapavarshyā apo 'bhyāniya 8, 17. tanvaḥ für tanuḥ 1, 24. stomebhiḥ für stomaiḥ 4, 15.

Feminina auf a, i, ī, u, ū haben im Gen Abl. sg. ai, wie in allen anderen Samhitā und Brähmaṇa mit Ausnahme des R̥gveda. So apūṭayai vāco vaditārāḥ 7, 27. abhibhūṭyai rūpam 8, 2. gāyatrīyai ca jagatryai ca 4, 27. ishvai saṃsṭīṭyai 1, 27. Daneben findet sich asyāḥ 1, 23. pratishṭhāyāḥ 3, 14. gāyatrīyāḥ, jagatryāḥ 6, 32. Nirṇīṭyāḥ 4, 10. pathyāyāḥ svastēḥ 1, 9. vedēḥ 6, 3. 7, 27 u. s. w.

Im Locativ der Feminina auf i haben wir āhutyām, kīrtiyām, yonyām und daneben ishṭau. bhūmyām 8, 8. bhūmau 8, 9. Im Dativ sind mir nur die Formen auf ai begegnet.

Der Locativ von Stämmen auf an hat meistens keine Endung, namentlich wenn ein Adjectiv mit ihnen verbunden ist. samāne 'han 3, 47. caturviṃṣe 'han 6, 23. ātman, śīrshan, parame vyoman, sāman. Aber auch dvitīye 'hani 4, 31. 32. tṛitīye 'hani 5, 2.

Contrahirte Instrumentale sind jagatkāmā 6, 15. mitrakṛitā 3, 4.

Ein Superlativ mit doppelter Endung ist balishṭhatama 3, 44 (balishṭha 2, 36. 7, 16), analog dem śreṣṭhatama in Ts. Tb.

Bei den Zahlwörtern finden sich folgende Unregelmässigkeiten: trayāstrīṅsatā 6, 32. śaṭtrīṅsatam ekapadāḥ 7, 1. In einem ungehörigen Casus stehen catuṣṣhasṭīm kavacina asuḥ 3, 48. parṇasaraḥ śhasṭis trīṇi ca śatāny āhṛitya 7, 2.

Eigenthümliche Formen beim Pronomen sind: kaḥ svit so 'smā-kāsti vīraḥ in der Prosa 7, 27. Der gute alte Nominativ yavam steht 2, 22, während anderweitig nur āvām gebraucht wird. so für sa steht in der gāthā 5, 30 des Metrums willen. enat findet sich 7, 22 zweimal als Nominativ gebraucht: tad enat prītam kṣhatrad

gopāyati. Ebenso steht in Kaushtakibr. 22, 1 tasmād enau prathamau śasyete.

Beim Verbum bemerke ich zunächst den häufigen Mangel des Augments, den ich ausserdem, aber in seltneren Fällen, nur im Kaushtakibrahmana bemerkt habe. tān ikshataiva 3, 21. nyubjan 7, 30. kalpayishan 3, 30. uccakramāt 7, 1¹⁾. prajanayan 2, 38. anvavayuh 6, 14. pratyuttabhnuvan 4, 18. samsthāpayan 2, 31. visraṇsata 3, 27. viharanta 2, 36. An unrechter Stelle steht das Augment in udaprapatat 3, 33, wo indessen wahrscheinlich udapatat zu lesen ist.

Das Bestreben, die Verben der zweiten Hauptklasse in die normale erste Conjugation hinüberzuziehen, zeigt sich in abhiprāṇet, abhyapānet 2, 21, pratirundhet 6, 34. abhyabanat 4, 2. nihnave 7, 17. nihnavate 1, 26²⁾. nihnavante findet sich auch in Aṣvalāyana 4, 5, 7, 8, 13, 27.

Nachahmungen von vedischen Formen sind duhe (für dugdhe) 6, 3. iṣe (für iṣṭe) 7, 16. ṣere (für ṣerate) 5, 28, 7. 15. smasi, vidmasi, śṛipotana, sthana, baddhvāya in Gāthās.

Das gebührende n fehlt in den Participien vadatyah 6, 27. 32. śocatyah 3, 36. śiṣasatyah 4, 17.

Der Potential lautet auf i statt e, wie vielfach in anderen Brähmana, in kāmayita 3, 45 (kāmayeta 3, 33). āhvayita 4, 7 (āhvayeta 2, 33). vyāhvayita 3, 19. 6, 21.

Als Bindevokal bei der Wurzel grah findet sich ai statt i in paryagrahaisham 6, 24. pratyajagrabhaisham 6, 35. Diese Wurzel hat mehrfach ihr altes bh bewahrt. So in gṛibhita 2, 1. samagṛibhāt 3, 26. nigrabhitrī 2, 7.

Beachtenswerth ist die Form tāsṭi (2, 4) von taksh nach der zweiten Conjugation, von der Spuren auch im R̥gveda erhalten sind. Sie lehrt, dass in Rv. X, 180, 1 vi śatrūn talhi mit tad nichts gemein hat.

Das Perfectum von dhri lautet, ebenso wie in Ts. Tb. Aitareyār. Tapdya, immer dādharma, von bhi findet sich 5, 25 bibhaya.

Das periphrastische Perfect wird stets mit kri zusammengesetzt, nur 7, 17 steht amantrayām āsa.

Der Conjunctiv ist nicht selten: tiṣṭhāsi 2, 2. carāti 7, 15 (an unrechter Stelle des Metrums wegen). kriṇavatha 2, 7. prajānātha 1, 7. juhavatha 5, 32. asat 2, 8. atikramāt 1, 24. vidhyat 6, 33. alu-lobhayishat 1, 24. pratitiṣṭhat 4, 25. apabarāt 5, 30. gachan 2, 12. nirhanan 8, 6. śayāsi 2, 2. arjātai 3, 42. samgachatai 1, 24. samti-

1) Jedoch ist hier wahrscheinlich uccakrama zu lesen.

2) Dieses hätte ich in nihnavate verändern sollen.

shṭhatai 8, 9. haratai (?) 5, 34. asyṭhāḥ 6, 30. Für das in 3, 42 mehrfach wiederholte arjasi war arjasi oder arjasva zu erwarten.

Beachtenswerthe Desiderativa sind jīyūṣhita von jīv 7, 29. dida-sitha, Perfectum von dā, 8, 21. līpsitavyam von labh 2, 3. kalpayishan 3, 30, wo wegen des unmittelbar vorhergehenden vāci ursprünglich vielleicht cikalpayishan stand.

Von besonderen Infinitivformen sind folgende zu bemerken: āsado 'ciklipat 1, 29. purā nābhyā apīṣaṣaḥ 2, 6.

In Verbindung mit īsvara, ā, purā stehen Infinitive auf toḥ. So abhyupaitoḥ 7, 29. aitoḥ, paraitoḥ 8, 7. pratyetoḥ 6, 30. auṇāka-rtoḥ 1, 14. arantoḥ 3, 48. glāvo janitoḥ 1, 25. vāco rakshobhāsho janitoḥ 2, 7. ni vā roddhor vi vā mathitoḥ 1, 10. avarshṭoḥ 3, 18. pratyavahartoḥ 7, 33. hīnsitoḥ 1, 30. ā sarīrāṇām āhartoḥ 7, 2. purā vācaḥ pravaditoḥ 2, 15.

Der Infinitiv auf tavai findet sich zweimal: tam praharati vādham yo 'sya śṛṭiyas tasmai startavai 2, 1. tenedam sarvam etavai kṛitam 5, 15.

Das Absolutiv auf am ist eigenthümlich verwendet 7, 9: ya āhi-tāgnir jīve mṛitaśabdāṃ grutvā (für śṛṇuyāt). Ein anderer grammatischer Schnitzer steht 2, 7: te 'bhitāḥ paricaranta aīt (für āyan) paṣam.

Das Adverb paścā findet sich nur vor Vokalen: paścāstam 1, 7. paścāchāvākāḥ 2, 36. paṣceva 2, 36. 3, 2. paścāṅgirasāḥ 4, 17.

ā ist einmal mit dem Accusativ verbunden: ā daṣamam āhar ā drāv atirātrāu 4, 24. antam 3, 45 muss als ein Compositum aufgefasst werden.

iva steht hin und wieder in der Bedeutung von eva. So: pri-shṭhata ivāgnīdhrāṃ kṛtvā 1, 30. yadi ha vā api bahava iva yajante 2, 2. so 'je jyoktamām ivāramata 2, 8.

Das prohibitive mā wird immer mit dem Aorist verbunden. Ausgenommen sind mā bibhita 2, 16. mā yātayan 7, 13.

hanta kommt im Ganzen elfmal vor und zwar überall beim Imperativ. Wenn das letztemal 7, 16: hantāham upadhāvāmi steht, so liegt es nahe upadhāvāni zu schreiben, und so liest in der That die andere Recension.

Zu Ende eines Tatpuruṣa findet sich 1, 15 das richtige manu-shyarāja, befremdlich ist manuśhyarājñam 8, 26.

Eigenthümliche Constructionen sind: aṣvaḥ śveto rūpam kṛtvā 6, 35¹⁾. Indro vā etābhir mahān ātmānam niramimīta 5, 7. paṣur vai niyamānāḥ sa mṛityum prāpaṣyat 2, 6.

1) Vgl. Ts. 6, 1, 3, 1 kṛishṇo rūpam kṛtvā. Tb. 1, 1, 3, 3 akhu rūpam kṛtvā.

Tautologisch ist: puro dīpyamānā bhrajamānāḥ 2, 11. asāv imām abhyunatty abhijighrati 1, 7. dvishantam apabādhathe 'dharam padayati 1, 13.

Conditionalsätze stehen öfter ohne beigesetzte Partikel, wie ganz gewöhnlich im Deutschen. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caranti: prayanty evāsmāl lokāt 1, 11. pāvamānīshu sāmagaḥ stuvata, agneyam hotājyam śaṁsati: katham asya pāvamānyo anuṣastā bhavanti 2, 37. vashaṭkaroti: devapātreṇaiva tad devatās tarpayati 8, 5. ahvayate 'tha nividam dadhāti: brahmany eva tat kshatram anuniyanakti 2, 33. adhiyann upahanyad: anyam vivaktāram ichet 3, 35.

Grammatische Ungethüme sind: apkhata 4, 25 (zweimal) für das oft vorkommende apāghnata. apinahyus für apinehus 6, 1. niḥṣāna für niḥṣyāna 7, 16. ajāyethāḥ für ajāyathāḥ 8, 15. avapadyeyam statt avapadyeya 8, 23. vṛijīyam statt vṛijīya 8, 15. niniyoja für niyujōja 7, 16. vyapanayitum für vyapanetum oder vyapanāyayitum 7, 5. pariśriyeto für pariśriyete 1, 29. prajighyati, prajighyatu 8, 28. jāgriyāt für jāgriyāt 8, 28. aśanāyāparitāḥ statt aśanāyāparitāḥ oder aśanāyāyā paritāḥ 7, 15. sāmāhuka für sāmāhuka 7, 14. iti ha smā akhyāya für iti ha smāsmā akhyāya 7, 13.

Grammatische Kunstausdrücke sind: kurvat für die Gegenwart 4, 31. kṛita für die Vergangenheit 5, 1. karishyat für die Zukunft 4, 29. Die Buchstaben wurden schon damals durch kāra bezeichnet, denn wir haben akāra, ukāra, makāra 5, 32. varṇa ist ein Buchstabe, akshara eine Silbe. Das Masculinum hieß vṛiṣhaṇ, das Femininum yoshā 6, 3. Vgl. Aitareyāranyaka 1, 2, 4 und öfter im Ṣ. P.

c) Vermischte Bemerkungen.

Pañcika I.

1, 1. Agnir vai | "Agni ist der unterste der Götter, Vishṇu der oberste, zwischen beiden befinden sich alle anderen Gottheiten". Agni ist der dem Menschen zunächst liegende Gott, Vishṇu, als die Sonne darstellend, der fernste. Rv. IV, 1, 5: sa tvam no Agne 'vamo bhavoti nedishṭho asya ushaso vyushṭau. Ṣ. P. 3, 1, 3, 1. apah prāṇyāgnāvaishpavam ekādaśakapālam puroḍaṣam nir vapaty. Agnir vai sarvā devatā, Agnau hi sarvābhyo devatābhyo juhvaty. Agnir vai yajñasyāvarārdhyo Vishṇuḥ parārdhyas: tat sarvāḥ caivaitad devatāḥ parigrihya sarvam ca yajñam parigrihya dikṣā iti. tasmād āgnāvaiśhpava ekādaśakapālāḥ puroḍaṣo bhavati. Vgl. 5, 2, 3, 6 | Kaush. 7, 2. āgnāvaiśhpavam ekādaśakapālam puroḍaṣam nirvapaty. Agnir vai devānām avarārdhyo Vishṇuḥ parārdhyas: tad yaḥ caiva devānām avarārdhyo yaḥ ca parārdhyas, tabhyām evaitat sarvā devatāḥ pari-

grihya salokatām apnoti | Ts. 5, 5, 1, 4. āgnāvaishpāvam ekādaśakapālam nir vapati dikshishyamāno. 'gniḥ sarvā devatā, Vishṇur yajño. devatāḥ caiva yajñam carabbate. 'gnir avamo devatānām, Vishṇuḥ paramo. yad āgnāvaishpāvam ekādaśakapālam nirvapati, devatā evobhayataḥ parigrihya yajamāno 'va runddhe |

1, 4. Agnir vai sarvāḥ | Ts. 6, 2, 2, 6. devāsuraḥ samyatta āsan, te devā bibhyato 'gnim prāviṣan, tasmād āhur: Agniḥ sarvā devatā iti | Tb. 3, 2, 8, 10. te devā Agnau tanuḥ samnyadadhata | tasmād āhuḥ: Agniḥ sarvā devatā iti |

2, 3. āhūtayah | Zur Erläuterung werden von āhuti zwei Etymologien gegeben. Die Spenden sind Einladungen der Götter, oder die Bahnen auf denen die Götter zu dem Rufe des Opfernden kommen (ā utayah). Solche scheinbare Ableitungen sind in den Brāhmaṇa häufig und dienen entweder zur Begründung oder Veranschaulichung einer bestimmten theologischen Ansicht, drücken jedoch keineswegs die grammatische Ueberzeugung des Sprechenden aus. Vgl. Roth zu Nirukta S. 221.

3, 5. ājyam | Ts. 6, 1, 1, 4. ghṛitam devānām, mastu pitṛtām, nishpakvam manushyaṇām, tad vā etat sarvadevatyaṁ yan navantam. yan navanitenābhyāṅkte, sarvā eva devataḥ prīṇāti, etc.

3, 9. 10. śuddham | Ts. 6, 1, 2, 1. bahiḥ pavayitvāntaḥ prapādayati, manushyaloka evainam pavayitvā pūtam devalokam prapāyati |

3, 11. yoniḥ | Ts. 6, 2, 5, 5. garbho vā esha yad dikshito, yonir dikshitavimitam. yad dikshito dikshitavimitād pravased, yathā yoner garbhah skandati tādṛg eva tat |

3, 15. 16. vāsasā | Ts. 6, 1, 3, 2. garbho vā esha yad dikshita, ulbam vāsah. prornute, tasmād garbhah prāvṛitā jāyante |

3, 19. muṣṭiḥ | Ts. 6, 1, 4, 3. muṣṭiḥ kurute, vācam yachati, yajñasya dhṛityai |

4, 5. tat-tan nāḍṛityam, das verdient keine Beachtung. Dieses ist in unserem Brāhmaṇa die stehende Redensart für die Beseitigung abweichender Ansichten. Sie findet sich ausserdem 1, 11. 2, 3. 22. 23. 26. 3, 18. 37. 4, 7. 9. 22. Seltener gebraucht wird: tat tathā na kuryāt 3, 32. 6, 9. 21. Am derbsten ist: avidyayaiva tad āhuḥ 1, 11. Die entsprechenden Formeln im K. sind: na tad ādriyeta, atha nādriyeta, na tathā kuryāt. Das Ṣ. P. braucht na tathā kuryāt, na tathā brūyāt. Die Ts. hat zuweilen: tat tathā na kāryam.

4, 9. etad vai etc., sehr oft. Nirukta 1, 16. Der Zusatz yajushā vā findet sich freilich erst im Gopatha, z. B. 7, 6. Dass Yaska das Aitareya Br. kannte, obwohl er es nicht genau citirt, erhellt aus 4, 27: pañcartavaḥ samvatsarasyeti ca brāhmaṇam hemantasiṣirayoh

samāsena = 1, 1. ibid. sapta ca vai śatāni viṃśatiḥ ca samvatsarasyā-horātrāḥ = 2, 17. 8, 22: yasyai devatāyai havir grīhitam syāt tām manasā dhyāyēd vashaṭkarishyan = 3, 8. Der Zusatz manasā findet sich nur in Gopatha 8, 4. Dieses liest freilich: tām manasā dhyāyan vashaṭkuryāt |

6, 7. satyasamhitāḥ | Ś. P. 1, 1, 1, 4. satyam eva devā anṛitam manushyāḥ |

6, 8. vicakṣaṇavatim | Gopatha 7, 23. Das ganze Kapitel nach dem Aitareya. — Tb. 1, 1, 4, 2. cakshur vai satyam | adraśg ity āha | adarṣam iti | tat satyam | Ś. P. 1, 3, 1, 27. satyam hi vai cakshus. tasmād yād idānīm dvau vivadamānāv eyātām: aham adarṣam aham aśrausham iti; ya eva brūyād: aham adarṣam iti, tasmā eva śrad dadhyāma | Ait. Br. 2, 40.

7, 2. prāṇo vai | Kaush. 7, 5. prāṇānyena vai devāḥ prāṇam āpnuvann udayanīyenodānam, tatho evaitad yajamānaḥ prāṇānyenaiva prāṇam āpnoty udayanīyenodānam. tau vā etau prāṇodānāv eva yat prāṇānyodayanīye. tasmād ya eva prāṇānyasyartvijas ta udayanīyasya syuḥ, samānau himau prāṇodānau |

7, 3. yajño vai | Ts. 6, 1, 5, 1. devā vai devayajanam adhyasāya diṣo na prajānan, te 'nyo 'nyam upādhan: tvayā pra jānāma tvayeti. te 'dityāṃ sam adhriyanta: tvayā pra jānāmeti. sābravid: varam vṛipai, matprāyaṇā eva vo yajña madudayanā asann iti. tasmād adityaḥ prāṇānyo yajñānam aditya udayanīyaḥ. pañca devatā yajāti, pañca diṣo, diṣāṃ prajātyai. atho pañcāksharā pañktiḥ, pañkto yajño, yajñam evāva runddhe. pathyāṃ svastim ayajan, prācim eva tayā diṣāṃ prajānann, Agniṇā dakṣhiṇā, Somena praticim, Savitrodicim, Adityordhvām. pathyāṃ svastim yajati, prācim eva tayā diṣāṃ pra jānāti. pathyāṃ svastim ishtvāgnishomau yajati, cakshushī vā ete yajñasya yad Agnishomau, tābhyām evānu paśyaty. Agnishomāv ishtvā Savitāram yajati, savitṛiprasūta evānu paśyati. Savitāram ishtvāditim yajati | Ś. P. 3, 2, 3, 1 ffg. — Kaush. 7, 6. prāṇānyena ha vai devāḥ svargam lokam abhiprayāya diṣo na prajājñus. tām Agnir uvāca: mahyam ekam ājyāhutim juhutāham ekam diṣāṃ prajāñasyā-miti. tasmā ājuhavuh, sa prācim diṣāṃ prajānāt. tasmāt prācim Agnim prapayanti, prāg yajñas tāyate prāñca u evāsminn āsina juhvaty, esha hi tasya dik prajānāt | athābravit Soma: mahyam ekam ājyāhutim juhutāham ekam diṣāṃ prajāñasyāmiti. tasmā ājuhavuh, sa dakṣhiṇāṃ diṣāṃ prajānāt. tasmāt somam kritam dakṣhiṇā parivahanti, dakṣhiṇā tishṭhann abhishtauti, dakṣhiṇā tishṭhan parivahati, dakṣhiṇā tishṭhann abhishtauti, dakṣhiṇā tishṭhan paridadhāti, dakṣhiṇo evainam āsina abhishuṇvanti, esha hi tasya dik prajānāt | athābravit Savita: mahyam ekam ājyāhutim juhutāham

ekām diṣam prajñāsyāmiti. tasmā ajuhavuh, sa praticim diṣam prajānat. tad asau vai Savitā yo 'sau tapati, tasmād enam pratyaucam evāhar-ahar yantam paśyanti na prāucam, eṣā hi tasya dik prajñāta | athābravit pathyā svastir: mahyam ekām ajyāhutim juhutam ekām diṣam prajñāsyāmiti. tasyā ajuhavuh, sodicim diṣam prajānād. vāg vai pathyā svastis, tasmād udicyām diṣi prajñātatarā vāg udyata, udaśca u eva yanti vācam śikshitum, yo vā tata āgachati tasya śusrūshante iti ha smāhaishā hi vāco dik prajñāta | athābravid Aditir: mahyam ekām annasyāhutim juhutam ekām diṣam prajñāsyāmiti. tasyā ajuhavuh, sordhvām diṣam prajānād. iyaṃ vā Aditis, tasmād asyām ūrdhvā ośadhaya ūrdhvā vanaspataya ūrdhvā manushyā uttiṣṭhanty, ūrdhvo 'gnir dīpyate, yad asyām kimcordhvam eva tad āyattam, eṣā hi tasyai dik prajñāta | ibid. 8. pathyām svastim prathamām prāyaṇīye yajaty athāgnim atha Somam atha Savitāram athāditim etc.

10, 2 Marutaḥ | Kaush. 7, 8. Maruto ha vai devaviṣo 'ntarikṣabhaḥjanā īśvarā yajamānasya svargam lokam yato yajñavaiśaṣam kartos. tad yat svastimatyaḥ pathimatyaḥ pāritavatyaḥ pravatyo nītavatyo bhavanti, nainam Maruto devaviṣo hīnsanti | Ts. 6, 1, 5, 3: Aditim iṣṭvā mārutim ricam anv aha. Maruto vai devānām viṣo, devaviṣam khalu vai kalpamānam manushyaviṣam anu kalpate. yan mārutim ricam anvāha, viṣam kṛiptyai |

11, 1. prayājavat | Ts. 6, 1, 5, 3. brahmavādino vadanti: prayājavad ananūyājam prāyaṇīyam kāryam, anūyājavād aprayājam udayanīyam iti. ime vai prayāja, amī anūyājāḥ, saiva sā yajñasya saṃtatis. tat tathā na kāryam. ātmā vai prayājāḥ prajānūyājā. yat prayājan antariyād ātmānam antar iyd, yad anūyājan antariyād prajām antariyād. yataḥ khalu vai yajñasya vitatasya na kriyate, tad anu yajñāḥ parā bhavati, yajñam parābhavantam yajamāno 'nu parā bhavati. prayājavad evānūyājavat prāyaṇīyam kāryam, prayājavad anūyājavād udayanīyam: nātmanam antareti na prajām, na yajñāḥ parā bhavati na yajamānāḥ. prāyaṇīyasya nishkāsa udayanīyam abhi nir vapati, saiva sā yajñasya saṃtatiḥ. yāḥ prāyaṇīyasya yājyā yat tā udayanīyasya yājyāḥ kuryāt, parāṇ amuṃ lokam ā rohet, pramāyukaḥ syād. yāḥ prāyaṇīyasya puronuvākyaḥ, tā udayanīyasya yājyāḥ karoty, asminn eva loke prati tiṣṭhati |

13, 1. somāya kṛitāya | Kaush. 7, 10.

13, 35. triḥ prathamām | Ts. 2, 5, 7, 1. triḥ prathamām anv aha trir uttamām, yajñasyaiva tad barsam nabyaty aprasraṇsāya |

14, 1. anyatarah | Ts. 6, 2, 1, 1. yad ubhau vimucyātithyam gṛihītyād yajñam vi chindyād, yad ubhāv avimucya yathānāgatayāti-

thyam kriyate tadrig eva tad. vimukto 'nyo 'nadvān bhavaty avimukto 'nyo, 'thatithyam grihṇāti yajñasya samṭatyai | Ś. P. 3, 4, 1, 4.

15, 2. somo vai rājā | Ts. 6, 2, 1, 2. yavadbhir vai rājanucarair āgachati, sarvebhyo vai tebhya atithyam kriyate, chandānsi khalu vai somasya rājño 'nucarāṇi |

16, 1. 20. agnaye | Ts. 6, 3, 5, 3. agnaye mathyamānāyānu brūhity āha, kāṇḍe-kāṇḍa evainam kriyamāṇe sam ardhayati. gayatriḥ sarvā anv āha, svenaivainam chandasā sam ardhayati |

16, 2. abhi tvā etc. | Kaush. 8, 1.

18, 1. yajño vai | Gopatha 7, 6 aus dem Aitareya.

19, 1. brahma | Kaush. 8, 4.

19, 11. daṣa | = Ts. 6, 1, 1, 8.

20, 1. srakve | Kaush. 8, 5.

21, 1. gaṇānām | Kaush. 8, 5.

21, 15. jāgataḥ | Ts. 6, 1, 6, 2. sā paṣubhiḥ ca dīkshayā cāgachat, tasmā jagati chandasām paṣavyatamā |

21, 17. arūrucat | Kaush. 8, 6.

22, 2. upa hvaye | Kaush. 8, 7.

23, 1. devāsuraḥ | Kaush. 8, 8. upasado 'surā eshu lokeshu puro 'kurvatāyasmayim asmin rajatām antariksbaloke hariṇim hādo divi cakrire | Ś. P. 3, 4, 4, 3. devāḥ ca vā asurāḥ cobhaye prajāpatyāḥ paspridhire. tato 'surā eshu lokeshu puraḥ cakrire, 'yasmayim evāsmiṇ loka rajatām antarikshe hariṇim divi etc. | Ts. 6, 2, 3, 1. teshām asurāpam tisaḥ pura āsann, ayasmayy avamātha rajatātha hariṇi. tā devā jetum nāsaknuvan, tā upasadaivājigishan. tasmād āhur yaḥ caivam veda yaḥ ca nopasādā vai mahāpuram jayanṭti etc.

24, 6. te Varuṇasya | tānūnaptra ist ein Gelöbniss, durch welches, unter Berührung von Opferschmalz (ājya), die 16 ritvij und der Opfernde sich verpflichten, einander keinen Harm zuzufügen. Ts. 1, 2, 10, 2. Āṣvalāyana 4, 5, 3. Kātyāyana 8, 1, 23—26. Latyāyana 5, 6, 6. Ś. P. 3, 4, 2, 9. Ts. 6, 2, 2, 1: devāsuraḥ samyatta āsan. te devā mitho vipriyā āsan, te 'nyo 'nyasmai jyaishṭhyayāti-shṭhamānāḥ pañcadhā vy akrāman: Agnir Vāsubhiḥ, Somo Rudrair, Indro Marudbhir, Varuṇa Ādityair, Brihaspatir Viṣvair devais. te 'manyantāsurebhyā vā idam bhrātrivyebhyo radhyāmo yan mitho vipriyāḥ smo; yā na imāḥ priyāḥ tanuvas tāḥ samavadyāmahai, tābhyāḥ sa nir rīchād yo naḥ prathamō 'nyo 'nyasmai druhyaḍ iti. tasmād yaḥ satānūnaptrīṇam prathamō druhyati sa ārtim ārohati |

25, 2. ishūm | Ts. 6, 2, 3, 1. ta ishūm sam askurvātāgnim anikam, Somam śalyam, Viṣṇum tejanam | Ś. P. 3, 4, 4, 14.

25, 4. caturāḥ | Kaush. 8, 9. trīm agre stanān atha dvāv athai-

kam | Ts. 6, 2, 5, 2. caturto 'gre stānan vratam upaity atha trīn atha dvāv athaikam |

25, 15. Upāvi Jānasruteya bat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasad handelte, die folgende Aeusserung gethan. Vgl. Ś. P. 4, 1, 5, 15. tad adas tad divākīrtyānām brāhmaṇe vyākhyāyate | 3, 2, 4, 1. tad dhishṇyānām brāhmaṇe vyākhyāyate | Ebendaselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupāvi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayajānūyajā ijjante, varmaivaitad yajñāya kriyate varma yajamāṇāya bhrātrivyaḥbibhūtyai |

26, 3. krūram | Ts. 6, 2, 2, 4. ghṛitam vai devā vajram kṛitvā somam aghnan etc.

27, 1. somo vai | Ś. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. tam somam āhriyamāṇam gandharvo Viśvāvasuḥ pary amuṣṇāt. te devā abruvan: strīkāmā vai gandharvā, strīyā nish kṛiṣāmeti. te vācam strīyam ekahāyanīm kṛitvā tayā nir akrīṇan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 3. pretām | Kaush. 9, 3.

29, 16. rarāṭyām | Dieses ist der Accusativ. Es gibt zwei Formen des Feminins, rarāṭyā und rarāṭī. Lāṭyāyana 1, 9, 9. Kaush. 18, 4. Kāṭyāyana 8, 3, 26. Āṣvalāyana 4, 9, 4. 13, 4.

30, 2. sāvīr hi | Kaush. 9, 5.

30, 6. somo jigāti | Kaush. 9, 6.

Pañcika II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devāḥ suvargam lokam āyan. te 'manyanta: manushyā no 'nvābhavishyanti. te yūpena yopayitvā suvargam lokam āyan, tam ṛishayo yūpenaivānu prajānan, tad yūpasya yūpatvam. yād yūpam minoti, suvargasya lokasya prajānatyai |

1, 3. vajro vai | Kaush. 10, 1.

1, 8. bilvam jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asau vā Ādityo yato 'jāyata, tato bilva udatishṭhat | Vgl. auch das śṛisū-
kta 6. Der bilva heisst auch śṛivṛiksha, śṛiphala.

1, 10. tejo vai brahmavaracasam | Ts. 3, 5, 7, 2. devā vai brahmann avadanta, tat parṇa upāśṛiṇot. — brahma vai parṇaḥ | Er wird auch brahmavṛiksha genannt.

2, 1. añjanti | Kaush. 10, 2.

3, 8. yajamānaḥ | Ts. 6, 3, 4, 9. devā vai samsthite some prarūco 'haran pra yūpam. te 'manyanta: yajñaveśasam vā idam kurma iti. te prastaram srucām nishkrayanam apaśyan, svarūpam yūpasya |

3, 9. sarvābhyah | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Göttern. Kaush. 10, 3. Der Ge-

weibte fällt in den Mund von Agni und Soma. Wenn er deshalb am Vorabend ein dem Agni und Soma bestimmtes Thier darbringt, so kauft er sich selbst los. Ts. 6, 1, 11, 6. purā khalu vavaisha medhayātmanam arabhya carati yo dīkshito. yad agnīshomīyam paṣum ślabhata, ātmanishkrayaṇa evāśya sa, tasmāt tasya nāṣyam |

3, 10. dvirūpaḥ | Kaush. 10, 3. tam āhur: dvirūpaḥ syāc chuklam ca kṛishṇam cāhorātrayo rūpeṇa, śuklam vātha lohitaṁ vāgnīshomayo rūpeṇeti | Ś. P. 3, 3, 4, 23. sa vai dvirūpo bhavati, divedvato hi bhavati. devatayor asamade kṛishṇasārāṅgaḥ syād ity āhur etc.

3, 11. tad āhuḥ | Ts. 6, 1, 11, 6. atho khalv āhur: Agnīshomābhyam vā Indro Vṛitram abann iti. yad agnīshomīyam paṣum ślabhate, vātraghna evāśya sa, tasmād v āṣyam |

4, 1. āprībhīḥ | Kaush. 10, 3. Ś. P. 3, 8, 1, 2.

4, 4. prāṇa vai | Ś. P. 9, 2, 3, 44. prāṇa vai samidhaḥ, prāṇa hy etaṁ samindhate |

5, 1. paryagnaye | Kaush. 10, 3. Ś. P. 3, 8, 1, 6.

6, 1. daivyāḥ | Tb. 3, 6, 6, 1. Āṣvalāyana 3, 3, 1. — Kaush. 10, 4. daivyāḥ śamitāra uta ca manushyā ā rabhadhvam upa nayata medhyā dura āśāsānā medhapatibhyām medham iti. tad dhaika āhur: yajamāno vai medhapatir iti. ko manushya iti brūyād, devataiva medhapatir iti. śaḍviṃṣatir aśya vaṅkraya iti. paṣava u ha vai vaṅkrayaḥ etc. |

7, 1. asnā | Ś. P. 11, 7, 4, 2.

7, 11. adhriguḥ | Tb. 3, 6, 6, 4. adhriguḥ cāpāpaḥ cobhau devānām śamitārau |

8, 1. puruṣam | Ś. P. 1, 2, 3, 6—9.

10, 1. Maṇotāyai | Kaush. 10, 6.

11, 3. tam vai | Ts. 3, 1, 3, 2. yarhi paṣum āpritam udañcam nayanti, tarhi tasya paṣuṣrapaṇam haret |

15, 1. devebhyāḥ | Kaush. 11, 1.

16, 1. Prajāpatau | Kaush. 11, 4.

19, 1. ṛishayaḥ | Kaush. 12, 3. mādhyamāḥ Sarasvatyām satram asata, tad dhāpi Kavasho madhye nishasāda. tam hema upodur: dāsyā vai tvam putro 'si, na vayam tvayā saha bhakṣhayishyāma iti. sa ha kruddhaḥ pradravan Sarasvatim etena sūktena tuṣṭāva, tam heyam anveyāya. tata u heme nirāgā iva menire, tam hānvānṛityo-cur: ṛishe namas te astu, mā mā hīṁsis, tvam vai naḥ śreṣṭhō 'si yam tveyam anvetīti tam ha jñāpayām cakrus, tasya ha krodham vininyuḥ |

20, 1. hinotā naḥ | Kaush. 12, 1.

20, 10. aveḥ | Ts. 6, 4, 3, 4.

21, 1. *śiro vai* | Kaush. 12, 4.

24, 1. *haviṣpañktim* | Ts. 6, 5, 11, 4. *brahmavādino vada-nti: nareṣa na yajushā pañktir āpyate, 'tha kim yajñasya pañktatvam iti. dhānāḥ karambhaḥ parivāpaḥ puroḍaṣaḥ payasya. tena pañktir āpyate, tad yajñasya pañktatvam* | Kaush. 13, 2. *atha haviṣpañktyā caranti, paśavo vai haviṣpañktiḥ, paśūnām evāpytai. tāni vai pañca haviṣhi bhavanti: dadhi dhānāḥ saktavaḥ puroḍaṣaḥ payasyeti* |

25, 1. *devā vai* | S. P. 4, 1, 3, 11.

26, 1. *te vā ete* | Kaush. 13, 5.

29, 1. *prāṇa vai* | Kaush. 13, 9. *prāṇa vā rītuyājas. tad yad rītuyājais caranti, prāṇan eva tad yajamāne dadhati. sa vā ayam tredoḥ vihitāḥ prāṇaḥ: prāṇo 'pāno vyāna iti. śaḥ rītuneti yajanti, prāṇam eva tad yajamāne dadhati. catvāra rītubhir ity, apānam eva tad yajamāne dadhati. dvir rītunety upariṣṭad, vyānam eva tad yajamāne dadhati sarvāyutvāyasmikl loke 'mrītātvyāyasmimā. tathā ha yajamānāḥ sarvam āyur asmiṣl loka ety, āpnoty amṛitatvam akṣhitim svarge loke. te vā ete prāṇa eva yad rītuyājas, tasmād anavānam yajanti prāṇānam samtatyai, samtatā iva hime prāṇa. nānuvashaṭku-
rvanti. prāṇa vā rītuyājāḥ, samsthānuvashaṭkaro: net pura kalat prā-
ṇan samsthāpayānti. yukta iva hime prāṇaḥ* | Ts. 6, 5, 3, 2. *rītuna presbyeti śaḥ kṛitva śha, śhaḥ vā rītava, rītun eva prīṇaty. rītubhir iti catus, catuspada eva paśūn prīṇaty. dvih punar rītunāba, divi-
pada eva prīṇāti etc.* | Gopatha 8, 7 nach Aitareya.

30, 1. *prāṇa vai* | Ts. 6, 4, 9, 3. *prāṇa vā ete yad dvideva-
tyaḥ paśava idā. yad idāṃ pūrvāṃ dvidevatyebhya upahvayeta, pa-
śubhiḥ prāṇan antar dadhita, pramāyukaḥ syād. dvidevatyan bha-
kshayitvedam upa hvayate, prāṇan evātman dhritvā paśūn upa hva-
yate* |

31, 1. *tato vai devāḥ* | Kaush. 14, 1.

35, 2. *prathame pade* | Kaush. 14, 2.

36, 1. *devāsuraḥ* | Ts. 6, 3, 1, 1. *devā vai yajñam parajaya-
nta, tam āgnidhrāt punar apājayan, etad vai yajñasyāparajitam yad
āgnidhrām. yad āgnidhrād dhishṇiyan viharati, yad eva yajñasyāpa-
rajitam tata evainam punas tanute* |

37, 1. *devarathaḥ* | Kaush. 14, 4.

Pañcika III.

5, 1. *devapātram* | Gopatha 8, 1 nach Aitareya.

6, 1. *vajro vai* | Gopatha 8, 2 nach Aitareya.

7, 1. *trayo vai* | Gopatha 8, 3 nach Aitareya.

8, 1. *yasyai devatāyai* | Gopatha 8, 4 besteht aus diesem Paragraphen und dem letzten des vorhergehenden Kapitels.

8, 2. vajro vai-veda | Gopatha 8, 5.

8, 9. vak | Gopatha 8, 6.

12, 1. devaviṣaḥ | Kaush. 14, 3. Ts. 3, 2, 9. Gopatha 8, 10 nach Aitareya.

13, 4. nijāśya wird von Weber mit allem Recht als das absol. caus. von ni jas erklärt. Als er sie mit Wasser besprengt hatte, glaubte er ihre Gluth verlöscht zu haben.

14, 1. Agnir vai | Kaush. 15, 5.

15, 1. Indro vai | Ts. 2, 5, 3, 6. Indro Vṛitram hatvā parām paravātam agachad, apārādhmā iti manyamānas. tam devataḥ praiśham aīchan. so 'bravit Prajāpatir: yaḥ prathamō 'nuvindati tasya prathamam bhāgadheyam iti. tam pitaro 'nv avindan, tasmāt pitṛibhyaḥ pūrvedyuh kriyate | Ś. P. 1, 6, 4, 1. Indro ha yatra Vṛitrāya vajram prajāhāra, so 'balyān manyamāno nāstṛishṭiva bibhyan nilayām cakre. sa parāḥ parāvato jagāma |

20, 1. Indro vai | Kaush. 15, 2.

21, 1. Indro vai | Ts. 6, 5, 5, 3. Indro Vṛitram ahan. tam devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan mahendragya mahendratvam. sa etam mähendram uddhāram ud aharata Vṛitram hatvānyāsu devatāsv adhi. yan mähendro grihyata, uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi |

21, 2. sa mahān bhavati stōrt den Satzbau.

23, 1. rik ca vai | Gopatha 8, 20. 21 nach Aitareya.

24, 1. stotriyam | Kaush. 15, 4. — Gopatha 8, 22.

25, 1. somo vai | Ś. P. 4, 3, 2, 7. Ts. 6, 1, 6, 2. Tāṇḍya 8, 4, 1.

29, 1. te devāḥ | Kaush. 16, 1. 3.

33, 1. Prajāpatir vai | Ś. P. 1, 7, 4, 1. Prajāpatir ha vai svām duhitaram abhi dadhyau divam voshasam vā: mithuny enayā syām iti. tam sam babhūva. tad vai devānām āga āsa: ya ittham svām duhitaram asmākam svasāram karotīti, te ha devā ūcur yo 'yam devaḥ paśūnām īshṭe: atisamdham vā ayam carati ya ittham svām duhitaram asmākam svasāram karoti, vidhyemam iti. tam Rudro 'bhyāyatyā vivyādha |

35, 1. vaiśvānariyeṇa | Kaush. 16, 7.

38, 1. svādūḥ | Kaush. 16, 8.

39, 5. sudhāyam | ein wohl gepflegtes Ross gibt Behagen. Dieses Sprüchwort kehrt 3, 47 wieder. Ts. 5, 5, 10, 7. sudhāyam hā vai vajr suhito dadhāti |

40, 8. dakṣhāyapaṇajāḥ | Ueber diesen und den idādadhā vgl. Āśvalāyana 2, 14, 7. 11. Kaush. 4, 4. 5. athāto dakṣhāyapaṇajāśya. dakṣhāyapaṇajānaishyan phālgunyām paurnamāsyām prayukte. mukham vā etat samvatsarasya yat phālgunī paurnamāsi, ta-

smāt tasyām adikshitāyanāni prayujyante. 'tho Dakṣho ha vai Pārva-
tir etena yajñeneshtvā sarvān kāmān āpa, tad yad dakṣhāyapayajñena
yajate sarveshām eva kāmānām āptyai. nāṣane kāmam āpeti somam
rājānam candramasam bhakṣhāyāmiti manasā dhyāyann aśniyāt. tad
asau vai somo rājā vicakṣhaṇaṣ candramās, tam etam aparapakṣham
devā abhishunvanti. tad yad aparapakṣham dakṣhāyapayajñasya vra-
tāni carati, devānām api somapitṛe 'sānity. atha yad upavasathe
'gnishomīyam ekādaśakapālam puroḷāṣam nirvapati, ya evāsau soma-
syopavasathe 'gnishomīyas tam eva tenāpnoty. atha yat prātar āmā-
vasyena yajata, aindram vai sutyam ahas, tat sutyam ahar āpnoty.
atha yad amāvāsyāyam upavasatha aindrāgnam dvādaśakapālam puro-
ḷāṣam nirvapaty, aindrāgnam vai sāmataḥ trītiyasavanam, tat trītiya-
savanam āpnoty. atha yan maitrāvaruṇī payasyā, maitrāvaruṇī vā
anūbandhyā, tad anūbandhyam āpnoti. sa esha somo haviryajñān anu-
pravishṭas, tasmād adikshito dikshitavratō bhavati || 4 || Ts. 2, 5, 4, 3.

Athāta ilādadhaseḷādadhenaishyann etasyām eva paupamāsyām
prayunkte, tasyā uktam brāhmaṇam. sa esha paśukāmasyānūdyakā-
masya yajñas, tena paśukāmo 'nūdyakāmo yajeta. tatra tathaiṣa
vratāni carati, dakṣhāyapayajñasya hi samāsaḥ || 5 ||

44, 1, yo vā eshaḥ | Gopatha 9, 10 aus dem Aitareya.

45, 7. Statt anutsāram schlage ich vor anutsāram zu lesen. Sie
schlichen dem Opfer mit dem und jenem Brauche nach, wie man
dem Wilde von Fleck zu Fleck näher zu kommen sucht. Deshalb
soll er die Sprüche ganz still hersagen.

49, 1. agnishtōmam | Aehnlich das Tāpdyā 8, 8, 1. devā vā
agnishtōmam abhijityokthāni nāṣaknuvann abhijetum. te 'gnim
abruvāḥ: tvayā mukhenedam jayāmeti. so 'bravit: kim me tataḥ
syād iti. yat kāmayasa ity abruvan. so 'bravin: maddevatyāśukthāni
prapayān iti | tasmād āgneyīśhukthāni prapayanti | tasmād u gāya-
trīshu, gāyatrachandā hy Agniḥ | te 'gnim mukham kṛitvā sākama-
ṣvenābhyakrāman. yat sākamaṣvenābhyakrāmaḥ, tasmāt sākamaṣvam |
tasmāt sākamaṣvenokthāni prapayanty, etena hi tāny agre 'bhyajayan |
sa Indro 'bravit: kaṣ cāham cedam anvavaishyāva ity. aham ceti
Varuṇas. tam Varuṇo 'nvatishṭhad, Indra āharat, tasmād aindrāva-
runam anuṣasyate | sa evābravit: kaṣ cāham cedam anvavaishyāva
ity. aham ceti Brihaspatis. tam Brihaspatir anvatishṭhad, Indra
āharat, tasmād aindrābrihaspatyam anuṣasyate | sa evābravit: kaṣ
cāham cedam anvavaishyāva ity. aham ceti Viśṇus. tam Viśṇur anva-
tishṭhad, Indra āharat, tasmād aindrāvaishṇavam anuṣasyate |

50, 1. te vā asurāḥ | Kaush. 16, 11.

Pañcika IV.

1, 1. devā vai | Kaush. 17, 1. Der dvādaśaha wird dort in den Kapiteln 17—27 behandelt.

1, 5. tad ahuḥ | Gopatha 9, 19 nach Aitareya.

5, 1. ahar vai devāḥ | Gopatha 10, 1 nach Aitareya.

6, 4. prathamena | Gopatha 10, 2.

6, 8. pavamānavat | Gopatha 10, 3.

15, 1 jyotiḥ | Vgl. hiezu und dem Anfang des folgenden Kapitels Ts. 7, 4, 11, 1.

17, 1. gavām ayanena | Ts. 7, 5, 1. 2. Hier ist selbst in gedankenloser Weise das prāvartanta hinüber genommen, obgleich na prāvartanta allein richtig ist. Sāyana erklärt: tāsām gavām śirassv asraddhayaḥ śṛṅgāṇi na prāvartanta | notpannānity arthaḥ | Ein Nothbehelf wäre asraddhayaḥśṛṅgāṇi zu lesen. Uebrigens hat auch das Tāṇḍya 4, 1 dieselbe Lesart: gāvo vā etat satram āsata, tāsām daśasu māssu śṛṅgāṇy ajāyanta. tā abruvann: arātsmottishṭhā-mopaśā no 'jñateti. tā udatishṭhan | tāsām tv evābruvann: āsāmahā evemau dvādaśau māsau, samvatsaram āpayāmeti. tāsām dvādaśasu māssu śṛṅgāṇi prāvartanta, tāḥ sarvam annādyam āpnuvaṁs, tā etās tūparās. tasmāt tāḥ sarvān devādaśa māsaḥ prerate, sarvam hi tā annādyam āpnuvan |

17, 5. Ādityaḥ | Ś. P. 12, 2, 2, 9. athādityaḥ ca ha vā Aṅgirasas cobhaye prajāpatyā aspardhanta: vayam pūrve svargam lokam eshyāmo vayam pūrva iti. ta Ādityaḥ caturbhiḥ stomaiḥ caturbhiḥ pṛishṭhair laghubhiḥ sāmabhiḥ svargam lokam abhy aplavanta. yad abhyaplavanta, tasmād abhiplavā. anvañca ivāṅgirasah | Die Āditya erreichten den Himmel hintendrein, etwa sechzig Jahre später.

17, 6. 7. ākshyanti | Ś. P. 12, 2, 3, 1. ākshyanti ahāni sind, glaube ich, stättige umwandelbare Tage. ākshyanti für ākshiyanti, wie in Av. X, 5, 45 ākshyati für ākshiyati zu lesen ist.

18, 5 fig. tasya vai. Vgl. Tāṇḍya 4, 5, 8. trayāḥ purastāt trayāḥ parastāt bhavanti | devā vā Ādityasya svargal lokād avapādād abibhāyus, tam etaiḥ stomaiḥ saptadaśair adriṇhan. yad ete stoma bhavanty, Ādityasya dhṛityai | catustrinṣa bhavanti. varshma vai catustrinṣo, varshmaṇaivainam sammimate | tasya paracmatipādād abibhāyus, tam sarvaiḥ stomaiḥ paryārshan, viśvajidabhiḥjiddbhyām. vīryam vā etau stoma, vīryeṇaiva tad Ādityam parypṛishanti dhṛityai |

27, 5. imau vai lokau | Tāṇḍya 7, 10, 1. imau vai lokau saḥastām, tau viyantāv abrutām: vivāham vivahāvahai, saha nāv astv iti | tayor ayam amushmai śyaitam prāyachan, naudhasam asāv

asmai | tata enayor nidhane viparyakramatām. devavivāho vai syaitanaudhase |

Pañcika V.

3, 1. vāg iti | §. P. 6, 3, 1, 43.

6, 5. vāmam hi paśavaḥ | Ts. 5, 3, 8, 1. chandānsi vai devānām vāmam paśavo, vāmam eva paśūn ava runddhe |

9, 1. devakshetram | Kapitel 9—11. 12, 1—4 sind in das Gopatha 11, 10. 11 hinübergenommen.

14, 2. Nābhānedishtham | Ts. 3, 1, 9, 4. Manuḥ putrebhyo dāyam vy abhajat, sa Nābhānedishtham brahmacaryam vasantam nir abhajat. sa āgachat. so 'bravīt: katha mā nir abhāg iti. na tvā nir abhāksham, ity abravīt, Aṅgīrasa ime satram āsate, te suvargam lokam na pra jānanti. tebhya idam brāhmaṇam brūhi, te suvargam lokam yanto ya eshām paśavas tāns te dāsyantīti. tad ebhyo 'bravīt, te suvargam lokam yanto ya eshām paśava āsan tām asmā adadus. tam paśubhiḥ carantam yajñavāstau Rudra āgachat, so 'bravīn: mama vā ime paśava ity. adur vai mahyam imān, ity abravīn. na vai tasya ta īsata, ity abravīt, yad yajñavāstau hiyate mama vai tad iti |

22, 5. śrīr vai | Ts. 7, 3, 1, 1. sa yo vai daśame 'hann avivākya upahanyate, sa hiyate. tasmai ya upahatāya vyāha, tam evānvārabhya sam ānute. 'tha yo vyāha sa hiyate, tasmād daśame 'hann avivākya upahatāya na vyucyam |

26, 6. raudram | Gopatha 3, 12. §. P. 11, 5, 3, 5.

29, 1. Vṛishasushmah | Kaush. 2, 9. udite hotavya3m anudita iti mīmāṃsante. sa ya udite juhōti, pravasata evaitan mahate devayātithyam karoty. atha yo 'nudite juhōti, samnihitāyaivaitan mahate devayātithyam karoti. tasmād anudite hotavyam. tad dhāpi Vṛishasushmo Vātāvataḥ pūrveshām eko jirṇiḥ sayāno rātryām evobhe āhuti hūyamāne dṛiṣṭvovāca: rātryām evobhe āhuti juhvatīti. rātryām hīti. sa hovāca: yaktā smo nvai vayam amuṃ lokam paretya pitṛibhyo, 'tho enan na śraddhātāro, yad v evaitad ubhayeddyur agni-hotram ahūyatāyedyur vāva tad etarhi hūyate rātryām evety. etad eva kumārī gandharvagrāhītovāca: rātryām evobhe āhuti juhvatīti. rātryām hīti. sā hovāca: samdhau juhuyāt etc.

31, 1. yathā kumārāya | §. P. 2, 2, 1, 1.

32, 1. Prajāpatih | Chāndogyaopanishad 4, 17. §. P. 11, 5, 8.

33, 3. tad dhaitat | Gopatha 3, 2. 3.

34, 1. yad grabhān | Gopatha 3, 3. 4.

Pañcika VI.

1, 1. devā ha vai | Kaush. 29, 1. atha yatra ha tat sarvacaran devā yajñam atanyata, tām hārbudāḥ Kādraveyo mādhyamdina upo-

dasṛipyo vācaikā vai va iyaṃ hotrā na kriyate grāvastotriyā, tām vo 'haṃ karavāny, upa mā hvayadhvam iti. te ha tathety ūcus, tām hopajuhvire. sa etā grāvastotriyā abhirūpā apaśyaṭ: praithe vadantu pra vayaṃ vadāmeti pravādatsu, pra hi te vadanty. atha yatra bṛihad-bṛihad iti: bṛihad vadanti madireṇa mandineti, tatra: vi śhū mu-ñcā sushuvusho manishām iti vimuñcatsu. tā vai caturdaśa bhavanti. daśa vā aṅgulayaś catvāro grāvāṇa. etad eva tad abhisampadyante. tā vai jagatyō bhavanti, jagatā vai grāvāṇo. 'tha yat trisṭubhā paridadhāti, teno madhyāṃdine trisṭub upāpta. sa vai tishṭhann abhi-shṭauti, tishṭhantiva vai grāvāṇa. sa vā ushṇishy apinaddhāksho 'bhitusṭāva, tasmād vā apy etarhy ushṇishy eva grāvṇo 'bhishṭauty. atho khalv āhuḥ: cakshurhā ha sa sarpa āsa, tad ṛitvijo visham api-yāya. sa etāḥ pāvamānīr vishāpavadanīr abhitusṭāva. tad yad pāvamānīr vishāpavadanīr abhisṭauti, yajñasyaiva śāntyai yajamānānām ca bhishajyāyai |

5, 1. stotriyam | Die Kapitel 5—8 werden im Gopatha 10, 11—14 annectirt.

10, 1. athāha | Gopatha 7, 20.

11, 6. abhitṛipṇavatiṛbhiḥ | Gopatha 7, 21.

12, 1. yad aindrārbbhavam | Gopatha 7, 22.

17, 1. yaḥ śvaḥstotriyaḥ | Gopatha 10, 11.

18, 1. tān vā etān | Von hier bis zum Schluss des Adhyāya sind ganze Stücke in Gopatha 11, 1—16 geplündert.

30, 7. Bulilāḥ | In Ś. P. 4, 6, 1, 9 heisst dieser Weise Buḍila Āsvataraśvi.

33, 1. aitaśapralāpam | Kaush. 30, 5. Etaśo ha vai munir yajñasyāyur adarṣat, sa ha putrān uvāca: putrakā yajñasyāyur adarṣam, tad abhilapishyāmi, mā mā dṛiptam mandhvam iti. te ha tathety ūcus. tad dhāpilalāpa. tasya ha jyeshṭhāḥ putro 'bhishṛipya mukham apijagrāhādṛipad vai naḥ piteti. tām hovācāpanaśya¹⁾ dhik tvā jālmāstu, pāpishṭhām te prajāṃ karomi. yad vai me jālma mukham nāpyagrabhishyaḥ, śatāyusham gām akarishyam sahasrāyusham puru-sham iti. tasmād Aitaśāyana ājāneyaḥ santo Bhṛigūṇām pāpishṭhāḥ, pitrā hi śaptāḥ svayā devatayā svena prajāpatinā |

34, 1. Ādityaḥ | Kaush. 30, 6. ādityāṅgirasīr upasaṃśānsaty. Ādityaś ca ha vā ṅgirasas cāspardhanta: vayam pūrve svargam lokam eshyāma ity Ādityā, vayam ity ṅgirasas. te 'ṅgirasa Āditye-bhyaḥ prajighyuh: śvaḥsutyā no, yājayata na iti. teshām hāgnīr dūta āsa. ta Ādityā ūcur: athāsmākam adyasutyā, teshām nas tvam eva hotā, sa Bṛhaspatir brahmāyāsyā udgātā. Ghora ṅgirasō 'dhvāyur

1) apanasya, apalasya meine beiden Hss.

iti. tãu ha pratyacacakshire, tam etabhiḥ śiśikshus, tad eṭa abhivādanti. te 'śvaṃ śvetam dakshipā ninyur, eṭam eva ya esha tapati. tata u ha Ādityaḥ svar īyuh | Ausführlicher erzählt wird diese Sage in §. P. 3, 5, 1, 13.

36, 14. udācārya āsit ist fehlerhaft.

Pañcika VII.

1, 1. athataḥ | Gopatha 3, 18.

2, 1. tad āhuḥ | Das prāyaścitta wird in §. P. 12, 4, 1 ff. erörtert. Noch ausführlicher behandelt denselben Gegenstand das vierzehnte Buch des Kauṣikasūtra.

10. Die Quelle dieses Kapitels ist bisher unbekannt, das folgende ist eine Corruption von Kaush. 7, 11, welches auf S. 236 abgedruckt ist.

13, 1. Hariścandraḥ | Die Sage von Śunaḥṣepa ist in der Recension des Śaṅkhāyanaśrautasūtra von Fr. Streiter, Berlin 1861, recht brav behandelt worden.

33, 5. śaṃ naḥ | Gopatha 8, 6.

Pañcika VIII.

5, 1. athataḥ | Kapitel 5—20 sind von Emil Schönborn, Berlin 1862, gedruckt und übersetzt worden.

21, 3. Āsandivati | Diese gāthā findet sich auch §. P. 13, 5, 4, 2 mit der schlechteren Lesart: abadhñāḍ aśvaṃ sārāṅgam.

21, 10. na mā | §. P. 13, 7, 1, 15. na mā martyaḥ kaś cana dātum arhati, Viśvakarman Bhauvana manda āsitha | upamañkshyati syā salilasya madhye, mṛishaisha te saṃgarah Kaṣyapāya |

21, 15. Marutaḥ | §. P. 13, 5, 4, 6 mit der Lesart: Āvikshitasāyāgnih kshatā |

23, 5—7. §. P. 13, 5, 4, 11 ff.

Verbesserungen.

1, 4 vor agnir lies 8 statt 7.

1, 7 vor Somam lies 9 statt 5.

1, 10, 1 vor Tā ist 1 ausgelassen.

1, 30, 7 lies rājani statt rājāni.

1, 30, 4 lies svena statt sveṇa.

2, 7, 12 lies śamitribhyaḥ statt śamitribhyas.

2, 9, 8 das Komma hinter esha zu streichen.

- 2, 16, 3 lies prataranuvākāḥ statt prataranuvākāḥ.
 2, 18, 3 lies catuṣpāda statt chatuṣpāda.
 2, 23, 7 lies utpūtam statt utpūtam.
 2, 24, 7 lies bhāratīvaṇ statt bhāratīvaṇ.
 2, 25, 2 lies evojjeshyāmiti statt evojjeshyāmiti.
 2, 36, 6 lies 'syāchāvākīyāṃ statt 'syāchakīyāṃ.
 3, 31, 14 lies evainam statt evainam.
 3, 48, 9 lies ṣaṣvad dhāsyā statt ṣaṣvaddhāsyā.
 4, 3, 4 lies esha statt eshā.
 4, 4, 11 lies tritīyasavanād statt tritīyasavanād.
 4, 22 Unterschrift lies aṣṭādaśādhyāye statt aṣṭādaśe 'dhyāye.
 6, 18, 1 lies vā tvām statt va tvām.
 6, 20, 13 lies 'har-ahāḥ statt ahar-ahāḥ.
 6, 24, 11 lies caturtham statt caturtham.
 6, 27 zu Schluss lies 15 statt 4.
 6, 30, 8 hinter dadhikrā ist der Punkt abgesprungen.
 7, 21, 3 hinter pūrtam ist dat ausgefallen.
 7, 34, 2 lies mā- statt mā.
 8, 3, 5 lies kshatriyayajñāḥ statt kshatriyajñāḥ.
 8, 6 Linie 4 vor tām lies 2.
 8, 7, 10 lies prajātiḥ, statt prajātiḥ.
 8, 12, 4 lies Marutaḥ statt Mārutaḥ.
 8, 23, 6 lies māyavattaraḥ statt māyāvattaraḥ.
 8, 25, 2 lies ayuvamāry asya statt ayuvam āryasya.
 S. 251 2, 1 lies sa ca statt ca sa.
 S. 256 7, 11 lies mukhyadeva statt mukhyadevā.
 S. 260 16, 6 lies trir statt tvir.
 S. 307 6, 3 lies pītavatyāḥ | statt pītavatyāḥ-.
 S. 365 25, 4 lies dvididham statt dvividham.
 S. 371 31, 2 lies sambhavata statt śambhavata.
 S. 378 4, 1 lies sāmnāyyarūpaṃ statt sāmnāyarūpaṃ.
 S. 385 16, 2 lies āprīṇanam statt āprīṇanam.

Verbesserungen zum Rigveda.

I, 42, 5 lies pūshann. IX, 110, 3 lies rāṇhamāṇāḥ. IX, 114, 3
 pada lies nānā-sūryāḥ. X, 13, 2 pada lies su-āsasthé.

In dem Verzeichniss der Versanfänge fehlt:

asme indra sāca sute 8, 97, 8.

tam ūlīshva ya śhuto 8, 43, 22.

tvām agne pitaram 2, 1, 9.
 mahāñ asi mahisha 3, 46, 2.
 mā no asmin maghavan 1, 54, 1.
 yad agne divija 8, 43, 28.
 sa vāyūm indram 9, 7, 7. Sv. 2, 484.
 sa vāvaśāna iha 3, 51, 8.
 stomāsas tvā gauriviter 5, 29, 11.

Störende Fehler in demselben Verzeichniss finden sich in: adyutat 6, 11, 4. — abhivṛitya. — aram kshayāya. — asādi vṛito, — a gha tvāvān. — a tv etā. — ād u me. — indraṣ ca vāyav (zweimal). — ishkrītir nāma. — uchantī yā kṛiṇoshi. — ud agne tava tad. — urum yajñāya cakrathur u. — eva vasva indrah. — esha suvānaḥ — kṛiṇota dhūmaṁ. — tad vo vāja 4, 36, 3. — tava vāyav. — divyā āpo. — dṛiśāno. — nakish tam karmaṇā. — na te sakbā. — nāham indrāṇi. — pari shya suvāno akshā. — pāvakayā yaṣ citayantyā. — pivoannāñ. — pra putās. — pra-prā vo. — pra vartaya. — bhadra te agne. — yat tvā deva. — yat puruṣeṇa havishā. — yuvam bhujyum bhuramāpam. — yenā sūrya. — yo vām aśvinā manaso. — sa na indrāya yajyave. — sa no madānām 9, 104, 5. — sa ṣuśmi 9, 18, 7. — sākamjānām. — subhāgān no — S. 673, 6 lies mahāvisha. — S. 688 tac chaṁ yor ist ein selbstständiges sūkta.

Zur Entgegnung.

Herr Ludwig hat mir die Ehre erwiesen, meiner in der Vorrede zum dritten Bande seines Rigveda S. XXII zu erwähnen. Die Stelle lautet:

Aber sehn wir, wie wir von jemand ganz andern, von Professor Aufrecht kritisiert werden; I. 84, 16. soll ich nicht verstanden haben, und mit 'die priester' die frage 'wer etc.' beantwortet haben. Darum werde ich Herr Ludwig genannt, was in Prof. Aufrechts augen eine strafe zu sein scheint. Zum glück ist diese unverdiente strafe nur eine leichte, die ich noch dazu in guter gesellschaft abbüße. Aber verdient habe ich sie nicht. Es war mir allerdings sehr schwierig den leser aufmerksam zu machen, dasz 'die priester' nicht antwort auf wer? sein soll. Da übrigens es offenbar ist, dasz man über die 'gāṛtasya', nicht über 'wer' einer aufklärung bedarf, da letzteres sich von selbst beantwortet (obwol wir uns hierin geirrt haben), wenn

man weisz, was unter erterm zu verstehn, so begnügten wir uns, ein 'denn' einzuschieben, was für den aufmerksamen leser in der tat genug ist. Denn fñrt man das ganze ausz, so heiszt es: 'wer beschäftigt die rinder [die priester]? der einsichtige, denn wer ihre narung mert wird leben.' oder von wem gilt disz, wem nur kann man es zumuten, dasz er priester beschäftigt? denn es ist ja sein eigener vorteil, also vom verständigen. Dieses 'denn' hat eben nur so einen sinn. Herr Aufrecht, wie wir ihn nunmer in gerechter widervergeltung nennen, beantwortet aber seinerseits die frage 'wer' falsch; nicht 'irgend ein gottesfürchtiger' sondern die einsichtigen sind gemeint, die, die ihren eigenen vorteil richtig zu beurteilen wiszen. Also auch wenn ich die frage in Aufrechts sinne beantwortet hätte, konnte ich kein 'denn' einschieben. Vgl. die folgende strophe.

Herrn Ludwig's Uebersetzung von 1, 84, 16. 17 ist die folgende:

16 wer spannt heute an die stange der ordnung¹⁾ die kräftigen, grimmigen, schwer zu beugenden rinder? | die pfeile im rachen²⁾ haben, die ins herz schieszen, die heilbringenden? [die priester, denn] wer ihre narung fördert, der wird leben.

17 wer flieht, wird geschädigt, wer fürchtet? [der böse:] wer glaubt an Indra? wer glaubt, dasz er nahe? [der fromme.] | wer [andererseits] spricht seinen segen über samen und gesinde, über den reichthum, ihn selber und die leute? [Indra.]

Raden, Russ, am meisten aber
Schwindelhaber, Dippelhaber.

1) Also dhury řitasya.

2) Die Priester haben Rachen.



2210

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Hymnen des Rigveda.

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